

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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WHOLE NUMBER 1171

How Christ Makes Sinners Righteous

By BOB L. ROSS

This message has to do with the two-fold work of Christ in establishing righteousness for His people.

Men need salvation. They need a two-fold deliverance from sin: (1) Deliverance from the **guilt** and **penalty** of sin, and (2) deliverance from the **corruption** of sin. Men are thus in a helpless state and condition, condemned for sin and bound by sin.

God is a God of grace, sovereign grace. He is a Trinity of Persons: Father, Son, and Holy Spirit. If men are to be saved,

God must do all the saving. He must save them from the penalty of sin, and He must save them from the depravity of sin.

In the beginning, God — the Triune God — purposed the way of redemption. Each Person of the Godhead covenanted to perform a part in the salvation of sinners. God the Father drew up the scheme of redemption, and chose the persons to be blessed by grace; God the Son was given the persons as a love gift of the Father, and it was the Son's portion to make the elect remnant righteous, and to bear the penalty of their sins; the Holy Spirit's

work is to apply the benefits of the work of Christ to the people marked to receive them.

Positive Righteousness

We hear very little preaching today of the comforting truth of justification by the imputed righteousness of the Son of God. We are living in a day when the message of the modern pulpit has degraded into slipshod Arminianism, and modernism. Arminianism, of course, to some extent, makes salvation dependent upon the acts or will of the creature. It manifests itself in high (Continued on page 2, column 3)



"Say, friends, I'd like to be going into the homes of every member of your churches. Why not order a bundle of sample copies (sent free) and get some new subscribers?"

"A whole lot of Baptist folk tell me that they really are helped and blessed by the truth I contain. So I'd like to tell others the same truth. Won't you lend a hand?"

CAMPBELLISM

A Series of Articles by Bob L. Ross

IV

APPLY TO A BAPTIST FOR BAPTISM

In the previous chapter, Richardson was quoted as follows: "Thus there was formally established a distinct religious community, based solely upon the Bible, and destined, in its future history, to exhibit the entire sufficiency of the basis thus chosen." (Memoirs. Vol. I, page 469).

This statement has reference to the organization of the first Campbellite church on May 4, 1811 at Brush Run. Note that Campbell's son-in-law says this new church was "based solely upon the Bible." All right, let us just briefly "sum up" what we have thus far observed about this group, and see how much Bible it was based upon.

Thomas Campbell, an immigrant from Ireland and a Presbyterian (Seceder) minister, assigned to western Pennsylvania by a Presbyterian Synod, tried to bring about what he considered to be a needed reformation in his church. He was censured for his doctrines and withdrew from the Presbyterian work, forming, with his followers, what he called the "Christian Association." When he asked that his "Association" be given recognition and communion by the Presbyterians, such was refused and Campbell decided that his group should become a church. With his son, Alexander, now in America to assist him, this new church was thus formed on Saturday, May 4, 1811.

What a change was wrought by the Campbells! On Friday, May 3, 1811, this group had only been an "association," but on the following day it had resolved itself into a "church." On Friday this group would not have pretended to possess any authority for the administration of baptism and the Lord's Supper, nor for the ordination of ministers; but on Saturday, May 11, 1811, this "church" appointed Thomas Campbell as "elder," "licensed" Alexander to preach, chose four "dea-

(Continued on page two)

Very Interesting Journey Described By Fred Halliman

Bulolo, New Guinea

Dears Friends:

Greetings to you in the name of our blessed Lord. As this is being written we are all well and rejoicing in the grace of God. We trust that God is blessing each of you as He deems wise and proper.

I would like to take this opportunity to thank each of you who have been so gracious to write us a letter in the past few weeks. I do not know how many letters we have received since Brother Gilpin and Brother Ross had the note in TBE entitled "Write the Hallimans a Letter," but the number has been surprisingly high. Many people that we had never heard from before, including people from many walks of life, have written to us. Also, many that we had not heard from in a long time have written. Reading between the lines of some of these letters, I was able to detect that it was a great effort on the part of many to write but, beloved, your "labour was not in vain," for these have been real soulboosters to us. Again we say to each of you "thank you," and to our dear editors we are grateful for your suggestion.

Now I shall give you a report of the mission trip that I made to the highlands in November.

On November 14, I left my (Continued on page 8, column 1)

Why I Withdrew From The Southern Baptist Convention

E. G. COOK

701 Cambridge Street
Birmingham 14, Alabama

I am writing this in order that those of my friends who may be interested may know why I left the convention and joined an independent Baptist Church. For several years I have had my doubts concerning the soundness of the Southern Baptist program. But so long as my doubts were based upon hear-say and isolated quotations from supposedly modernistic or liberalistic books, I continued to support the program. However, as the evidence continued to pile up and to come from many different sources, I began to seek hard, cold facts. I did not want to leave the church that had been so dear to me for a quarter of a century, many of whom were (and still are) as dear to me as my own life.

I wrote to preachers like W. A. Criswell of Dallas, Texas, James M. Bulman of High Point, N. C. and others. Brother Criswell did what is usually termed "passing the buck." He very courteously referred me to James L. Sullivan, executive secretary of the Sunday School Board, Nashville, Tenn. When I asked Mr. Sullivan for information concerning men like Frank Stagg, Dale Moody, Eric Rust, Harold Tribble and others, he went to great length to convince me that these men had been grossly misquoted.

And he almost did it. Had he not slipped up a time or two in his very lengthy letter, I might have never looked further for information. But, in response to my question concerning Harold Tribble's saying in court, under oath, that he believed Jesus had a human father, he told me I had my men mixed up. He said it was Nels Ferre who said Jesus had a human father. I already knew that Ferre says Jesus must have been the son of a German soldier, who was stationed in Palestine, and an unfortunate Jewish girl who lived too near the military camp. I also knew that he says an eternal hell would make God a worse tyrant than Hitler. Now I knew that Sullivan knew of Ferre's infidelity, too. So I became very curious to know why we Southern Baptists had paid this man \$1200.00 to lecture that kind of stuff to our young preachers at Louisville for two weeks.

I now became determined to know the facts. I first obtained a wire-recorded lecture which Frank Stagg gave while actually teaching his class of young preachers at New Orleans. In this lecture, Stagg said four times that Jesus is not our mediator. One time he said, "There is no mediator there." Then he said, "Strictly speaking, Christ is not our mediator. Strictly speaking he is not." Further on in his lecture he said, "Strictly speaking, Jesus is not our mediator." Then further on he says, "There is no mediator."

I next obtained, after several months effort, the book, *Nature* (Continued on page 8, column 4)

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"What God Does With Our Iniquities"

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"For he shall bear their iniquities." —Isaiah 53:11.

To me this is one of the richest of all the verses of this fifty-third chapter. I rejoice because it tells us of the satisfaction of the Lord Jesus Christ, that the Son of God is going to be definitely satisfied with the number that shall be saved.

I think the majority of Arminian sermons are nothing but a caricature on the character of God. I presume you know what I mean by a caricature. It is a picture of an individual that is drawn in a grotesque manner. For example, I remember one fellow in public life who had a big nose, and when the artist wanted to

caricature him, they drew his nose out of all proportion to the rest of his body.

I remember another man in public life who had a wart on the end of his nose, and whenever an artist wanted to draw a caricature of that individual, he made the wart the most prominent and outstanding part of the picture that he drew.

Well, so far as I am concerned, I look upon Arminianism as a caricature of Almighty God. Just as in each of these instances that I have referred to, whereby one fellow was shown with a large nose, and the other shown with a wart on the end of his nose, you could tell as to whom it was

that was referred to; this one could tell who was thus represented. Certainly it was an overdrawn and a false conception that the artist gave thereby. Whenever I come to an Arminian sermon or an Arminian service, I likewise can see that it is God that is in the background, and it is the Lord Jesus Christ that is being discussed, but what is said concerning the Father, the Son, the Holy Spirit is such a perversion, that it is nothing but a caricature on the character of God.

I was talking sometime ago to an Arminian Baptist preacher. He said whenever he gave an invi-

(Continued on page 3, column 3)

WHY LOT'S WIFE LOOKED BACK

A Denver minister, in a sermon, suggested that when Lot's wife turned back to look at Sodom (Gen. 19:26), she did not glance at the doomed city with a thankful heart that she had escaped. But her eyes lingered upon Sodom with a question in her heart. Why did such a catastrophe have to come to such a lovely city?

The judgment of God fell upon Lot's wife and turned her into a pillar of salt because: (1) her heart was still in Sodom, and she longed to be back there; (2) Sodom was in her heart, and if she had continued up to the mountains (place of God), she would have started another Sodom there.

—Christian Victory

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BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Campbellism

(Continued from page one)

cons," and on the following day, Sunday, administered "communion." The name of the unsaved, unbaptized, unscriptural, man-made "church" was "First Church of the Christian Association of Washington." (Memoirs, Vol. 1, page 391).

All of this action had been performed by a group that had no other "baptism" than "infant baptism" and none in the group had ever been dipped to have his sins remitted (as Campbellites, on baptism, later began to teach and still teach). So—according to Campbellite doctrine itself—all of this was done by unbaptized, unsaved people. Call it what they wish — "Reformation," "Restoration," or anything else — the Campbellites must admit that it was done by unsaved children of the devil.

So by "based solely upon the Bible," Mr. Richardson must mean that the unsaved, unbaptized, unscriptural "reformers" were in line with the teachings of the Bible! What a farce!

Alexander "Ordained"

Following the organization of this first Campbellite church, Alexander Campbell, who had been "licensed to preach" at the organizational service, conducted a preaching tour and through the remainder of the year, 1811, began to form views on church government, officers, ordination, etc.

"After having thus maturely and carefully considered the question of ordination, as was his wont in relation to all subjects of practical importance, he decided that it was his duty to be ordained, and he was accordingly solemnly set apart to the office of the ministry, with the usual forms, on the first day of the new year, 1812. Of this fact the following certificate was presented in court, when, toward the close of the year, it became necessary for him to apply for legal authority to perform the marriage ceremony:

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

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

"Thomas Campbell,

"Senior minister of the First Church of the Christian Association of Washington, meeting at the Cross-roads and Brush Run, Washington county, Pennsylvania.

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

"Deacons of the said Church."

(Memoirs, Vol. 1, pages 390, 391).

Hence, this unsaved, unbaptized, unscriptural, first Campbellite "church" ordained one of its founders, Alexander Campbell.

Alexander's Problem with "Infant Baptism"

On March 13, 1912, the first child of Alexander Campbell was born. "His wife, with her father and mother, was still a member of the Presbyterian Church, and, as the child grew, it is natural to suppose that the question of infant baptism became to him [Alexander] one of immediate practical interest. It is certain, at least, that up to this period he does not appear to have given to the subject of baptism a sufficiently careful attention. The unity of the Church, the overthrow of sectarianism and the restoration of the Bible to its primitive position, had been the leading objects with him, and with his father; and, regarding the question of baptism as one comparatively of small importance, they seem to have left it, in a good degree, undecided in their own minds." (Memoirs, Vol. 1, pages 391, 392).

Alexander had stated his position on the matter in a sermon on Mark 16:15, 16. He said:

"As I am sure it is unscriptural to make this matter a term of communion, I let it slip. I wish to think and let think on these matters." (Memoirs, Vol. 1, page 392).

Imagine this! "the great Reformer" preaching on Mark 16:15, 16 and saying of baptism, "I let it slip," that is, "I pass it by"! You see, Campbell had not as yet imbibed the heresy of baptismal salvation; as a matter of fact, he had not as yet even become settled on the so-called "mode" of baptism.

(Continued on page three, column 1)

How Christ

(Continued from page 1)

pressurism, sacerdotalism, and mourner's benchism. Modernism denies altogether that there is any saving efficacy in the blood and righteousness of Christ. It manifests itself in what is called the "social gospel." Its end is not the salvation of sinners through Christ, but a reformation of the creature, thus creating a glorious social order.

Neither Arminianism nor Modernism exalts the righteousness of Christ and the justification that a sinner receives thereby. But we are saved by the righteousness of Christ. This righteousness is imputed to us, charged to our account. We read in Romans 4:5-8.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord WILL NOT IMPUTE SIN."

This is how we are justified, by the imputed righteousness of Christ.

"Not by works of righteousness which we have done," Titus says in Titus 3:5, "but by His mercy He saved us."

Paul wrote in Philippians 3:9—

"And be found in him, not having mine own righteousness, which is of the law, but that which is through faith of Christ, the righteousness which is of God by faith."

Isaiah, in Isaiah 61:10, said:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

Sinner, I do not come to you asking you to work for salvation; no, I come to you with one message: cease going about to establish your own righteousness, and simply submit to the righteousness of Christ. That Robe shall cover you completely; that Robe will make you acceptable before God. Romans 10:4 says:

"Christ is the end of the law for righteousness to every one that believeth."

You can quit your human efforts for salvation the moment you look to Christ. For He has done a work of righteousness which fully justifies all His people.

Now what is this righteousness, and from whence does it come? I shall tell you. Christ was born of a virgin, and as Galatians 4:4 states, "was made under the law." As I have said before, not

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A QUESTION THAT WILL FOREVER PLAGUE THE CAMPBELLITES:

Why did the Campbells go to a Baptist and request baptism, rather than going to a "Church of Christ" preacher?

The simple answer is: **There was no so-called, self-styled "Church of Christ" in existence before the Campbells.** (And let no Campbellite think we mean the real, true church of our Lord.)

only must the elect be freed from the penalty of the Law, they must also have a **positive** righteousness. This positive righteousness was performed by Christ on their behalf. The Law must be kept in the flesh; so Christ comes. He takes upon Him flesh, and He lives in that fleshly tabernacle under the Law of God. He keeps the Law; yea, He honors its every precept, more so than any Adamite could ever do. He not only loves God with all His heart, mind, strength, and soul, but He fulfills the second great commandment, "Love thy neighbor as thyself."

The two laws—love for God and love for your neighbor—were the foundational laws of all the precepts of the Law. Christ rendered a positive obedience to the Law. He did not do it for Himself; He needed not to do so. For He has ever been the Sun of Righteousness. He has ever been characterized by every precept of the Law. Yea, the Law is simply a written record or testimony to the holiness and righteousness of the Triune God-head.

Christ needed not, then, this righteousness for Himself; but His elect needed it. They were blind, poor, wretched, miserable, and naked—void of any righteousness whatsoever. Isaiah said of them, "We are all as an unclean thing." (Isaiah 64:6).

So Christ took upon Him the flesh, and under Law He lived to render obedience to the Law on behalf of His people. And that righteousness which Christ established in the flesh, is ours. It was wrought out for us. We do not have to look unto ourselves for righteousness, for Christ is our righteousness.

It is no wonder to me that so many church members are trusting in human efforts, works, feelings, and experiences for salvation; I do not marvel that people talk of doing the best that they can do, etc.; I am not surprised when I meet someone who is afraid that he has not done enough good to save himself. Such people are described in Romans 10:2-4:

"For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

Yes, they are ignorant of the fact that Christ acted in the stead of His people; ignorant of salvation by imputed righteousness. And so, as Adam and Eve, these people sew together a few fig leaves of human effort. But such garments have never justified the guilty before God. You must be adorned in the pure, spotless Robe of Righteousness—the righteousness of Christ.

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

God's elect are justified and made righteous by the imputed righteousness of Christ. This righteousness was procured for God's people by Christ as He lived in the flesh under the Law. All that Christ did upon the earth He did as the Representative of His people. In coming to the world in the flesh, and rendering full obedience to God's Law, Christ fulfilled and established a positive righteousness for His people. This is the righteousness by which they are justified before

God, appearing before Him as persons who have honored His Law.

Now this was the first phase of the work of Christ in establishing righteousness for His people, that they would be saved thereby. But as it has been before pointed out, positive righteousness alone does not fully deliver the elect from the claims of Law and Justice. Not only does the Law demand a positive obedience to its precepts, but it demands that a breach of obedience to its precepts be punished. We read in Galatians 3:10:

"Cursed is every one that continueth not in all things which are written in the book of the law to do them."

The Penalty Paid

There is a curse upon the individual who has broken God's Law; and of course, that includes all men, for we read in Romans 3:23:

"All have sinned, and come short of the glory of God."

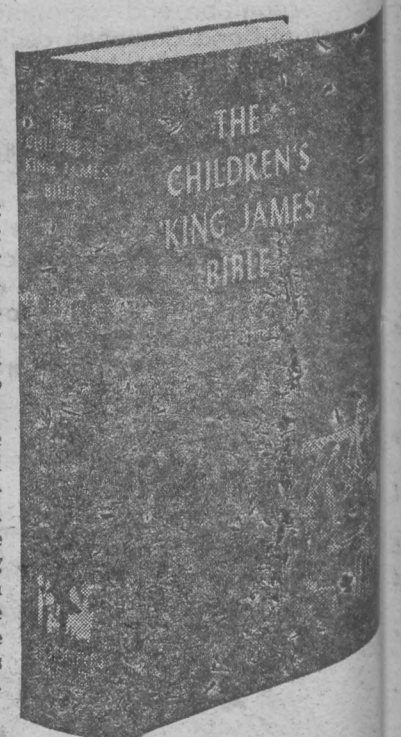
That is, all have transgressed God's Law, and they thus reveal themselves to be void of the glory and holiness which characterize God. In the Law is a revelation (Continued on page 4, column 1)

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Campbellism

(Continued from page two)

Richardson says that "he had entirely failed to recognize its [baptism's] actual importance," which would logically mean, according to Campbellite doctrine, that at this time Alexander was still unsaved. Think of it, now: here is the "great Reformer" in the "First Church of the Christian Association," and the whole crowd is yet in their sins, never having been baptized to have their sins "washed away"!

Richardson goes on:

"Viewed from the platform of the principles of the reformation urged by his father and himself, it [infant baptism] possessed no Divine authority, yet as an ancient usage, and for the sake of peace, it seemed to them expedient to allow its continuance in the case of such members as conscientiously believed it proper. Most of the members of the Church, furthermore, supposed themselves to have been in their infancy already introduced into the church by its means, and even after Alexander discovered it to be unauthorized, he seems to have concurred, for the time, in the plausible sophism proposed by his father which begged the very point at issue, 'that it was not now merely for the purpose of coming in again by the regular and appointed way.'" (Memoirs, Vol. 1, pages 392, 393).

"From the embarrassing circumstances of his position, he, as he states in the above sermon, concluded to 'let it slip' — to pass it by as a matter of little relative importance, and to allow the question to remain as it was." (Memoirs, Vol. 1, page 393).

The subject of "infant baptism," however, continued to be a problem for Alexander and finally he came to the conclusion that baptism was only immersion and "that believers, and believers only, were the proper subjects of the ordinance." (Memoirs, Vol. 1, page 395).

A Baptist Preacher Dips The Campbells

"As he [Alexander] was not one who could remain long without carrying out his convictions of duty, he resolved at once to obey what he now, in the light of the Scriptures, found to be a positive Divine command. Having formed some acquaintance with a Matthias Luce, a Baptist preacher [there were no Campbellite "Church of Christ" preachers for him to go to], who lived above Washington, he concluded to make application to him to perform the rite, and, on his way to visit him, called to see his father and the family, who were then living on the little farm between Washington and Mount Pleasant. Soon after arriving, his sister, Dorothea, took him aside, and told him that she had been in great trouble for some time about her baptism. She could find, she said, no authority whatever for infant baptism, and could not resist the conviction that she never had been Scripturally baptized. She wished him, therefore, to represent the case on her behalf, to her father.

"At this unexpected announcement, Alexander smiled, and told her that he was now upon his way to request the services of Mr. Luce, as he had himself determined to be immersed, and would lay the whole case before their father. He took the first opportunity, accordingly, of presenting the matter, stating the course he had pursued and the conclusions he had reached. His father, somewhat to his surprise, had but little to say, and offered no particular objections. He spoke of the position they had heretofore occupied in regard to this question, but forbode to urge it in opposition to Alexander's conscientious convictions. He finally remarked, 'I have no more to add. You must please yourself.' It was suggested, however, that in view of the public position they occupied as religious teachers and advocates of reformation, it would be proper that the matter should be publicly announced and attended to amongst the people to whom they had been accustomed to preach; and he requested Alexander to get Mr. Luce to call with him on his way down, at whatever time might be appointed.

"Wednesday, the 12th day of June, 1812, having been selected, Elder Luce, in company with Elder Henry Spears, called at Thomas Campbell's on their way to the place chosen for the immersion, which was the deep pool in Buffalo Creek where three members of the Association had formerly been baptized. Next morning, as they were setting out, Thomas Campbell simply remarked that Mrs. Campbell had put up a change of raiment for herself and him, which was the first intimation given that they also intended to be immersed.

"Upon arriving at the place, as the greater part of the members of the Brush Run Church, with a large concourse of others, attracted by the novelty of the occasion, were assembled at David Bryant's house, near the place, Thomas Campbell thought it proper to present, in full, the reasons which had determined his course. In a very long address, he accordingly, reviewed the entire ground which he had occupied, and the struggles that he had undergone in reference to the particular subject of baptism, which he had earnestly desired to dispose of, in such a manner, that it might be no hindrance in the attainment of that Christian unity which he had labored to establish upon the Bible alone. In endeavoring to do this, he admitted that he had been led to overlook its importance, and the very many plain and obvious teachings of the Scriptures on the subject, but having at length attained a clearer view of duty, he felt it incumbent upon him to submit to what he now plainly saw was an important Divine institution.

"Alexander afterward followed in an extended defense of their proceedings, urging the necessity of submitting implicitly to all God's commands, and showing that the baptism of believers only, was authorized by the Word of God.

"In his remarks, he had quoted, among other Scriptures, the command of Peter to the believers on the day of Pentecost:

(Continued from page six)

"What God Does"

(Continued from page one)

tation and nobody responded to that invitation, and he closed the service without anyone making a profession, he felt like Almighty God walked along the parapets of Heaven and wrung His hands in despair. Now to me that is definitely a perversion, or a caricature on God. Beloved, God doesn't wring His hands in despair at any time, for God is never in despair. God knows what is coming to pass before it comes to pass. God knew what was going to take place before the foundation of the world, and everything that takes place today is merely a fulfillment of the plans and the purposes of Almighty God.

I tried to tell this preacher wherein he was wrong. As I made an attempt to show him the error of his way, he persisted by telling me that God was going to be tremendously disappointed in the results and the final analysis of Christianity. Or in other words, when God sits down and counts up the number of converts that shall have been made at the end of the way, God is going to be terribly disappointed. Beloved, I say to you, a disappointed God is no God at all. If God could be disappointed in any event, then God wouldn't be God.

We read:

"All that the Father giveth me shall come to me."—John 6:37.

I am doubtful as to how many are going to be saved. I can't tell you the exact number, but God Almighty knows exactly—not one more and not one less than what God Almighty chose in Christ Jesus before the foundation of the world. So I say to you that God knows the result of election, and God knows how many are going to be saved. Therefore my text says, "He shall see of the travail of his soul, and shall be satisfied."

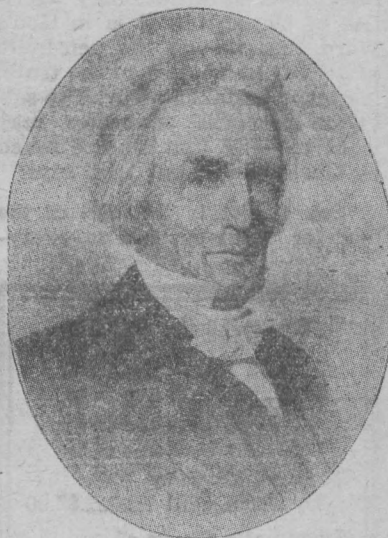
Of course, God is going to be satisfied. He is going to see of the travail of His soul and it will satisfy Him. That word "travail" is an interesting word. It has reference first of all to that of childbirth. A woman travails in birth and eventually gives birth unto a child, as a result of her travail.

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Campbellism Thus Far

[To be continued as the series of articles progresses in unfolding Campbellite history.]

- ☆ Thomas Campbell, a sprinkled Presbyterian minister, lands in America (1807) and settles in western Pennsylvania.
- ☆ Campbell is censured by Presbyterians and withdraws from them (1809).
- ☆ Campbell forms "Christian Association" with a group of his followers (1809).
- ☆ Campbell begins "reformation" with a claim to infallibility: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent" (1809)—See Memoirs, Vol. 1, page 237.
- ☆ Campbell writes first Campbellite Creed (**Declaration and Address**), to which Alexander, the son, upon arrival in America, dedicates himself (1809).
- ☆ "Christian Association" applies to Presbyterian Synod for "Christian and ministerial communion," but is rejected (1810).
- ☆ Thomas Campbell decides to form new church (1811).
- ☆ New church organized of unsaved, unbaptized, unscriptural members on May 4, 1811 at Brush Run, Pa.
- ☆ Church name: "First Church of the Christian Association" (Memoirs, Vol. 1, page 391).
- ☆ Thomas Campbell appointed Elder (May 4, 1811).
- ☆ Alexander Campbell licensed to preach (May 4, 1811).
- ☆ First deacons appointed (May 4, 1811).
- ☆ First church service held on May 5, 1811.
- ☆ First communion service (May 5, 1811).
- ☆ Alexander's first sermon to new church (May 5, 1811).
- ☆ T. Campbell's first sermon to new church (May 5, 1811).
- ☆ First baptism administered to three of the members by T. Campbell (himself unbaptized) while he stood on a root which projected out into Buffalo Creek (July 4, 1811).
- ☆ Church numbers "about thirty members" by July 4, 1811.
- ☆ Alexander ordained January 1, 1812.
- ☆ Alexander rejects "infant baptism" and determines to be immersed (1812).
- ☆ Thomas "follows" the son; seven Campbellites apply to a Baptist preacher, Matthias Luce, for immersion (June 12, 1812). (Baptismal regeneration, however, yet to be "discovered" — See Memoirs, Vol. 1, pages 405, 437, 438; Vol. 2, pages 20, 207, 217).

Now, beloved, the Bible speaks very quickly in the life of a child.

You don't have to wait until the time a child realizes that he is a sinner to know that there is iniquity in his life. You don't have to go to the hour of birth to realize it. You can go beyond that. Nine months before the hour of birth, at the time of conception, and you will find iniquity begins so far as our experience is concerned. This text says, (Continued on page 4, column 4)

I tell you, beloved, Almighty God isn't going to walk along the parapets of Heaven and wring His hands because of the fewness of the folk that are saved. Instead, He knows in advance who will be saved, and when they shall be saved.

Listen:

"Known unto God are all His works from the beginning of the world."—Acts 15:18.

Consequently He will be satisfied in the light of their salvation. Thus my text says in view of that fact "he shall bear their iniquities."

I.

WE BEGAN IN INIQUITY.

We read:

"Behold, I was shapen in iniquity."—Psalm 51:5.

Go back to the time when you first came to realize that you were a sinner. You admitted then that you were a sinner. You admitted then that there was iniquity within your life. But, beloved, iniquity began before you admitted its presence. You can go back to the time when you were born into this world, and iniquity manifested itself in your life very shortly after your birth. You can see evidence of iniquity

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Latest Report On The Work In Alaska



BY
WAYNE
CROW

Grace Baptist Mission
1422 Twining Ave.
Anchorage, Alaska

Greetings in the Name of the Lord:

This letter leaves us of Grace Baptist Mission rejoicing in the blessings of the Lord. Monday, January 2, the final payment was made on the building and stove. The Lord has supplied, and now Grace Baptist Mission is debt free. Praise the Lord.

Also at this writing we request prayer that the Lord will supply another servant to continue the work here. I still must leave July 1, 1961.

The Lord continues to bless with very mild winter weather. To us here this has been a great blessing because of our heating costs.

We praise the Lord for the messages from His Word by His servants that we read in T.B.E. This is of great assistance to us here. Especially do we rejoice in reading of God's blessings on His people. Brother Halliman's letters from the New Guinea mission field are encouraging. This is the only way we of Grace Baptist Mission get to fellowship around God's Word with his people around the world. Praise the Lord for all those who have a part in keeping TBE in the mail.

Remember us in prayer and write if you would desire to know more about the mission work here in Anchorage, Alaska.

Your Brother in Christ,
WAYNE CROW

How Christ

(Continued from page 2)

of the holy nature of God, and if men were possessed of such a nature, they would automatically comply with the holy and righteous Law.

But men have broken the Law; they have sinned against God, and a curse is upon them. And that curse is the wrath of God against sin, and against those who are guilty of it. The wrath of God is upon the sinner's head because of sin. And we read in Hebrews 2:2, that "every transgression and disobedience" receives "a just recompense of reward."

Yes, God's wrath is upon all who are guilty of non-conformity to Himself. And God's Justice must be satisfied, if His Law is Law. God does not by-pass sin to save a sinner. God, if He saves a sinner, punishes the sin. God's Word reveals that your sins and my sins shall be punished. Either the Son of God died for your

sins at Calvary, or you shall suffer the pangs of torment for those sins yourself.

What, then, must Christ do for His elect? They are condemned; they are guilty before Law; they are from birth "children of wrath, even as others." (Ephesians 2:3). It was Christ's portion in the covenant of redemption to save them. To do so, He must make them righteous. He came in the flesh and established for them a positive righteousness by keeping the Law on their behalf. He must now bear away their sins, and free them from the curse of the Law. This Christ has done.

At Calvary, Christ suffered the punishment due unto all the elect of God—all who shall ever be saved. The Law demanded that satisfaction be rendered; Justice cried for settlement; and Christ has satisfied Law, and Justice has received recompense.

In the place of the guilty, Christ died. The wages of sin is death—separation from God; and at Calvary, we hear Christ cry, "My God, my God, why hast thou forsaken me?" The answer to that question is bound up in the fact that Christ was suffering the wages of sin for His people.

The Scripture says, "He hath made him to be sin for us." (II Corinthians 5:21). God dealt with Christ at Calvary as every sin itself. He who was Just died in the stead of the unjust. As Peter says, "Who His own self bare our sins in his own body on the tree." (I Peter 2:24).

Isaiah says of Christ:

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isaiah 53:5, 6).

Paul says of Him:

"Christ hath redeemed us from the curse of the Law, being made a curse for us." (Galatians 3:13).

And again:

"For when we were yet without strength, in due time Christ

died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being justified by his blood, we shall be saved from wrath through him." (Romans 5:6-9).

The emphasis of the Bible is upon the sacrifice of Christ for His people. From Genesis to Revelation, we find only one way to approach God, and that is by the blood of a sacrifice. And in Heaven, we hear the redeemed of God sing to the honor of Christ:

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth... worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. 5:9, 10, 12).

I love that old hymn which says:

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience
peace,
Or wash away the stain.

"But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.

"My faith would lay her hand
On that dear head of Thine,
While like a penitent stand,
And there confess my sin.

"My soul looks back to see
The burden Thou didst bear,
While hanging on the cursed tree,
And know my guilt was there."

—ISAAC WATTS.

Yes, the guilt of God's people was upon Christ, and He took away their sins. It is not by our sacrifices, neither animal nor spiritual, that sin is put away; it is by the sacrifice of another, even Christ, the Lamb of God who contracted for the elect of God as a Surety, before the world began.

As Peter says in I Peter 1:18-20:

"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 spot; Who verily was foreordained before the foundation of the world, but was manifested in these last times for you."

The modernists may mock and reject this substitutionary sacrifice of Christ, but it is in God's Word, and though the pen-knife of Jehudi be applied to the truth, it cannot be taken away. The salvation-by-works advocates may want to deny that we are saved by Christ alone, but Paul says:

"For Christ is the end of the law for righteousness to every-

one that believeth." (Romans 10:4).

The infidels may cavil at the idea of the Innocent's suffering for the guilty, but thanks be unto God, the Just died for the unjust, "that He might bring us to God."

This, then, was the second phase of Christ's work of establishing righteousness for His people. He kept God's Law on their behalf, and imputed to the elect of God a positive righteousness; He died for their sins to satisfy the demands and claims of the Law. Thus, righteousness was fully established. It is only now left to be proclaimed and applied. The Spirit of God does the applying. This is His portion of the covenant of redemption. He takes of the benefits of Christ's substitutionary work, proclaimed in the Gospel, and applies these benefits to those whom God has before of old ordained to eternal life.

"What God Does"

(Continued from page three)

"Behold, I was shapen in iniquity." Beloved, everyone of us were conceived with a sinful disposition. Everyone of us had iniquity within us from the hour of our conception. Consequently, iniquity has abounded within our lives day by day, every step of the way.

Iniquity has separated us from Almighty God.

We read:

"But your iniquities have separated between you and your God."—Isaiah 59:2.

What is it that causes a man to be separated from God? What is it that comes between the individual and God? What is it that causes any individual in life to be completely alienated and entirely separated from Almighty God? Just one thing—iniquity.

God cannot look upon iniquity.

Listen:

"Thou art of purer eyes than to behold evil, and canst not look on iniquity."—Habakkuk 1:13.

That is why it is when the Lord Jesus Christ, God's Son, came to Calvary and God poured out upon Him His wrath, God hid His face from His Son, simply because of the accumulated sins of the elect that were laid upon God's Son. In other words, God the Father couldn't look upon His Son because those imputed sins of ours were laid upon Jesus Christ at that time. I tell you, beloved, even though the sins that Jesus Christ was dying for, your sins and my sins—even though they were imputed sins and Jesus Christ wasn't guilty of a single one of them, still God the Father couldn't look upon His Son when He was bearing the weight of accumulated sins that were imputed to Him.

Beloved, iniquity is a terrible thing. Can you imagine anything any worse? It is that which has separated man from Almighty God, that which caused God the Father to refuse to look upon even His Son when He was bearing the imputed sins of all the elect of God of all ages. Can you imagine anything worse than iniquity?

All of us are marked as iniquitous individuals.

We read:

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"—Psalm 130:3.

In other words, if God were to start out in this world marking men and women who have iniquities, there wouldn't be one of us that would escape, because all of us would be marked as iniquitous individuals. That which is so vile that it has separated us from God the Father—that which is so vile that even Jesus Christ cannot be looked upon when He is bearing our iniquities in an imputed manner—that which is so vile God refuses to see even His Son under those conditions, that, beloved, causes everyone of us to stand as an iniquitous individual in the sight of God.

II.

CHRIST BORE OUR INIQUITIES.

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I thank God when I read the text which says, "For he shall bear their iniquities." Now who is the "he"? It is the Lord Jesus Christ. It tells us that the Lord Jesus Christ bore our sins.

Go back to the Garden of Eden and read the story of Adam when he had sinned. I think that Eve was definitely deceived, but I am sure that Adam sinned with his eyes wide open. He knew what the results were going to be. Adam loved Eve. He loved her too much to see her die alone. He would rather sin and die with her, than to see her die alone and be banished from the Garden. While Eve sinned in that she was deceived, Adam sinned with his eyes wide open.

Then came the time when Adam and Eve tried to please God with their fig leaf garments, all to no avail. The Word of God tells us how God came down to the cool of the day to walk in the Garden, yet Adam and Eve hid themselves from the Lord among the trees of the Garden and waited for God to ferret them out. Then after a conversation, I find that God killed a sacrifice. I don't know what the sacrifice was. The Word of God doesn't say. It could have been a bullock or a ram, or it could have been a turtle dove or a pigeon, but let's assume that God killed a bullock. (Continued on page 5, column 3)

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Questions For Arminians On The Matter Of "Foresight"

Dear Brother:

We have received a copy of your paper, in which your message on Romans 8:29, 30 appears. While we do not know whom to thank for this copy, we nevertheless are grateful for having received this issue. It deals with matters which we have been interested in for quite some time.

Though we differ considerably with your views, it is not the purpose of this letter to take issue with you. Rather, I wish only to offer a few simple questions which you might like to consider, as they relate to the subjects you discussed.

1. Concerning foreknowledge, when I believe you teach that God knew all things beforehand. This I would mean, of course, that He knew who would be saved and who would be damned. At the same time, it seems to me that you would deny that God purposed to damn anyone beforehand. If this be your view, may I ask: Why did God create those whom He knew would be damned if it served no purpose of His?

2. Also regarding the above question, did Christ die for the sins of those whom He foreknew would be damned? If so, why did He do so, since He knew it would do them no good?

3. Does God try to save those whom He foreknew would be damned? Could He undo what He foreknew as a certainty?

4. You state that God knew what Adam "would sin" and "permitted" him to do so. May I ask if this was in any wise contrary to God's purpose? Did God positively purpose to permit Adam to do just what he did, or was God subject to the force of some fate that made it necessary for Him to permit Adam's sin?

5. Did God merely "permit" the death of Christ or was it definitely purposed from eternity past?

6. Regarding permission, does God purpose (decree) to permit? Does anything happen (by way of permission) that God has not positively decreed to permit?

7. Does God permit anything that is not purposed?

8. On page two, you speak of God's not being glorified very highly by a "machine." Is not this earth a sort of a machine? Is not the whole creation such? Do these things not magnify the glory of God? Does not the Psalmist refer to their "uttering" speech in honor to God? Do we

ever read that "man's choice" so glorifies God? I have heard this same argument made against the doctrine of security, some saying that it would be more glorifying to God if man were able to still choose to be damned. Does this appeal to you as being of any force against security? If not, then why against the certainty of absolute predestination?

9. Does not the teaching on foreknowledge in your message mean that everything is certain to come to pass just as God foreknew it would? If so, what makes it certain? Fate? Chance? Fortune?

10. You later state that "that certain knowledge is predestination." Then it would not have been necessary for God to decree anything, would it? If He foresaw, for instance, that a person would be saved, He did not have to elect that person, did He? That would not be election, but a mere recording, would it not?

11. If God foreknew that a man would reject Christ, why does God tell us to preach to that man? God does not have to prove anything to Himself, does He? Does not rejection merely heap further condemnation upon the rejector's head (II Cor. 2:15, 16)? Is this why God tells us to preach to all?

12. Is it possible for one foreseen by God as a rejector of Christ to be saved? If not, why would Christ have died for him? If not, why teach that God is trying to save him?

13. The heathen have never had the opportunity to either accept or reject what you call God's "plea." Why does God not give them the opportunity, just as He has given to us in the States? Why didn't He give the heathen of Old Testament times the chance for salvation, if He really wanted to save more than He did?

14. You say, "Anyone who really wants to be saved, may be saved." Does this mean that one foreknown as a rejector can be saved? Or is the statement limited to the foreknown receivers?

15. You define predestination as meaning "destined before." Does this mean that every man's destiny has been settled from before all ages?

16. Why did God create those whom He knew would be damned?

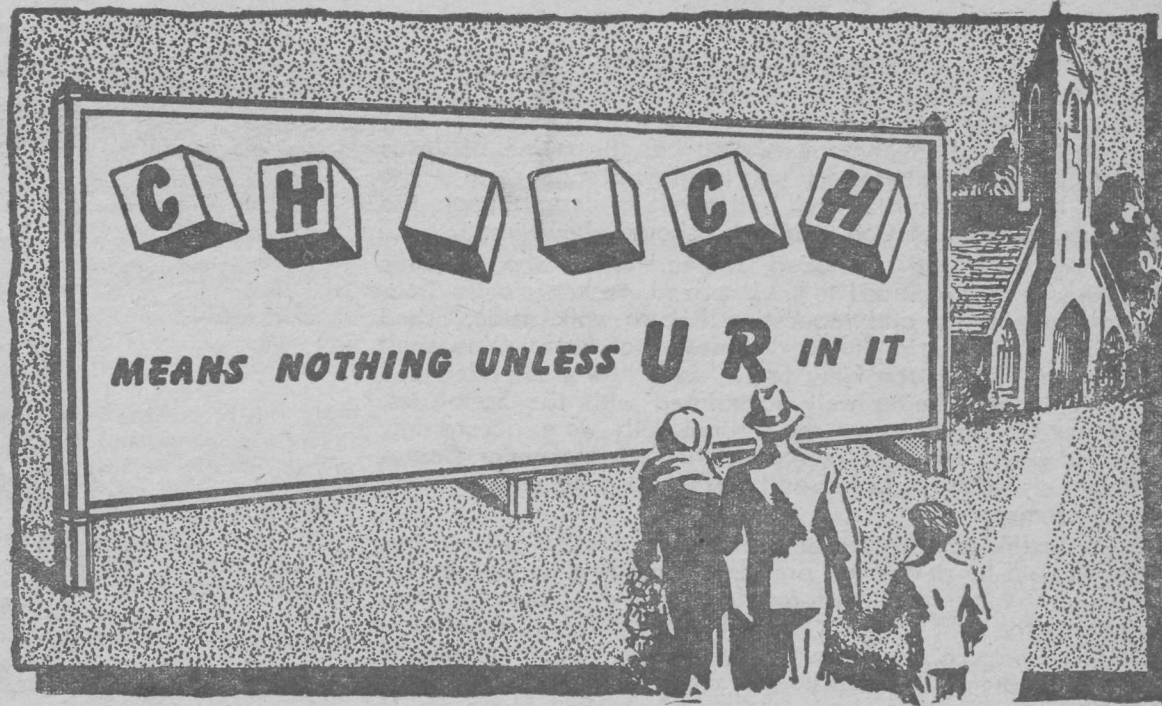
17. On the last page, you state: "God foresaw who would have faith?" Is this faith of the flesh? Or is it the effect of effectual grace? If of grace, then why are only a few, comparatively, possessed of faith?

18. You refer to "difference in attitudes . . . difference in prayers," when speaking about the publican and Pharisee. May I ask why there was a difference? Why was one harder than the other? Had one's hardness been due to Fate or God's Providence? Could not the Pharisee have just as easily been the publican and vice versa? "Who maketh thee to differ from another?" (I Cor. 4:7, 3:5)

19. On page 4, near the end of the message, you raise a very interesting question: "Who may be saved?" I ask you: Can (or "may") a person foreknown as a rejector be saved?

20. Do you say that statements like "whosoever will," "whosoever believeth," etc., include whosoever won't and whosoever disbelieveth? Is not the promised blessing always for those willing and believing? Can you rightly say, then, that any one may be saved? Are not these general statements limited to only the whosoever wills, etc.?

Brother . . . , you do not have to answer any of these questions, unless you believe you can do so to my satisfaction. I have simply taken time to ask them to call your attention to some problems in your position



A FEW THOUGHTS ON "CHURCH UNION"

In terms of people, union is addition, but for the sounder church is doctrinal subtraction. Assuming that the membership of both are equal, let 100 per cent represent the doctrine of the one church and 80 per cent the doctrine of the other: add the totals and you get 180 per cent. But now you must divide by two and the result is only 90 per cent. You now have twice as many members, and isn't that fine? But you have 10 per cent less truth than you started with.

I have stated what may be called the Law of Union or the First Law of Ecumenicity . . . Whatever you may wish to call it, I am sure that it has various applications, some of which may readily occur to you. For example, you may derive from it the Second Law: "Those who want union are those who have nothing to lose by it."

Yet in such matters arithmetic is far from adequate; we need a higher form of mathematics . . . (this spirit means) that not only one but many and ultimately all heresies are to be tolerated. And unless the Lord intervenes, toleration is only the beginning . . . They say that one might well yield and surrender a little and keep up fraternal and Christian relations and fellowship with those who err in an unimportant point, so long as one agrees with them otherwise. No, my good man, for me none of that peace and unity that one gains by the loss of God's Word.

(E. P. Schulze in Christianity Today. As quoted in The Presbyterian Journal.)

which I do not believe you have considered. At least, these questions would be problems to me and they would forbid me from being able to see the teaching you set forth. I respect your conscience on these matters, however, and trust that you likewise respect mine. Conscience must never bow to anything except that which is manifestly truth.

I am enclosing a tract or two which will in part express our faith regarding some of the matters you have discussed.

Again I say, the questions of this letter are not meant for you to answer particularly, but simply consider. Of course, if you want to answer them, I shall be happy to carefully read anything you write concerning them.

May the Lord bless you and may the truth of God shine into your heart and mine on these great subjects.

Yours by His grace,
Bob L. Ross



"What God Does"

(Continued from page four)

in behalf of Adam. I see that bullock dying, not because it was a sinner, not because that there was sin within its nature, but that bullock died because Adam was a sinner and

that bullock was bearing Adam's sin. From the time that God offered that sacrifice in behalf of Adam, Adam's sins were no longer on Adam. Adam's sins were now on that bullock, and that bullock, in type, bore his iniquities.

Come to the time when the father acted as a high priest for the family on the night of that first memorable passover that we read of in Exodus 12. You will find that God told the father, acting as a priest for the home, to choose a lamb. He was to kill the lamb, catch the blood of that lamb in a basin, and dip some hyssop into the blood and strike the door posts on either side of the door and the lintel above the door. We read: "When I see the blood, I will pass over you."

Now, beloved, I look at that lamb as it lies there with its blood being caught within the basin, and I say as that lamb's blood is taken and applied to the doorway, God the Father was thus seeing the sins of the Jews of that day being carried in type by this lamb.

Beloved, just as the bullock bore the sins and the iniquities of Adam in the Garden of Eden just as we find the lamb on the night of the passover bearing the sins and the iniquities of the children of Israel, so I come to our text which says that He bore our iniquities. Beloved, listen, our iniquities had to be borne. Adam couldn't bear his. A bullock had to bear them away. The Jews couldn't bear theirs on the night of the passover and a lamb had

to bear those iniquities on behalf of the Jewish nation. You and I could not bear ours. Someone else had to bear them. That "Someone" was Jesus. Come with me to the day when the children of Israel came once a year for their sacrifice on the day of atonement. You will recall how the high priest killed one goat as a type of Christ dying for our sins, and then took another goat and put his hands upon the head of that live goat and confessed over that live goat all the sins of the children of Israel for the year's time and then sent that goat at the hands of a fit man out in the wilderness. I can see that fit man as he takes this goat—this scape goat, and leads him out into the wilderness. I can see him as he arrives far from the tabernacle and far from the camp of Israel and turns the goat loose. I can see him as he may shout at it, and may take a switch to drive it away. I can see that goat as it gambols off in the distance. I can see that fit man as he stands and watches until the goat goes out of sight in the distance, and when the goat is gone, he comes back home, back to the camp and tells the people of the camp that he has done his duty, his work is completed, the goat has gone out of sight, and that the sins of the people for the year's time have been carried away by this goat.

Beloved, in the Garden of Eden when Adam sinned and God killed perhaps a bullock in their behalf, that bullock carried the sins of Adam. When on the night of the passover and a lamb had

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Campbellism

(Continued from page three)

'Repent' [note the omission of the comma after "Repent." This is **definitely significant**, as shall be discussed later on] and be baptized, every one of you; in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit; and had dwelt at length upon the gracious promises of God to all who should obey him.

"When he had concluded, James Hanen, who, with his wife, had also concluded to be baptized, took his child from its mother's arms, and requesting her to walk aside, asked her what she thought of the declaration of Peter, 'You shall receive the gift of the Holy Spirit,' and how she understood it. Mrs. Hanen, being well acquainted with the Scriptures, soon gave a satisfactory reply, and both were accordingly baptized along with the rest, consisting of **Alexander Campbell and his wife; his father and mother, and his sister**—in all **seven persons**.

"Alexander had stipulated with Elder Luce that the ceremony should be performed precisely according to the pattern given in the New Testament, and that, as there was no account of any of the first converts being called upon to give what is called a 'religious experience,' this modern custom should be omitted, and that the candidates should be admitted on the simple confession that 'Jesus is the Son of God.' These points he had fully discussed with Elder Luce during the evening spent at his house when he first went up to request his attendance, and they had been arranged as he desired. Elder Luce had, indeed, at first objected to these changes, as being contrary to Baptist usage, but finally consented, remarking that he believed they were right, and he would run the risk of censure. There were not, therefore, upon this occasion, any of the usual forms of receiving persons into the church upon a detailed account of religious feelings and impressions. There was, indeed, no Baptist church meeting to which any such 'experience' could have been related, Elders Luce and Spears, with Elder David Jones of Eastern Pennsylvania, being **the only Baptists known to have been present**. All were, therefore, admitted to immersion upon making the simple confession of Christ required of the converts in the apostolic times. The meeting, it is related, continued about seven hours." (Memoirs, Vol. 1, pages 395-498).

Observations

There are some matters which should be clearly understood as to this "baptism."

First, there was no one on this occasion who was baptized in order to be saved. None of the seven baptized, nor any of the three Baptist preachers, thought of such a notion as this. Commenting upon this fact, Richardson states: **"The full import and meaning of the institution of baptism was, however, still reserved for future discovery."** (Memoirs, Vol. 1, page 405). He refers here to baptismal salvation.

Further he says, **"It (baptism) 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 to greatly enlarge and simplify their conceptions of the entire gospel."** (Memoirs, Vol. 1, pages 437, 438).

Alexander Campbell himself stated, several years afterward: **"We can sympathize with those who have this doctrine [baptismal regeneration] in their creed unregarded and unheeded 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."** (Memoirs, Vol. 2, page 217). Notice, he had not "practiced" this doctrine.

Richardson says that Campbell had spoken of baptismal remission in his debate with McCalla, but it was "contemplated only theoretically, none of them having so understood it when they were themselves baptized." (Memoirs, Vol. 2, page 207).

In an earlier debate with Walker, Campbell had made mention of baptism in "connection with the promise of the remission of sins and the gift of the Holy Spirit," but Richardson says, "While, however, he thus, in 1820, 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 had but a faint appreciation of its great practical importance.**" (Memoirs, Vol. 2, page 20).

J. W. Shepherd, a Campbellite historian, states the same in his book, **The Church, The Falling Away And The Restoration**:

"In the discussion with Walker [1820] he barely touched the design of baptism, but either during that debate or while transcribing it for publication, an impression was made on his mind that it had a very important meaning and that it was in some way connected with remission of sins, but he was so engaged in other matters that it passed out of his mind until he received the challenge to meet McCalla in debate [1823] when he resolved to settle its true import before he ever debated the subject again." (p. 204).

It is evident, then, that when the Campbells were baptized in 1812 they did not believe that it was in baptism that they were being saved. Their simple purpose in being baptized was to be immersed, rejecting their "infant baptism" as being valid. Richardson shows, as we shall see later, that it was not until 1827 that Walter Scott became the first of the Campbellites to begin the practice of baptizing sinners to obtain salvation.

Thomas Campbell's Confessions

Secondly, Thomas Campbell, who on this occasion confessed his overlooking the importance of the proper mode of baptism, a few years later had to again make a similar confession. On April 9, 1927, after he had personally observed

(Continued on page seven)

IN GROWING NUMBERS



"What God Does"

(Continued from page five)

of the passover each family killed a lamb, that lamb carried the sins of that family. On the day of atonement once a year when the high priest confessed over the head of that scapegoat the sins of the children of Israel and sent that scapegoat out into the wilderness, that scapegoat carried away the iniquities of the children of Israel for that year's time. Beloved, that was all in type. It was a type of the coming of the Lord Jesus Christ, and if the Son of God had never come, there was not one of those individuals that would have ever been saved. Adam would never have been saved. Those Jews that were saved on the night of the passover in Egypt as they looked forward to the coming of Christ would never have had complete salvation if Jesus Christ had not come. The Jewish nation that was saved on the day of Atonement as a result of the scapegoat carrying the iniquities of the people out into the wilderness never to return again, would never have been saved. Listen:

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By William Nevins \$2.00
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By J. M. Pendleton \$1.00
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By C. H. Spurgeon .10
 - Why I Am a Baptist
By J. T. Moore .10
 - "Close" Communion
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Ashland, Kentucky

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12

I tell you, beloved, if the Son of God hadn't come to bring eternal redemption to us, not one of us would have ever been saved. Not an individual in the Old Testament would have been saved by the blood of goats and calves. The blood of goats and calves could never save a single soul. As in Adam's case the bullock carried the sins of Adam away in type, and so in the case of the Jew on the night of that first passover the lamb carried the sins of each family away, and as on the day of atonement the scapegoat carried away the iniquities and the sins of the people, so the Lord Jesus two thousand years ago came to the Cross of Calvary, and at Calvary died, and as my text says, He bore their iniquities, which means the iniquities of all God's believing elect from the day of Adam and including the last man that shall be saved.

Doesn't it bless your heart to know that as the sins were laid in type upon the bullock in the Garden of Eden for Adam, and as the sins of the Jews were laid in type for each family upon the lamb on the night of the passover, and as the sins of a whole nation were laid in type upon the scapegoat—doesn't it bless your heart to know that when Jesus Christ came to Calvary that God poured out the sins of all the elect of God upon His Son, and He bore our iniquities. Beloved, it helps me to know that my iniquities have been borne by the Lord Jesus Christ.

I don't tell you that you can go out as Adam did and kill a bullock and that bullock will carry your sins away, or that a lamb or a scapegoat might be used and your sins would be carried. That, in type, looked forward to the coming of the Lord Jesus Christ. Beloved, we don't need the type. We have the anti-type now. We don't need that which foreshadowed the Son of God. We have the substance now in the Lord Jesus Christ. As my text says, "He shall bear their

iniquities." How many of the Word of God gives us answer to that. Listen:

"Who gave himself for us, he might redeem us from all iniquity."—Titus 2:14.

"And you, being dead in sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."—Col. 2:13.

"The blood of Jesus Christ our Son cleanseth us from all unrighteousness."—1 John 1:7.

Notice this, beloved, all our iniquities, all our trespasses laid on the Lord Jesus Christ. He thus bore all of our sins. Doesn't it help you to realize all of the sins of the children of Israel were laid upon that scapegoat and they were carried away? Doesn't it help you to know like measure that all of our sins were laid upon Jesus Christ?

On The Bible

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I SAW THE CROSS

I saw the cross where Jesus died,
To ransom me from sin;
When I beheld such wondrous love,
I put my trust in Him.

Now He dwells within my heart,
To cleanse from every stain;
He saves, He keeps and satisfies,
Oh, glory to His Name.

He's now upon the Father's throne,
For me to intercede;
And when we meet in glory,
He will satisfy my need.

O, sinner do receive Him,
He'll take you safely through;
And someday you will meet Him.
In that home prepared for you.

For that glad day I'm waiting,
When I'll see Him face to face;
I'll tell the blessed story,
How He saved me by His grace.

—by Marshall Efav

"What God Does"

(Continued from page six)
He bore those sins away?

III

WHAT DID HE DO WITH OUR INIQUITIES? WHAT DID GOD DO WITH OUR INIQUITIES?

Where are they today? Listen: "Thou hast cast all my sins behind thy back."—Isa. 38:17.

Where are your sins? They are cast behind God's back. God never looks up. You and I sometimes have to back up. We have to retreat. Beloved, God never retreats. My sins are in a safe place. They are cast behind God's back. Notice again:

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."—Isa. 44:22.

Here is a cloud in the skies and moment later it is gone. What has happened to it? It is blotted out. Or here is a child working at a blackboard. The blackboard is completely filled with his scribbling, but with an eraser it is blotted out. Where is it now? It is gone. Beloved, that is exactly what has happened as to our sins. The Lord Jesus Christ bore our sins. He carried our iniquities. The result is that since He did so,

then our sins are blotted out just like a cloud might be blotted out of the sky. They are no more.

Years ago, when I was just a boy preacher, a man showed me one day a beautiful red rose, and a piece of red glass. I laid that colored glass over the rose and looked through that red glass, and that red rose wasn't red at all. It was white. Looking at the red rose through a piece of colored glass and I saw not a red rose but a white rose. I tell you, beloved, the color was gone.

My sins are blotted out in exactly the same manner. I thank God that the blood of Jesus Christ blotted out my sins to the extent that they are gone.

Not only is it true that the Lord Jesus Christ cast them behind His back and blotted them out, but the Word of God tells us that they are taken so far from us that they are as far as the east is from the west. We read:

"As far as the east is from the west, so far has he removed our transgressions from us."—Psa. 103:12.

Now how far is the east from the west? Would it be possible for you to tell me how far it is in geographical location from the extreme eastern portion of the universe to the extreme western portion. I think the best illustration of that that I ever heard was years ago when I heard an astronomer say that if a switchboard were located out yonder on the farthest star from this earth and we had a telephone line connecting from this earth to the farthest star, that if you would pick up the telephone receiver here it would take 93,000,000 years for the click to sound in the switchboard on the farthest star.

I don't know whether that describes how far it is from the east to the west. I don't know whether that tells us how great is the expanse of the universe, but if it does, it certainly helps us to realize that God has certainly taken our sins far from us.

Then the Word of God tells us that our sins are put down into the depths of the sea. Listen:

"And thou wilt cast all their sins into the depths of the sea."—Micah 7:19.

How deep is the ocean? I don't know. Divers have gone down considerably, but there are some portions of the ocean that have never yet been penetrated by a diver because the pressure is so great, I am told, that a diver is unable to go to the depths of the ocean. But I know one thing, beloved, if you could find the very utmost depths of the ocean and you could go down there, you could find my sins there, because this text says that God will cast all our sins into the depths of the sea.

Again, beloved, what has happened to our sins? He has forgotten all about them. We read:

"And their sins and their iniquities will I remember no

more."—Heb. 8:12.

Have you forgotten all your sins? Have you forgotten all your iniquities? No, I am sure there isn't a person here but what can remember things you have done in the days gone by that would give you grief if you would stop and think about it—things you did before you were saved that would cause you grief in this very hour. Beloved, I thank God for this fact, that while you may remember it, God has forgotten it, for it says, "And their sins and their iniquities will I remember no more."

What a contrast to the good deeds you do after you are saved! Do you realize that God never forgets a single thing that you do after you are saved that is worthwhile? God doesn't forget anything that you do after you are saved whereby He might reward you. Listen:

"For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."—Heb. 6:10.

Beloved, He is not going to forget. It would be unrighteous on God's part if He were to forget your work and your labor of love. While He does not forget one single thing you do as a Christian, He forgets everything you ever did as a sinner. What has He done with our sins when He bore them? Beloved, He has cast them behind His back. He has blotted them out. He has removed them as far from us as the east is from the west. He has buried them in the depths of the ocean. He has forgotten all about them.

More than that, He has actually blotted them out and washed them from us. Listen:

"Unto him that loved us, and washed us from our sins in his own blood."—Rev. 1:5.

Beloved, when He bore them, He washed us clean of those sins. That is not saying that you have your sins washed away in a baptism. That is not saying that you have your sins washed away when you submit to an ordinance. I'll tell you what it is saying—when Jesus Christ died for our sins, our sins were washed away, not in water, not by a ceremonial ordinance, but our sins were washed away completely in the blood of Jesus Christ.

We sing:

"What can wash away my sins?
Nothing but the blood,
Nothing but the blood.

What can make me whole again,
Nothing but the blood,
Nothing but the blood.

What can pay sin's old back debt,
Nothing but the blood,
Nothing but the blood.

What can make me a Christian

Campbellism

(Continued from page six)

the work of Walter Scott, he wrote his son, Alexander:

"I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration. . . . 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 purposes 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 purpose." (Memoirs, Vol. 2, page 219).

This is a clear confession from Thomas Campbell that when he himself was immersed by Luce he in no wise thought of having his sins thereby remitted. Upon observing Scott's work, he says that "for the first time," he was upon the ground where the doctrine of baptismal regeneration was put into practice.

Campbells Were Never Baptists

Thirdly, it is to be noted that the Campbells, though dipped by a Baptist preacher, were never members of a Baptist church. Luce indicated that what he was doing was "contrary to Baptist usage." And Richardson points out that no Baptist church was present to act upon any detail relating to the "baptism." Therefore, the Campbells did not become members of a Baptist church and were never thereafter members of a Baptist church. The only immersion they ever received was from a Baptist preacher (whom all Campbellites would today classify as a child of the Devil) who had no business whatsoever doing what he did. The writer has repeatedly asked Campbellites why it was that Alexander and his brethren went to a Baptist for baptism, rather than to the "Church of Christ." Why go to one who, according to the Campbellites, was a condemned, wretched, miserable, devilish, sectarian, yet in his sins, rather than to a minister of the "Church of Christ"? No two Campbellites have answered that question alike.

A Partially "Baptized," But Unsaved, Church

Fourthly, the "First Church of the Christian Association" now had a total of ten immersed members. Thomas Campbell, prior to his own immersion, had consented to immerse three people, and he did so, while perched out on a root which extended into the water of the creek. Now the five Campbells and two Hanens have been dipped by a Baptist, making a total of ten immersed members. At the next meeting, thirteen more were "baptized." (Memoirs, Vol. 1, page 403). Hence, the first Campbellite church, which was organized before anyone was ever immersed, is now partially a "baptized" church, but—according to the Campbellite doctrine of baptismal regeneration—no one had as yet been saved.

Campbellites "In Reverse"

This is certainly a strange way to start a church! The Scriptural order is (1) salvation, (2) baptism, (3) church membership; but the Campbellites started out with church membership, baptism, and never salvation! They never had salvation because, if their doctrine is true, they were never baptized to obtain the remission of sins! As the Campbellites began in reverse, so have they continued to this day, ever learning but never able to come to the knowledge of the truth.

(Next Week: Alexander Becomes "Master-Spirit.")

CONCLUSION

yet?
Nothing but the blood,
Nothing but the blood."

Thank God for this truth, He bore our iniquities, and in bearing them they are completely gone so far as you and I as God's children are concerned.

My text tells us how that we can be saved, for it says, "He shall bear their iniquities." I don't tell you to join a church. I don't tell you to be baptized. Rather, I tell you that Jesus Christ bore (Continued on page 8, column 1)

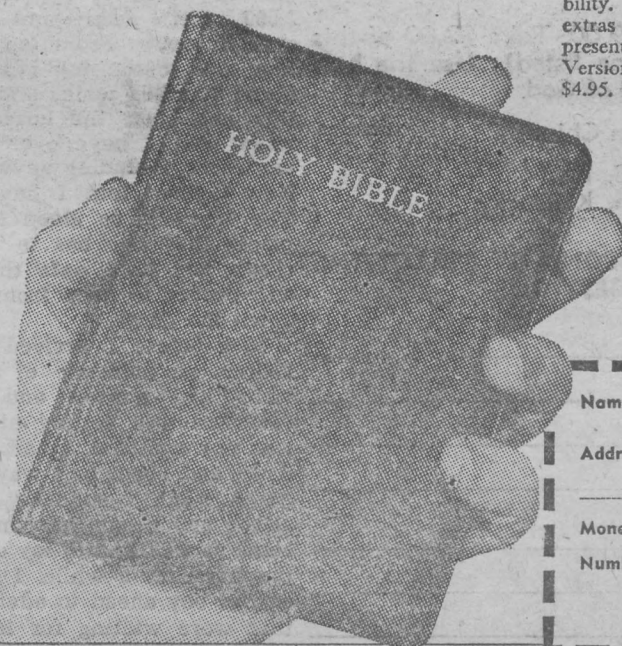
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Greek-English Lexicon of the N. T. (Thayer)	\$10.95
Expository Dictionary of the N. T. (Vine)	\$10.95
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Greek-English Inter-linear of the N. T. (Berry)	\$5.95
Young's Analytical Concordance	plain \$11.75 indexed \$12.50
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The English-Hebrew Concordance (Pick)	\$9.95
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IS THERE NO GOD?

There is no God? Then tell me pray
Who started the sun on his golden way,
Who paints the flowers and tints the sky
From a palette of color of secret dye?

Who is it that tells in early Spring
The flowers to waken, the birds to sing,
The ice to melt, the river to flow,
And tells sleeping things to rise and grow?

Who is it that set the stars in their course?
Just natural law commingled with force?
Is it that which brings comfort in hours of pain
And soothes a tired body to sleep again?

The sea and the valley, the plains and the hills,
The mighty rivers, the sparkling rills;
The primrose, the holly, the goldenrod—
All of them symbols. Is there no God?

"What God Does"

(Continued from page 7)
our iniquities.

Long years ago the Philippian jailer in the midnight hour of darkness cried out and said, "What must I do to be saved?" Paul and Silas said, "Believe on the Lord Jesus Christ and thou shalt be saved." I have no greater message to offer to you as to salvation than the message of Paul and Silas. I would say to you to look to Calvary and receive Him, knowing that He died to bear your iniquities—knowing that at Calvary He bore our iniquities. In the language of Paul to the Philippian jailer I say, "Believe on the Lord Jesus Christ and thou shalt be saved."

May God bless you, and may God give you grace to believe.



Fred T. Halliman

(Continued from page one)
home in Bulolo, about 11:00 a. m. for Wau where I was to board the plane that would take me on the first leg of my trip, which before it was complete, would take me almost to the center of this island and back again. About 3 p. m. the same day I arrived in Goroka and being about 30 minutes late, missed the plane that was to take me from Goroka to Kundiawa in the Chimbu area. I spent the night at the hotel in Goroka which, for a Christian, is usually a miserable

plight. As mentioned in one of my other articles, the hotels here answer the purpose of a place to eat, sleep, and drink, and the emphasis is usually on the latter. There is no such thing as a private room or bath. Each room accommodates from two to six people and there is one common bath shared by all. Very few of the places have locks on the doors, and while it is seldom that anything is stolen, drunks are free to come and go at will—and in many cases they do just that.

I was told to be back at the Goroka airport by 8:00 a. m. the next day to get a plane out for Chimbu. I was there at the time specified, but it was not until 2:30 p. m. that I finally left the airport. In about one half hour from then we were at Kundiawa in the Chimbu. While I had been over and beyond Chimbu, I had never stopped there before. This area is some of the most rugged territory in New Guinea, and it is the most densely populated area. The people here are quite different than in other places that I have been in. They are much larger than in other areas and for the most part they are very friendly. The Roman Catholics came into this area in the early 30's and a couple of years later the Lutherans came; besides these two, the Seventh Day Adventists have a couple of missions. There are none other.

There are approximately 350,000 people here and doubtless very few are saved, while most of them have been contacted, or

rather contaminated, by one of these three groups. There is one area in this district that has not been reached as yet, due primarily to its inaccessibility. I was informed by the officer in charge of this sub-district that it would be a difficult four days walk to reach this place from the nearest road. He has offered to take me as far as possible by Land Rover, and supply me with carriers, guides and interpreters if I want to take a walk in. I have not decided as yet, but may take a walk in there sometime in February.

I spent two days in Chimbu, and while I was much impressed with the need, there was very little encouragement outside of the place just mentioned. While in this area, I visited one coffee plantation and spent most of one day on a coffee route, with a native driver, buying and picking up coffee from the native folk. The government has instructed them in coffee growing and many of them have small coffee patches. The people here, unlike most other areas, seldom live in villages, but instead each family has its own little plot of ground for gardens. Since the area is not too large and the population very heavy, the entire area, both mountains and valleys, is literally dotted with grass houses. I left here on Thursday afternoon to return to Goroka.

On Friday I left Goroka for Baiyer River. I had not been in this area before. This is the place where the Australian Baptists have a mission station, and it is very near the center of the Australian part of the island. I visited this area, not to look for a mission site, but to gain some practical

HELL WILL BE FULL OF PEOPLE WHO THINK HELL IS A MYTH

knowledge. I spent one week here and many technical difficulties were overcome, and the week was very profitably spent. The Australian Baptists have been in this area for about 11 years and in many ways have done a relatively good work among these folk. I believe many of the native folk are saved, but since their predecessors have little or no church truth, neither do the natives. They do, however, have about 21 church buildings and all of them except one or two have native pastors. Most of the people under 20 years of age are literate in their own language and many of them can understand quite a bit of English.

The mission station is located on the edge of a large valley which consists of about 35,000 acres. Before the missionaries came this valley was used exclusively for a battle ground and nothing more. Now much of it is under cultivation and a peaceful co-existence is enjoyed by the 10,000 people that live in and around the Baiyer.

About eight miles from the main station is another mission of the same group, called the Lumsa Station. To reach this place a huge gorge has to be crossed which is approximately 2,000 feet deep and almost straight down. From top to bottom and to the top again it is about 5 miles walk, and so far this has been the hardest five miles that I have ever walked anywhere, including anywhere in New Guinea that I have been. The track is so steep in some places that one has to literally climb and hold onto the rocks and bushes to keep from falling down the gorge.

Just before I arrived at the Baiyer, an epidemic of stomach virus had started and nearly everyone was getting attacks. I was not excluded. I had made it down and about half way up the gorge when I suddenly got an attack and began vomiting. I became so ill I had to lay down on the track for a while. I sent the carrier boy ahead to advise those that were waiting for me what

had happened. In just a few minutes I was so weak I could hardly walk, but I asked the Lord to give me strength, and while a party had come part way down the mountain to meet me, by the grace of God I made it to the top without any assistance. I immediately began to take medicine when I reached the station and by the next day when I had to cross the gorge on my return to Baiyer, I was all right except for being weak.

On Friday, November 25, I left Baiyer River and reached my home in Bulolo, Saturday about 3:00 p. m. The thirteen days that I was gone my wife and children stayed alone all the time. While on this trip I had several opportunities to speak both publicly and privately to native folk and Europeans.

Pray for us as we seek to know and do His will here in New Guinea.

Sincerely,

FRED T. HALLIMAN.



Why I Left S.B.C.

(Continued from page 1)

And Man In Biblical Thought by Eric Rust, one of the most popular teachers in Louisville Seminary. I opened this book and on page 2 I read: "We can no longer treat the Bible as a purely supernatural book, every word of which is divinely inspired."

When I got to page 5 I read: "When we describe the Bible as the Word of God, therefore we are doing so only in a secondary sense."

On reaching page 17 I found these words: "The Biblical science is not ours, and it needs to be corrected by our more exact knowledge." He must be smart if he has a more exact knowledge than God has.

I read on to page 20 where I found these words: "The Old Testament begins with two myths of creation."

And then on page 195 he says: "It is on the other grounds that we must reject the miracle." It is the miracle of our Lord's changing the water into wine that he rejects.

My dear Bro. Sullivan, it is my honest opinion that if one were to quote those statements backward, they would still stink to high heaven.

After reading some of this stuff I became curious to know if he actually taught this infidelity there in the Seminary. So I ordered the April 1959 issue of *Review And Expositor*, a publication published by the faculty of the Louisville Seminary with the President, Duke McCall, as Editor-in-Chief. In this issue I found a lecture which had been given there in the Seminary by Rust. In this lecture, which was given there in the school, he says on page 196: "Our modern science has made us very aware that we cannot take the Bible picture literally."

Speaking concerning the Virgin Birth and the Resurrection he says on page 198: "They might be described as historical myth."

Now I am convinced that Eric Rust teaches that the Bible, or at least part of it, is a myth. I am also convinced that Duke McCall, along with the trustees of the school and all others in places of authority in the convention, "like to have it so," or else they would do something about it.

I would like to tell Bro. Sullivan that if one were to quote Eric Rust, Frank Stagg and others of their stripe backward, their statements would still stink to high heaven; but he would not appreciate it, most likely.

I know Theodore Clark was dismissed as a teacher at New Orleans Seminary recently, ostensibly because of the liberalistic teaching in his book *Saved By His Life*, and I must admit that when he denies the doctrines of eternal hell and the immortality of the soul on page 176 of that book, he should have been dismissed. But what puzzles me about the whole situation is the

fact that the Executive Committee of the Southern Baptist Convention ran a 2 1/2 page ad in the official publication, *The Baptist Program*, on page 31 of the January 1960 issue, in which they highly recommended this book. They ended their ad with these words: "It is a book you will read many times and each time find it something new and helpful to your spiritual development."

May I ask, did they dismiss Theodore Clark in order to protect that kind of teaching or to protect it? If they wanted to protect that kind of teaching, why they keep the head of the Theology Department and Frank Stagg, head of the New Testament Department, both of whom are worse than Clark?

For lack of space I am giving only a sample of the many things which I KNOW are going on in the Southern Baptist Program Books could be written on this subject, and have, but I have just given you enough of what was sufficient to force me out of the convention.

I know some wonderful Christians who feel they should remain in the Convention and fight the evils that exist in it. But according to my convictions, fighting to make wrong things right is fleshly and altogether unspiritual. Nowhere in my Bible I find justification for my stay in an evil thing and fighting it, but on the other hand I find abundance of admonitions as to what actions I should take regarding such things.

In 2 Cor. 6:17 the Lord told us to "come out from among them and be ye separate."

In 2 Tim. 3:5 our Lord, speaking concerning those who have the form of Godliness, but deny the power thereof, says, "Such turn away."

Then in Revelation 19:4 says, "Come out of her my people, that ye be not partakers of her sins."

In Gal. 1:8 Paul says, "though we or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed."

My helping to pay Eric Rust's salary was a very poor way to let him be accursed.

Then in 2 John 10-11 I read, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: he that biddeth him God speed, partaker of his evil deeds."

I became afraid that if I wished Eric Rust and Frank Stagg well would make me guilty of their infidel teaching, my helping to pay their salaries would even worse.

I trust my friends among the Southern Baptists will remember me kindly, and that they will pray for me that I may at times be found faithful to the Lord and His precious Word.

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A Reader's Suggestion

THE BAPTIST EXAMINER
Ashland, Kentucky

Dear Brethren:

New Year's greetings in the name of the Lord, and all good wishes for a happy and prosperous year.

I note in a recent issue of TBE that you are open for suggestions for increasing your subscriptions. Well, here is my suggestion. There are doubtless hundreds of people who would enjoy reading TBE but are not financially able to subscribe for it. **Why not have every regular subscriber pay for a year's subscription for one such person.** I don't know whether or not this plan has ever been suggested by some one. If not, why not give it a trial?

I am enclosing with this letter \$9.00. Take \$2.00 of this amount and send the paper to (name listed). Use the balance where most needed for the glory of God.

Yours in Christ,

Lewis C. Hall
Grayson, Kentucky

IS THIS A GOOD PLAN? IF SO, RESPOND BY FOLLOWING THE BROTHER'S SUGGESTION.

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