

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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The Changing Years And The Unchanging God

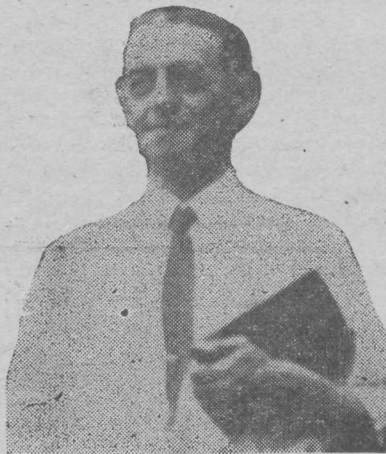
By The Late Arthur W. Pink

When we were young the transition from December to January meant little more to us than the need for another calendar and registering the new date on our letter. There was no solemn realization that another milestone had been passed in the short journey of life, and that we were 365 days nearer a never-ending Eternity—to spend the same either as a regenerated soul in the Courts of holiness and everlasting bliss, or to be cast as a righteously abhorred sinner into the Region of unutterable woe, there to suffer the due reward of our iniquities for ever and ever.

But since Divine mercy apprehended us and gave us the spirit

of a sound mind, and as we grow older, the passing of each year impresses us more deeply with the mutability of all things mundane and of our own mortality. As each fleeting year witnesses the call hence of one and another, we are reminded that the same call may likely come to us ere the year expires; therefore it behooves us to see to it that our own house is set in order.

With the changing years come also the vicissitudes of life. True, that has been the case all through human history, but it seems to have been more pronounced of late. What alterations have been witnessed in every sphere during the last few decades! Probably most of our readers would have discredited any one who, a generation ago, was able to forecast



A. W. PINK

the principal conditions now prevailing. Even the few who had sufficient discernment to see the coming events which were casting their dark shadows before them, were unable to foresee more than the general outline of what is now before them in detail.

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Woman Goes To Hell, Begging For Baptism!

Over a local radio station, on Sunday, January 22, a water gospel preacher was mocking the Word of God on the matter of salvation. He tried to play on the sympathies of his audience by telling a story of a sick woman who was on her death-bed. According to this preacher, the woman "begged" those around her bedside to take her somewhere and baptize her, so that she could be "saved." No one would do so; thus, the woman died and went to hell, according to the story of this preacher.

This certainly reveals the true character of the water gospel. It simply means that God can't save anyone without water! In the case of this woman, those who wouldn't baptize her were unsaved children of the devil! Surely, if they had been saved, they would have "assisted" God in saving the woman. But no; they refuse to baptize her; therefore God was HELPLESS to save! The woman had repented, believed, loved God, prayed, read the Bible, and wanted to serve God fully; but the children of the devil wouldn't baptize her, so everything was in vain! She went to hell as a repentant, believing, affectionate, prayerful, studious person! And why? Not because of her unwillingness, but because the water god was dependent upon

on the help ("assistance") of the children of the devil!

That, beloved reader, is the god of the water gospel! Such a god the writer does not serve! Such a god the writer abhors! Any doctrine which depends upon the assistance of the devil's children for its success must be of the devil!

—Bob L. Ross

A Case Of Muddy Water On The Brain

We recently received a letter from a Campbellite radio listener and the person said she didn't understand our radio message, but did understand Acts 2:38, of course according to the Campbellite perversion.

Now with respect to this person, I think the individual manifests what is termed "brain-washing." Brain-washing is the process whereby one can be subjected to certain teaching for so long that he will believe it to be actual fact, when it may be the very opposite of truth. We had an example of this in the Korean War when some of our war prisoners were subjected to com-

CAMPBELLISM

A Series of Articles by Bob L. Ross

ALEXANDER BECOMES "MASTER-SPIRIT"

Richardson makes it quite clear that Thomas Campbell's primary aim in beginning his so-called "reformation" was what he conceived of as "Christian union." Campbell had been a pedo-baptist minister for twenty-five years and "he had no idea, indeed, in the beginning, that to take the Bible alone would really lead to the abandonment of infant baptism" (Memoirs, Vol. 1, page 399). (He actually wanted to remain in Protestantism, but when rejected, he branded his former church a "party" and arrogantly claimed great things for his movement.)

Even after Thomas Campbell had immersed three of the members of his "Christian Association," "he still appeared to cling to the opinion that the ordinance was of far less importance than Christian unity." He thought at first the road was "so broad that all religious parties could walk therein together" (Memoirs, Vol. 1, page 400). So Thomas Campbell really did not know where his movement was heading and certainly did not plan for it to turn out as it did. Actually, it remained for Alexander to give the Campbellite movement its direction. Richardson even says:

"It is probable, therefore, that, in the existing state of things, the mild and gentle overtures of Thomas Campbell would have been disregarded in the future, as they had been thus far in the past; and that the little band which had rallied

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Is There Life Beyond The Grave?

By C. W. Bronson
Bethel Baptist Church
Phillipsburg, Kansas

Editorial Note:

Bro. Bronson's father died January 14, 1961. In a letter, Bro. Bronson says: "He was a reader for many years of TBE. He literally pored over every issue and was so glad for it. It was through his taking it that I came in contact with the paper and with you. He was a staunch Baptist and very sound in the faith. He is a splendid example of God's electing grace."

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14-15)

Job asked this question many years ago. It is still a question for our earnest contemplation, for if we have no hope other than this fleeting and troublesome life, we might as well "eat and drink; for tomorrow we shall die."

Less than a week ago, my own

father in the flesh died. He had asked himself this question, for as I was looking through his Bible, I came upon a sermon outline based upon this portion of Scripture. He was a man of God and a real Baptist. His was a burning and shining faith. For thirty years or more, he had loved and preached God's word. This question was forcibly brought to my attention once more and I had the privilege of speaking somewhat upon it at my father's graveside.

How I have grieved upon his passing! Yet how I rejoice that he is now at rest with the Christ he loves. He died in peace and literally laid aside the tools of this life. He had been preparing to preach for the next day. He left his sermon unfinished, but he left a life of good works and "he being dead, yet speaketh."

To the worldlying or fleshly person, this question of life beyond the grave remains unsolved. Many think that a man is much the same as a dog which dies and is gone. This immediate portion of Scripture does not answer it. But there is an answer. By comparing spiritual things

with spiritual, we know that death is not the end. If it were, we might well sorrow with the world. But there is an answer!

Death is not the end, though it might appear to be. My father's favorite Scripture and the Scripture that changed his life was John 5:24.

"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

The child of God has not only life here, but he has life hereafter. He shall never die. Yea, it is gain if he should depart from this earth. It is far better. He is blessed, for he rests from his labors and the warfare of this life. The person who dies in Christ has only to rest and to praise God in the Paradise of God.

Yet it is a time of waiting. We wait for the end of our warfare on earth, longing for sweet release. Even in heaven must our spirits wait "till our change come." The body, though it must die because of inherent sin, shall not, must not, cannot remain in the grave. But until the Lord shall come the body must sleep in silent repose. The body must see corruption, but the spirit yet lives and waits for the change. The body must be changed and reunited with the spirit.

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The Baptist Examiner Pulpit

"CHARACTERISTICS OF A NEW TESTAMENT CHURCH"

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

I am rather of the opinion that the majority of professing Christians know as little about the truth relative to the church as any other doctrine in the Bible. There are even some good brethren whom I am satisfied are saved folk, who are sound on the doctrine of election and even on the "five points" of grace who are definitely wrong on the doctrine of the church.

I am thinking just now of one man who is pastor in a GARBC church in a northern state. He

is a good friend of ours, and he is a good man, and he is a sound preacher in every thing so far as I know except the church. I cite him as an example when I say that there are plenty of folk who may be sound on other major truths of the Bible that have never been able to properly and correctly understand what God has taught within His Word relative to the church.

Then of course there are multiplied thousands of individuals who are definitely off on the doctrines of grace, the second coming, and many, many truths of the Bible, who likewise are far removed from the Word of God on the question of the church.

That is why it is that every once in a while I get impressed to preach to you so I might keep emphasizing the truth relative to the church in such a way that you will become more and more grounded as to the church and be able to give a proper testimony for the Lord to everyone with whom you came in contact.

Sometime ago there was a man in Huntington, W. Va., who was holding a revival meeting; he was a union evangelist. When I say that he was a union evangelist you know that he didn't preach any truth relative to the church, the Lord's Supper, and other related subjects. In fact,

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Campbellism

(Continued from page one)

round the standard of peace, would have been, after a time, dispersed or blended with the existing parties. There needed, at this crisis, one to take the lead, who was of a more adventurous spirit, and who, realizing better the real posture of affairs, could recognize the truth that peace could be reached only through victory." (Memoirs, Vol. 1, page 401).

This statement is rather significant. It is a clear implication that had it not been for the cantankerousness ("adventurous spirit") of the son, Alexander Campbell, the whole Campbellite movement would have died in infancy and the world would have been spared the blight of Campbellism. Richardson says that it was Alexander who "could recognize the truth that peace could be reached only through victory," and so the young man set out to make war upon all those with whom he differed. (Later we shall show how Alexander found an outlet for his "adventurous spirit" through public oral debates and the printed page and that had it not been for his powers in argumentation, the Campbellite movement probably would have never lived!) Richardson tells of Alexander's taking the "lead," in the following words:

"From the moment that Thomas Campbell concluded to follow the example of his son in relation to baptism, he conceded to him in effect the guidance of the whole religious movement. As for himself, it was evident that he had previously accomplished his special mission in propounding and developing the true basis of Christian union . . . Had it not been for the decision and the untrammelled views of his son at this juncture, and especially for that marked quality of conscientious mental independence which he seems to have largely inherited from his mother, the reformation would not probably, as already intimated, have advanced a single step beyond the general results attained in vindicating the claims of the Bible as the only rule of faith and practice." (Memoirs, Vol. 1, pages 401, 402).

From the time that Thomas Campbell spoke at his baptism, rehearsing his experiences leading up to it, Richardson says, "The positions of father and son were reversed, and each tacitly occupied the position allotted to him. Alexander became THE MASTER-SPIRIT, and to him the eyes of all were now directed. He felt that Providence had placed him in the advance." (Memoirs, Vol. 1, page 402).

"Mr. Campbell found himself to be the center of a constantly widening circle of influence, and, under Providence, an acknowledged GUIDE to a large and intelligent community zealously engaged in the work of reformation." (Memoirs, Vol. 2, page 395).

In a funeral address by the Campbellite Moses Lard, after the death of A. Campbell, we find this statement: "As his own conceptions of this blessed book began to assume accuracy and definiteness, he began to mould and shape the thoughts of others. Immense crowds flocked to his appointments, to hear him. They were delighted with his noble plea for the Bible and Bible alone. As he taught men how to read it (for at that time, let it astound none, men did not know), their appreciation of it arose" (page 25).

With Alexander being the "acknowledged guide," the "master-spirit," the "providentially placed" leader, the teacher of "how to read the Bible," to whom "the eyes of all were now directed," it is no marvel that the church started by the Campbells has always been called—and that rightly so—"Campbellite Church." Such eulogies as are here quoted are just samples of how highly Campbellites regarded their "master-spirit," even though many of them today are ashamed to talk about him.

With Alexander taking the lead, in which he "felt" he had been placed, he and his father consulted together on what was to be taught and practiced. "He (Thomas) delighted, accordingly, to hold council with his son, and to discuss with him the momentous matters in which they were engaged, so that no new truth was ever adopted or disseminated without having undergone the careful scrutiny of the minds of both, and frequently of those of others also who formed part of the household or of the social circle." (Memoirs, Vol. 1, page 403).

Join Baptist Association

"The conversion of the church at Brush Run into a society of immersed believers was quite a marvel and an offence (Continued on page three, column 1)

Water On The Brain

(Continued from page one)
munism day in and day out until some few of them broke down under the tricks and sophistries of the communists and accepted their false ideas and doctrines.

This is exactly what happens to many people in the religious world, especially among those who believe in water salvation. They have been brain-washed by false doctrine to the extent that they cannot even understand the truth when someone presents it. In fact, they have a case of "water on the brain," and since it is the muddy water of Campbellism, it is no marvel that they are unable to see the truth. But I hope that this person and any other who shares this individual's delusion, will keep listening to our program and it may be that God's grace will shine the light of the glorious gospel of Christ into their hearts and evaporate that muddy water of Campbellite heresy.

Life Beyond

(Continued from page one)

It is a time of waiting for loved ones, also. We who are joint-heirs of grace must wait until Jesus comes. We must wait until we also shall be changed and caught up together to meet the Lord in the air.

How glorious shall be the resurrection, our change! How sweet it will be to have our vile bodies changed and be re-cast into the very image of Christ.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (I Cor. 15:51-53).

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4:13-18).

Job looked for such a change;

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MORE IRRITATING QUESTIONS FOR CAMPBELLITES:

Where was the "Church of Christ" prior to Thomas and Alexander Campbell? Also, did it teach baptismal salvation prior to 1823?

We will be dealing with the "discovery" of baptismal salvation in an article coming up soon.

he had such a glorious hope; he knew that though a man died, he should live again. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

Job knew that this life holds something more than a grave for the child of God. Though he had not so much of the revealed Word of God as we, yet he expected the Lord to call for him. "Thou shalt call, and I will answer thee." One day God shall call us by the voice of Christ and we shall gladly respond; yes, and those who have preceded us in death shall respond to His voice.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:28-29).

The Lord will not abandon His own children, nor will He leave the bodies of those He loves to forever moulder in their graves. Nay, He "wilt have a desire to the work of His hands." He who curiously fashioned the human body shall one day complete this work which has been marred by sin. Even our bodies shall be redeemed and glorified. We shall be made-over like unto our glorified Christ.

Is this because we are good? No, we have no good thing. Is it because we are so religious? No, religion can damn a man. It is because of the death of Jesus, who loved us and gave Himself for us. Since He has loved us, He will give us all good things. All things are ours. We are rich. To Him be the glory.

I sincerely believe that the death of one of God's elect is a blessing. Certainly it is a blessing for them. It is also for our blessing. It should serve us to draw us closer to Christ and one another as His children. It serves to make heaven doubly precious. It should help us to understand His Word better and to love it. Even the grief and sorrow is a blessing, for "sorrow is better than laughter: for by the sadness of the countenance the heart is made better." (Eccl. 7:3).

Then, too, it may be the means of winning lost relatives or friends to Christ and sealing the testimony of the one who has passed on. Though I may sorrow at the death of a loved one, yet may I rejoice, for we have a strong consolation in our blessed hope in Christ. But how shall we rejoice to meet our loved ones under much better conditions than when they left.

May it please God to use these few words to the blessing of all who may read them. God be praised!

The Changing Years

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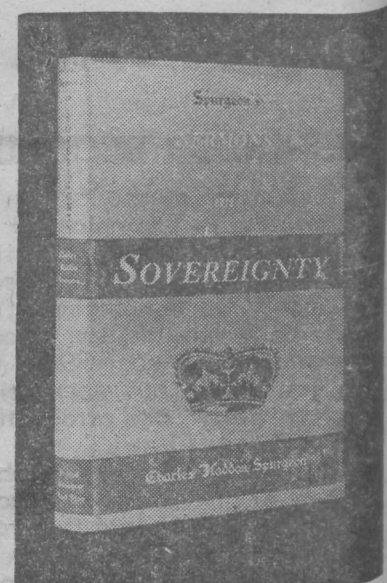
Whether we view the situation in the military, the political, the social, or the religious sphere, things have deteriorated and degenerated more than even the pessimistic conceived likely. Nor can the most experienced and reliable men predict with any degree of certainty how much further the downward trend will go, how much lower moral and spiritual values will sink, nor

how much which is still prized he will be sucked into the whirlwind of destruction. Yes, the changing years are bringing with them great changes in living conditions—changes which are solemn to contemplate and fearful to experience.

But if there were nothing more to be said we would not have penned the above. Yet what has been pointed out needs to be considered if we are to really appreciate what follows. That which most impresses the writer by the changing years is that we have an unchanging God. "Thy years," said the Psalmist, "shall have no end." He is unaffected by the flight of time, uninfluenced by (Continued on page 3, column 3)

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Campbellism

(Continued from page two)

to the religious communities of the neighborhood." (Memoirs, Vol. 1, page 429).

"As was naturally to be expected, the adoption of immersion which had brought the church of Brush Run into so much disfavor with the Pedo-baptist community, only served to give to it more acceptance with the Baptists. Of these, indeed, there were but few in the particular region of country between Washington and the Ohio river. East of Washington, however, along the Monongahela river, and throughout the rich valleys at the western base of the Alleghany mountains, they were tolerably numerous, and had formed an association of churches, called 'Redstone,' from an old Indian fort of that name on the Monongahela, about sixty miles above Pittsburgh, where the town of Brownsville is now situated." Memoirs, Vol. 1, page 36).

The Campbells, however, regarded the Baptists as "party-ites" just as much as the others and saw only that immersion made a significant difference. The Brush Run "church," says Richardson, was "far beyond . . . farther in advance" of the Baptists (437). (Yet the whole group, according to present-day Campbellite doctrine, was lost!) Too, the Baptists, according to the Campbellites, were a rather "ignorant" bunch and their preaching was in no wise edifying. Alexander called them "narrow, contracted, illiberal and uneducated men" (439).

But lo! despite the Campbells' hatred for "parties" and their professed superiority to such, in the fall of 1813 they led their group into this Baptist association! But this was not without much opposition from sound Baptists who "saw through" the Campbellite movement. Alexander Campbell says, "The proposition was discussed at the Association, and after much debate, was decided by a considerable majority in favor of our being received." (Memoirs, Vol. 1, page 441). It seems that this Association had a lot of "wishy-washy" Baptists in it, just as there are "Baptists" today who don't know enough about the Gospel to see through the muddy water gospel of Campbellism!

Narrowly Misses Being Excluded

From Baptist Association;

Second Campbellite Church Is Formed As "Escape Hatch"

Although the Campbellites were received into the Redstone Association, it should be remembered that they never became Baptists. This was one reason for the opposition to their being received into the Association, for the sound Baptists of the Association recognized the heretical, unscriptural character of the Campbellites. But once they had been received, they remained in official association with these Baptists for about ten years. During this time, the "Reformation" progressed rather slowly, primarily because the Campbellites had not yet "discovered" the doctrine of baptismal regeneration. Had they been teaching this heresy, the Baptists would have never received them at the first.

It was only inevitable that a group so warped in their understanding of God's Word could not long be at peace with the Baptists. And so it was that the heresies of Alexander Campbell finally aroused enough Baptists to the point that they determined to exclude him from the Association. Richardson tells the story of how the heretic, Alexander Campbell, only escaped the excommunication of Baptists by some quick, slippery maneuvering:

"The 'Sermon on the Law,' which had been printed, furnished a favorite ground for charges of heresy, and the minority, led on by Elders Brownfield, Pritchard and the Stones, was full of expedients to gain an ascendancy in the association, and to thrust Mr. Campbell and his friends out of it. In the month of August, 1823, he learned that they had determined to make a strong effort for this purpose, and, in order to ensure success, that special brethren traversed all the churches in the Association, and had induced many of them to appoint as messengers to the next meeting such persons as were unfriendly to him, in order to secure a majority against him. Considering in itself, Mr. Campbell cared but little for this impending excommunication on the part of the Association, but as he was to engage in a public debate shortly with Mr. McCalla, he thought it best to evade the denominational discredit designed by his enemies, lest this should mar his success, or possibly prevent the discussion altogether. He determined accordingly, though the time for action was but short (the Association having appointed to meet in September), to defeat the project, in a way his enemies little expected, but which was in strict accordance with Baptist usages.

"As he had been occasionally pressed by Elder Bentley to leave the Redstone Association and unite with the Mahoning [an association formed in 1820 of churches very friendly to Campbell and Campbellism] and as a number of the members of the Brush Run Church lived in Wellsburg and its vicinity, he concluded to form there a separate congregation in which he would have his membership, and which might afterward unite with the Mahoning Association. He announced, therefore, to the church at Brush Run that for special reasons, which it was not at that time prudent to disclose, he desired from them letters of dismission for himself and some thirty other members, in order to constitute a church in Wellsburg. This request, in deference to Mr. Campbell's judgment, was granted, and the second church of the Reformation was at once constituted in the town of Wellsburg, and continued to assemble regularly thenceforward in the house which had been previously erected. The church at Brush Run meanwhile appointed Thomas Campbell and two others as messengers to Redstone, while Alexander resolved to attend the meeting as a spectator.

"When the letter from Brush Run was, in the usual order

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The Changing Years

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all the mutations of things and creatures here below. "Semper Idem" (always the same) is inscribed upon His brow: "From everlasting to everlasting Thou art God."

This perfection of the Divine character does not occupy the place in our hearts and thoughts which it should. It is one of the choicest jewels in the diadem of God's attributes. The immutability of God is the guarantor of His fidelity: "The Eternal of Israel will not lie nor repent, for He is not a man that He should repent" (I Sam. 15:29). Likewise, the immutability of God guarantees the security of His people: "I am the Lord: I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6)—closely as they may resemble Jacob.

God's immutability is one of His incommunicable perfections. He imparts life to the lower creatures, wisdom to man, holiness to the angels, but immutability unto none. To speak of an immutable creature would be a contradiction in terms: if immutable it would not be a "creature," instead of being dependent, he would be independent and therefore a God; instead of a subject, he would be Sovereign. God did not bestow immutability upon Adam at the beginning, when He pronounced him "very good," for he had been incapable of falling had that been imparted. The arch-angel possesses it not; nor will the saints in Heaven. Immutability is entirely peculiar to God Himself; there is no growth or development in Him. He is ever the same: the self-existent, all-sufficient, eternal, unchanging God. "I am that I am" is His glorious name and that which expresses His nature. What a truly marvelous and awe-inspiring Being! Nothing can be taken from, nothing added to Him. With Him there is "no variability neither shadow of turning" (James 1:17).

"But He is in one mind and who can turn Him" (Job 23:13). None can sway Him or induce Him to alter His eternal purpose. A clear and most solemn demonstration of that was made in Gethsemane, when the incarnate Son on His face, in an agony, cried "O My Father, if it be possible, let this cup pass from Me: not as I will but as Thou wilt" (Matt. 26:39).

God would not change His mind: the terms of the everlasting covenant must stand! It is this perfection of God's which supplies the most conclusive proof of the error of Universalism, which predicates that after certain "ages" the wicked will be released from Hell. Not so, And why? Because those whom the Lord abhors, He abhors forever! That "I am the Lord: I change not" has a two-fold bearing: a blessed and a solemn one. Unto the saved it is unspeakably blessed—"having loved His own which were in the world, He loved them unto the end" (John 13:1); but those whom He hates, He will hate for all

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 roof 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).
- ★ Thomas Campbell concedes leadership of "reformation" to his son, Alexander (June 12, 1812).
- ★ Alexander now the "MASTER-SPIRIT," to whom "the eyes of all were now directed" (Mem., Vol. 1, page 402).
- ★ Brush Run Church enters—but not without much opposition—Redstone Baptist Association (Fall of 1813).
- ★ Redstone Association purposes to excommunicate Alexander; **second Campbellite Church** started at Wellsburg, Ohio as an "escape hatch" (1823).

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eternity. Before the wicked could be released from Hell, the very nature and character of God must change—be reversed.

"Thou art the same" (Psa. 102:27). Not "Thou hast been" nor "Thou wilt be," but "Thou art the same." The same in nature and character, the same in will and purpose; without fluctuation within or alteration without. Though His works of creation decay, though the operations of His providence vary, and though even the activities of His grace differ from time to time, yet the Lord God Himself is ever "the same."

How blessed that He is so! What strength, calmness, and comfort does this bring to the heart which has a believing apprehension of the same. What a sure foundation does this provide for faith to rest upon: that He who failed not the patriarchs, the prophets, the apostles, our own fathers who trusted in Him, is just the same now unto those

who turn to Him in the present upheaval. "When heaven and earth shall flee away from the dreadful presence of the great Judge, He will be unaltered by the terrible confusion, and the world in conflagration will effect no change in Him" (Spurgeon). The Christian may lose his dearest earthly friends, but not his heavenly Friend. The years of those clothed with mortality are (Continued on page 4, column 1)

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New Guinea Photo Story

By FRED T. HALLIMAN



This is one of the swinging bridges I crossed one day while on a hike in the Chimbu.



These two individuals are typical specimens of the Chimbu people. For the most part they are large people and are well built. (Most of the natives are small and scrubby). They are good farmers and have plenty of food. Their gardens are planted on the sides of mountains mostly and are well terraced to prevent soil erosion. The individual on the right is a Chief in his tribe and the shells around his neck and waist is an indication that he is very wealthy among his people. Men of his caliber usually have from four to ten wives, living in different houses, and each of them trying to win his affections, carrying on a "whispering campaign" against the other and trying to dispose of each other through witchcraft and sorcery. Each wife makes a garden; therefore, the husband has not only plenty to eat, but plenty of surplus to trade.

The Changing Years

(Continued from page three) but few at most, but those of Him who "only hath immortality" (1 Tim. 6:16) are without beginning and without end.

Because the holy Scriptures are inspired by God, they too are

immutable. "Forever, O Lord, Thy Word is settled in Heaven" (Psa. 119:89). That was Luther's sheet-anchor amid the fierce gales that for so long burst upon him. Resting on that "impregnable Rock" his heart was kept in perfect peace, and thereby he was enabled to wax strong and very courageous. We too are living in stormy times, but thank God the same sure Anchor is available for us. While everything is crumbling around us, the monuments of the centuries being reduced to rubble, the throngs of kings being overturned, the plans and policies of men cast into the melting pot, the Divine Oracles are unaffected, unimpaired, unchanged, for the Word of God, like its Author, "liveth and abideth forever." His own infallible promise is "Heaven and earth shall pass away, but My words shall not pass away." (Matt. 24:35).

Because the Redeemer is God the Son, He also is immutable: "Jesus Christ the Same: yesterday and to-day and forever." He is the same merciful Saviour as pardoned the dying thief. He is the same long-suffering Master as bore so patiently with the dul-

ness of His disciples. He is the same sufficient One as multiplied the loaves and fishes and thereby provided for a great multitude. He is the same Physician as healed the leper and gave sight to the blind. He is the same faithful Intercessor as prayed for poor Peter. He is the same compassionate One as wept by the graveside of Lazarus. When His forerunner was murdered, we are told that His disciples "went and told Jesus" (Matt. 14:12). Why? Was it not because they would pour out their grief unto One whom they knew had a sympathetic ear, who could be touched with the feeling of their infirmities, and who would comfort and strengthen them.

If then your heart be torn with anxiety or bowed down with sorrow, go and do likewise. Let our New Year's resolution be to make more use of Christ in this year than we ever have before.

This blessed truth of the Divine immutability is many-sided in its application. Because God changes not, His promises are unfailing and may be relied upon at all times: "Thy testimonies are very sure" (Psa. 93:5). For the same reason we know that His threatenings must be fulfilled "God is not a man that He should lie, neither the son of man that He should repent: hath He not said, and shall He not do it? or hath He spoken and shall He not make it good" (Num. 23:19). Because He changes not the mediatorial throne is forever one of grace. It was there that He received us when first we came to Him as empty-handed beggars; it is there He still welcomes us when we pocket our pride and humbly but boldly seek fresh supplies "to help in time of need" (Heb. 4:16). Even in the eternal state it will be "the throne of God and of the Lamb" (Rev. 22:1).

Then make use of this Divine attribute: plead it in your prayers. Amid all the fluctuations and vexations of the new year remember that God changes not. Remind yourself of that blessed fact each day.



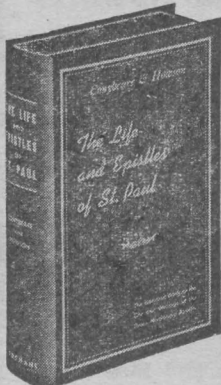
"Characteristics"

(Continued from page one)

he didn't preach much truth at all. If he had he would have lost his crowd the first time that he did so. I listened to him in his broadcast over the air and he did touch salvation by grace, for which I was grateful. One day I went to the services and I never shall forget the way he stabbed our Lord relative to the church that Jesus built. He said, "My business is to get the people saved. That is what the Lord sent me here to do. It is not by business to worry about the church. When I am gone this good Methodist, or this good Christian preacher, or this good Holiness preacher will interpret the

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This is part of a small village, one of the few that one will see in this area. This was also made at one of the coffee stops.



After the coffee grown by the natives is picked up and brought in, it is spread out on sheets of tin to dry in the sun. That is what you see being done in this picture.



Here the coffee is being weighed for sale. They get paid according to the grade, but the top price is about three shillings a pound which is the equivalent to about 38c in our money.

church to you." I was listening to the radio one day and this good Methodist preacher that he referred to was conducting a broadcast. I remembered immediately how this union evangelist had said that when he was gone this good Methodist preacher could interpret the church, and he did in that particular broadcast. Among other things, he said that the church began at Pentecost, and that was his interpretation of the church, yet before the Lord Jesus came to His crucifixion he said:

"Tell it unto the church." —Mt. 18:17.

He didn't say to tell it to the church that was going to be established on the day of Pentecost, but rather he said, "Tell it unto the church," as if to say that the church was already in existence on that particular day.

So I am rather of the opinion that this good Methodist preacher that was referred to didn't do a very good job in interpreting the church.

Then along about the same time one of the Baptist preachers who was a cooperating preacher in that union campaign, sent me a copy of his own church bulletin and on the front page of the bulletin he had a picture of his church building and underneath of it he had the name of the church. I thought about what this union evangelist had said that this good Baptist preacher would

interpret the church to us. I looked at that picture and it said, "Baptist Church." Now, beloved, that wasn't the Baptist Church. That was the picture of the building of the Baptist Church. It would be just as true to go out to my house and take a picture of the house that I live in and underneath it put "Pastor John R. Gil- (Continued on page 5, column 1)

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What About The Name Of "The Church Of Christ"?

Now, so far as this so-called name of the church is concerned, I will just say this, which I have said repeatedly to Campbellites their presence, by mail, over the air, and through our paper, and that is:

First, there is not a name in the Bible that was ever given or used in the sense of being a name for the church to wear. That goes for the name of "Church of Christ," as well as any other.

Secondly, I will give \$100 to the person who will send me the verse of Scripture that commands us to wear any name. Now don't refer me to verses that use certain terms; I could do that, too. I could find sheep, elect, chosen,

household of God, people of God, brethren, disciples, followers, saints, and other such terms; but nowhere do I find the Bible commanding us to wear any one of these names.

You find the verse and I'll give you \$100. And to the local preacher who always talks about that nickel he won off of a Baptist preacher one time, I'll just say to him that he has talked about that long enough and he could have something much greater to talk about if he would just come across with the verse I'm asking for and collect the \$100. In fact, he has talked about that nickel so long that by now he ought to have rubbed a hole right through it, if he ever did really have it!

destroyed. The fact of the matter is, the Lord Jesus Christ very conclusively shows us that all of these various churches are going to come to destruction. Listen:

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

Notice again:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." — Rev. 17:16.

Now this seventeenth chapter of Revelation is a positive reference to the old whore and her harlot daughters. I have interpreted this many times as representing Roman Catholicism and the Protestant churches that have come out of Rome. I think the old whore represents Roman Catholicism and the harlot daughters are the Protestant churches that have come as an outgrowth of Rome. The Word of God says, "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Now I will grant you that there is nothing as far from the truth than this passage of Scripture. I am ready to grant that that seems very, very far-fetched because Rome is truly riding in the saddle today. Rome is riding the wave of popularity today. But, beloved, this world hasn't come to an end and God's purposes and plans for His church have not all been completed, and He says within this passage of Scripture that she shall be destroyed. I am definitely positive, that this verse of Scripture will ultimately and conclusively be fulfilled just exactly like God has said within His Word.

Now I come back to my original statement and say that the church that Jesus built is indestructible. Roman Catholicism shall be destroyed. The Word of God says so. The Protestant churches that have come out of Rome shall be destroyed. God's Word doesn't leave us in any doubt about this. But the church that Jesus built is an indestructible organization. It is never going to be destroyed. It is going to be here in this world, as the Word of God says, world without end.

Some few years ago a man prepared a little article on the subject, "Ten Ways To Kill The Church." One of them, "Don't go." Another one was, "Don't Pray." Another one was, "Don't Give." I don't remember all he said, but he suggested ten ways to kill the church. I say this to you, though you may use all ten ways and methods of killing the church, and though it might be done in all true churches throughout America, you couldn't kill His church because His church is indestructible. You might do all those ten things that were suggested but you still couldn't kill the church. To be sure, here and there you may be able to kill out one organization, but I am saying to you that as far as the church that Jesus built is concerned, that church is indestructible. I thank God that I am

a member of an organization that traces its ancestry all the way back to the days of Jesus Christ and that we have the assurance that we ourselves are a part of an organization that is indestructible and shall never, never be destroyed.

II

THIS EARLY CHURCH DID NOT BOAST OF ITS PROUD STEEPLES.

We have come a long way since the day that Jesus said, "I will build my church." We have come to the place that churches feel like that they cannot be churches unless they have a tremendously big building and a marvelous outlay so far as physical assets are concerned. As I have often said, if the First Baptist Church of Possum Trot builds a new church building the First Baptist Church of Clabberbottom ten miles away will build one a little bit bigger. We are living in a day when people have their eyes on the physical assets and consider them most important. Would you believe me when I say that there is not a reference to a church building in the New Testament. The first time that that thought dawned on me it was startling. I sat down and read through the book of the Acts and through all the Epistles and I couldn't find one single reference to a church building. It was amazing to me that there wasn't a hint to a church building in all the New Testament.

I say to you, one of the characteristics of this early church was the absence of the boasting of its proud steeples. This early church existed in caves and in dungeons. They existed in cellars. They existed wherever they could find a place to meet. One thing that characterized them was that they didn't boast of their proud steeples.

III

THEY USED NO TRICKS OF THE FLESH IN ORDER TO ATTRACT.

I just wonder what Paul and Peter and those early preachers, especially the missionaries of the apostolic days, would think if they were to come back to America and see the tricks of the flesh that are used to attract people to church. I wonder just how they would feel if they were to walk into a church building and instead of hearing a sermon preached, they would see a movie. Oh, you say, "There are lots of good religious movies. There are lots of good actors out in Hollywood that make these movies. They have lots of good movies to show in churches." Yes, I guess they have. I will pass that by without an argument and I will say this, there is a passage that comes to my mind whenever I think about it, and that passage of Scripture is this, "But from the beginning it was not so." What would Simon Peter think if he were to come into a church and they were showing a movie instead of preaching? You say, "It will attract." I grant it will. You say, "It will hold the young people." I grant you it will, but what are you holding them for? I am of the opinion that when you hold people on the basis of things that attract the flesh you are holding them for the Devil instead of holding them for the Lord Jesus Christ.

I think about the baseball and the basketball teams that churches have. I think about the swimming pools that are to be found in church buildings. They will attract all right. There isn't a doubt about it.

Several years ago we were in the business of building a new church building. I went over to Huntington to see a furnace in a Presbyterian building. We were considering that same type of furnace. Right behind the sanctuary where they preached they had a swimming pool in the church building and boys and girls in mixed bathing were swimming right there in that swimming pool. Jokingly, I said to one of the brethren that was with me, "Well, this is interest-

Baptistry Cracks During Earthquake; Man To Be Baptized Is Killed

Here we have a man already standing with the preacher out in the water, just ready to be dipped under. Before we baptize that man, preacher, let us see what his condition is. Thus far, this man has heard the word of the Lord and rejoiced in it, glorifying God (Acts 13:48); he has repented from sin (Acts 2:38); he has believed (Acts 16:31); he has confessed (Acts 8:37); he loves God (I John 4:7) and the same verse says that the one who loves God is born of God; furthermore, verse 15 of the same chapter says that the one who confesses that Christ is the Son of God has God dwelling in him and he in God; this man also wants to obey his Saviour and is manifesting his love by following Christ in baptism, as Christ said, "If a man love me, he will keep my words." (John 14:23).

All right, there the man stands in the baptistry, ready to be baptized. But all of a sudden there is a great earthquake, just as de-

scribed in Acts 16, and the very foundations of the church are shaken. The baptistry cracks wide open and the water runs out. The roof comes crashing down and hits the man on the head, killing him instantly.

Now, according to Campbellite doctrine, that man is just as lost as if he were an infidel, for he failed to get under water. When that water flowed out of the cracked baptistry, the Campbellite "saviour" was gone.

I read in the newspaper once about a person who was in a tavern and got into a fight. The man was seriously wounded and was dying. The bartender ran over with some water and threw it into his face, thinking that he was baptizing this man and saving his soul. Well, this man was just as warped in his doctrine as are those who teach the necessity of baptism before one can be saved. They have a water gospel and a water god.

ing; I think I will turn Presbyterian. Beloved, I think I can see why a lot of people will join that church. It caters to the flesh.

They didn't have those things in New Testament days. I say, we have come a long ways since the days of Paul and Peter and the Lord Jesus Christ. The church that Jesus built used no tricks of the flesh to attract people unto it. They didn't have a movie. They got along without a baseball team. They got along without a basketball team. They got along without a swimming pool. They got along without the things that attracted the flesh and God blessed them. I contend that a church that wants to be blessed of God ought to pattern itself after the church of the New Testament if it expects the blessings of God to be poured out upon it.

IV

THAT CHURCH WAS LED BY THE HOLY SPIRIT.

If you will turn to the Word of God you will find that the Holy Spirit directed that church, for we read:

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." — Acts 2:4.

What you find taking place on that first memorable Pentecost after the resurrection of Jesus Christ was they were filled with the Holy Spirit, and it was characteristic of them from that time on. Everything that they did was as the Holy Spirit led them. If you will turn to the time when they wanted to elect some deacons, you will find that the deacons that they elected were filled with the Holy Spirit. We read:

"And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch." — Acts 6:5.

When they sent out their missionaries from this church they were sent out because the Holy Spirit led them to do so. Listen: **"As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." — Acts 13:2.**

The church sent these two preachers out as the first missionaries all because the Holy Spirit led them to do so.

Now I am contending today that a church needs to be led by the Spirit of God. I do not be-

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Campbellism

(Continued from page three)

of business, called for in the Association and read, a good deal of surprise was manifested that Alexander Campbell was not named in it as one of the messengers. On this ground objection was made to a motion to invite him to a seat, and a debate ensued which occupied much time. At length Mr. Campbell, who had listened in silence, was requested to state why he was not, as usual, a messenger from Brush Run.

"Upon this he arose and expressed his regret that the Association should have spent so much of its precious time upon so trifling a matter, and observed that he would at once relieve them from all further trouble by stating that the reason why he had not been appointed a messenger from Brush Run was simply this: that the church of which he was then a member was not connected with the Redstone Association.

"'Never,' said he, in relating the incident, 'did hunters, on seeing the game unexpectedly escape from their toils at the moment when its capture was sure, glare upon each other a more mortifying disappointment than that indicated by my pursuers at that instant, on hearing that I was out of their bailiwick, and consequently out of their jurisdiction. A solemn stillness ensued, and, for a time, all parties seemed to have nothing to do.'

"Mr. Campbell, having thus checkmated his opponents in the Association and escaped the excommunication, by which it was hoped the ears of the Baptists would be closed against him, remained still free as before to advocate amongst them those principles of reformation which, he thought, if adopted by them, would rapidly regenerate the whole of religious society." (Memoirs, Vol. 2, pages 68-70).

Thus was the second Campbellite church formed. As is clearly seen, it did not begin as a result of the missionary labors of a God-called missionary, but came into being as an "escape hatch" for Alexander Campbell, the man who "felt" he should take the lead in the "Reformation." It not only furnished him with a means to escape excommunication, but likewise allowed him to hold on to the association with the "partyites," whom he supposedly abhorred. Strange! how a man who so much "disliked" controversy and division would desire to stay in association with those of the "party spirit."

Note, too, from this record, that the Campbellite movement was dependent upon the "partyites" for its existence and continuation. In other words, Campbellism was a parasite that had to be in a "party" in order to live. It could not stand of itself. Even today, Campbellism's chief source of life is the "parties" from whom it constantly seeks to proselyte members. Campbellite preachers are known especially for their "Ask Your Preacher" and "Who Told Thee?" sermons, in which they rattle about everything which contradicts what their founding fathers decreed as being "the ancient order of things." I'm sure I speak for all sound Baptists when I say that the Campbellites are welcome to all "Baptists" who have crept in "unawares," not truly being of God's elect. We are grateful to anyone who "sifts" out these folk. (1 Cor. 11:19, 1 John 2:19).

(Next Week: The "Doctrine" of Debating)

"Characteristics"

(Continued from page 1)

lieve in regimentation so far as churches are concerned. I do not believe that churches today are to be regimented and that every church is to do the same thing on every Sunday. I thank God that the Holy Spirit may say to one church, "Do this," and to another He may say, "Do this," and it is our business to listen to the Holy Spirit instead of listening to some secretary of religion of that particular denomination.

I remember a few years ago the last time I got a yearly calendar from the Southern Baptist Convention. I remember how they had on that calendar a suggestion for every Sunday as to what was to be preached and a program that was to be carried out, and the weeks were enumerated as to what was to be emphasized during that particular week.

Now, beloved, I will tell you frankly, I don't believe the Spirit is to be controlled in that manner. He is free to lead churches and Christians and preachers as He pleases.

If you will go back and read the story in the book of Exodus of the making of the tabernacle and the various pieces of furniture connected with the tabernacle, you will find that there was shape and size given for all the pieces of furniture except the brazen laver. That brazen laver was a type of the Holy Spirit. There was no shape given. There was no size given. Nobody knows exactly how large the laver was. Nobody knows exactly what shape the laver was. Why? Because you can't confine the Holy Spirit to shape and size.

I say to you, beloved, I don't believe in a standard of excellence. I don't believe in reports whereby that this church has to do the same thing as every other church in the Southern Baptist Convention does on that particular Sunday. I don't believe in telling a church that they have to be regimented in this respect. Beloved, the Holy Spirit can't be confined. He may lead one group in one manner and another group in another manner. Beloved, listen, this early church was a Holy Spirit-led church.

IT WAS A PREACHING CHURCH.

TO SUPPLEMENT THE CANDLE



Now we will admit at once that today we do not have preaching churches. The majority of churches are not preaching churches. The majority of churches to be sure have preaching services, but there is mighty little preaching that actually goes on in that service. They may have a little essay or a sermonette and that is about all, or they may have it on such subjects as "Going To Hell In High Gear," or "Who Threw The Turkey In The Well?", or "Who Took The Ham Out of Abraham?" Now aren't these stimulating, encouraging sermon subjects. Does it make you want to go to church and hear messages on such themes as

these? I say to you, these early churches were preaching churches. They preached God's Word. Listen: "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." — Acts 2:14.

Then Simon Peter took off from that text and began to quote from the prophecy of Joel and from the Psalms and from David and preached a message that was centered Biblically on the Word of God on that first memorable Pentecost following the resurrection and the ascension of the Son of God. He preached the Word. It was a preaching church. No wonder that they had 3,000 people saved that day. Simon Peter preached the Word.

"And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" — Acts 3:12.

Simon Peter had just healed a lame man through the power of the Lord and now the people stand around and Peter says to himself, "This is a good time to preach a sermon." So he started and preached to them. Beloved, it was a preaching church. These preachers never lost an opportunity in the New Testament to preach. We read:

"Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders of Israel." — Acts 4:8.

"And he said, Men, brethren, and fathers, harken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." — Acts 7:2.

I say to you, this was a preaching church. Everytime they had an opportunity—every time something came up whereby they could get a crowd or someone to listen, they preached. It was a preaching church.

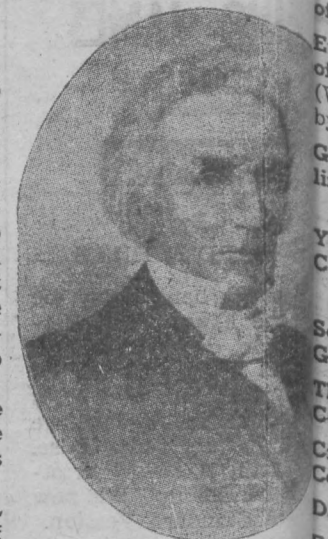
Notice again: "And when they had prayed, the place was shaken where they were assembled together; and

they were all filled with the Spirit and they spake the word of God with boldness." — Acts 4:31. "Therefore they that were entered abroad went every where preaching the word." — Acts 13:7. (Continued on page 7, column three)

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THE IMPOSSIBILITY OF ONLY A PARTIAL FOREKNOWLEDGE

A writer in an old Methodist publication referred to a famous Calvinistic confession as using the word, "Known unto God are his works from the foundation of the world." (Acts 15:18). He asked with evident heat if Calvinists thought a list of vile deeds he catalogued were the works of God. A recent publication of a pernicious sect carries an article attacking foreordination in which it was suggested that because God foreknows all the works from the foundation of the world does not mean He knows all the influences of men or men and all the sinful works of men.

"Characteristics"

(Continued from page six) What did they preach? The Lord. How did they preach it? Boldly. Beloved, you and I could remember from the experience of this first church. I am infinitely and personally persuaded that no church pleases the Lord unless it is a preaching church. Some churches are noted for their singing. Some churches are noted for their hot dogs and their hamburger sauce. Some churches are noted for their basketball and football teams. Some churches are noted for various things whereby they cater to the flesh of human beings. Beloved, so far as I am concerned, I would like a church to be noted for one thing — a church that preaches the Word of God with boldness.

VI IT WAS A PRAYING CHURCH.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." — Acts 1:14.

If you will notice in the preceding verses, the Lord Jesus had just been ascended up to Heaven. Now the names of these preachers are given in the next room. All that Jesus had to say for His earthly ministry of three years' time was these 120

which is His present working of all things after the counsel of His will. These, being God's works, are admittedly foreknown.

But if God did not foreknow all the sinful works of Satan, the demons and evil men, it would be impossible for Him to foreknow His own works of providence. Continued unforeseen emergencies would arise, and He would have to constantly improvise such over-ruling and governing power as occasion served. Thus, it is proper to quote the above text to prove God's foreknowledge of all events. As His providence presently governs, which is admitted by all, so His decree is His eternal determination of His providence, which Arminians inconsistently reject.—W. B. Branning.

gathered together. What could they do? Their Master is gone. Their leader is gone. What can they do? I tell you, beloved, when you and I don't know what to do, we ought to do the same thing that they did. When we don't know which way to turn, we ought to pray like this early church did. They took themselves to God in prayer. The Word of God says that they prayed. They had a ten day prayer meeting, and they preached one day, and then they baptized every day after that.

Do you know how it is with us today? When we get ready to have a revival meeting maybe we pray one day or maybe none at all. We preach about ten days and we don't baptize any. This early church prayed ten days, preached one day, and baptized everyday. How much we need to remember from this church that it was a praying church.

In Acts 4 they were threatened by the rulers. The fact of the matter is, they were threatened and thought that they would be punished as they were picked up and brought into court again. Immediately these preachers went to their own group and told them all that had happened, and the Word of God said that they prayed. Listen:

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."—Acts 4:31-33.

Notice, beloved, when they prayed, what happened? Did anything happen? I am rather of the opinion that practical-minded old Simon Peter wouldn't have prayed much more if something hadn't happened. I am rather of the opinion that practical-minded men like these who had made their living by fishing would have stopped praying if something hadn't happened. It says that when they prayed the place was shaken where they were assembled together.

You have seen the motto on the wall: "Prayer Changes Things." I would like to make it a different motto: "Prayer Shakes Things." It shook things here. They were filled with the Holy Spirit. They spake the Word of God with boldness. They were a remarkable example of a church in prayer.

Then here is another instance of this church in prayer:

"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." — Acts 12:5.

Here we find that old Herod the king determined that he was going to curry favor with the people. He found by killing James, the brother of John, with the sword that the people liked that. They said, "Herod is a good king.

He is putting these Christians to death." So immediately he arrested Simon Peter and put him in jail and said, "We will kill him too." He was just about ready to kill Simon Peter, but it was the Passover season and he couldn't do it because it was the Jewish custom. Therefore, he had to let Simon Peter stay in jail for a little while. Why didn't the church get him out on bail? Why didn't somebody go to the judge and speak a good word for Simon Peter? Why didn't somebody go to the judge and persuade him to turn Simon Peter loose? I'll tell you why, nobody had any money to bail him out and Simon Peter stayed in jail. What did the church do? They did just one thing. They prayed. Prayer was made without ceasing unto God for him. The only thing that they could do was to pray, and they prayed. What was the result? Listen:

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel: but thought he saw a vision." — Acts 12:6-9.

Notice the result. Chains fell off his hands. Gates opened of their own accord and he marched through. Soldiers stood harmlessly and allowed him to go by. Beloved, two chains, three gates, and sixteen soldiers stood between Simon Peter and liberty and all the church could do was to pray, yet Simon Peter marched out a free man.

Beloved, I say to you, one thing that characterized this church was that it was a praying church and that is what most of our churches are not. Lots of churches don't even have a prayer meeting on Wednesday night. Multiplied thousands of churches in America are dark from Sunday morning to Sunday morning. They have no Sunday night services. They have no Wednesday night services. They don't even have a so-called prayer meeting.

Our is mostly a Bible study. We don't pray like we ought to. I am persuaded to believe this, that the reason why we don't pray is because we don't attempt things that it takes God's help to do. You, pray when you can't do something yourself. You will pray if you are trying to do something yourself and you can't

"THE THRONE OF GRACE"

Come to the mercy-seat,
Where Jesus is enthroned;
Bow down with reverence at His feet,
Whose death for sin atoned.

Lift up thine eyes to heaven,
And there the Saviour see;
A great High Priest, in mercy given,
To intercede for thee.

He evermore abides,
A Priest upon His throne;
No one with Him the power divides,
He saves, and rules alone.

See, 'tis a throne of grace,
On which the Saviour sits!
Fear not to look upon His face,
Draw nigh, His love permits.

His word invites thee near,
His mercy makes thee room;
Let not thy heart give way to fear,
'Tis Jesus bids thee come.

Come with thy load of guilt,
And boldly enter in;
His all-atoning blood was spilt,
To put away thy sin.

On Him the chosen host,
In Heaven and earth depend;
He saveth to the uttermost,
He loveth, to the end.

E. A. Tydeman

do it and you have to have God's help. I think the reason why we pray so little is because we don't try to do the things that it takes the help of God to do.

This was a praying church.

VII IT WAS A DOCTRINAL CHURCH.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." — Acts 2:42.

Listen, beloved, you can't have the apostle's fellowship if you don't have the apostle's doctrine. This was a doctrinal church.

Most people don't like doctrine today. When a preacher speaks in terms of doctrine, most people are disinterested in what he has to say. Why? They just don't like doctrine.

I remember sometime ago a so-called Baptist church here in Ashland got a new preacher. I was talking to one of the members a few weeks after and I said, "Well, how is the new pastor coming along?" He said, "He is getting along just fine. He just doesn't preach no doctrine nor nothin'." No wonder they got along all right.

A church ought to be a doctrinal church.

I don't say that you ought to be a theologian, but I think if I could bring any criticism against Brother Bob and myself, it is this, that we have sought to make theologians out of most of you. I will say to you frankly, while we are not seeking to make theologians out of you, we do want you to be doctrinal Baptists. We want you to be doctrinally sound. We want you to be a doctrinal church. We want you to believe and stand for it and know why the church stands for certain truths.

VIII IT WAS A PRAISING CHURCH.

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." — Acts 2:47.

I wouldn't be a bit surprised to find that if we praised God more we would have more to praise God for. The most of us don't thank the Lord enough for what we have. When the preacher comes around to see you and you call on him to return thanks at the table, or when Thanksgiving comes around maybe you will take time to pause and mutter a few words of thanks to the Lord. (Continued on page 8, column 1.)

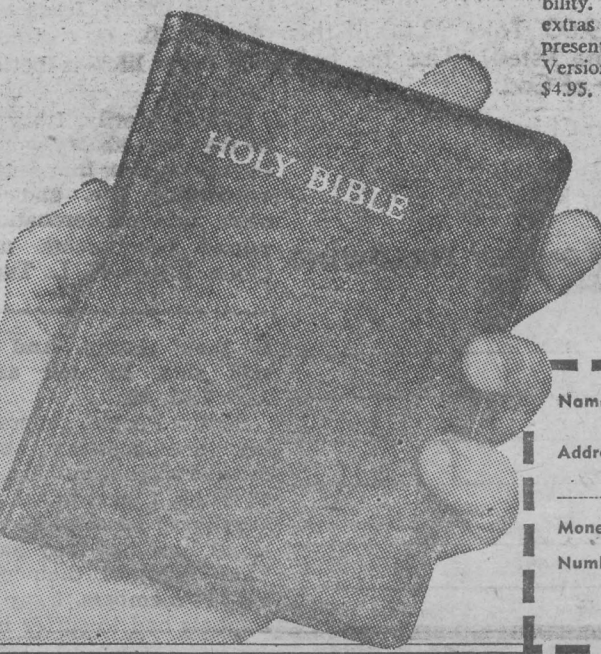
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CAMPBELLITES "SAVE" A MAN BY MURDER AND SUICIDE!

Brother John Ross (of Georgia) once literally ran a Campbellite preacher out of town by so strongly exposing the heresies of Campbellism. The preacher quit the congregation and applied to go to the mission field, he was so defeated and embarrassed.

One of the things Brother Ross did in shedding the light of truth on Campbellism was to charge that, according to Campbellism, there are circumstances in which it would take murder and suicide in order for one to be saved. Here is how he revealed this:

A lost man was sick unto death with a disease and under a doctor's constant attention. He was expected to die any minute, although the doctor was confident that with careful, proper care there was a possibility of survival.

A Campbellite preacher was called upon by the man's family to show the man how to be saved. The "water gospel" preach-

er propounded his be-dipped-or-be-damned doctrine, and the man, in a desperate state, swallowed after awhile. He was willing to go and be baptized, even in his deathly condition.

The doctor was told of this and was outraged by the suggestion. He said, "It would be nothing but murder for any one to baptize this man. He would die instantly! And as for his willingness, it would be nothing but suicide for this man to submit to baptism in his present state."

But the Campbellite preacher was most insistent upon the fact that it would be better for this man to commit suicide, and for the preacher to murder him, than to die without baptism. So the deceived man not only committed the suicidal act, and was murdered by the Campbellite, but when he died, he woke up in Hell only to realize too late that Campbellism is the devil's doctrine!

—BLR.

"Characteristics"

(Continued from page 7)

Beloved, the majority of us don't pray to God like we should.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." — Rom. 8:28.

It is mighty hard to praise God for the all-things, but we need to do it. We grumble and we fret and we fuss and complain, but this early church praised God and had favor with the people.

IX

IT WAS A SUFFERING CHURCH.

"And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." — Acts 5:40, 41.

* I wonder how many of you folk would come back to church on Wednesday night if when you walked out the door tonight the authorities of the law would jump on you and beat you up. I ask you, how many of you would

come back to the services if we had to suffer for the cause of Christ. We have it too easy today. We don't do any suffering. I look back across my life and I think about the experiences that I have had. I think that I have had a pretty hard time and have suffered for the cause of Christ. Beloved, I say to you, I haven't suffered any. It hasn't amounted to anything at all. Beloved, this church in the New Testament was a suffering church. Listen:

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." — Acts 8:1. Notice, beloved, they suffered to the extent that they all had to scatter and scurry for their lives and go elsewhere. You turn to the Word of God and you will find lots of suffering. You will find that Stephen, the first Christian martyr, died at the hands of a mob because he dared to preach to them Jesus Christ. We read:

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin

'A New Leaf'?

On the first day of January we hear a number who know nothing of Christ say: "I am going to turn over a new leaf, I am going to live a better life."

A very noble purpose to be sure, but impossible to perform, for you cannot find a "new leaf" in the old life and you can't do better with the old nature. The Scriptures are very plain concerning the condition of man apart from Christ and to such they offer no hope for a "new leaf" or a "better life."

"They that are after the flesh do mind the things of the flesh." (Romans 8:5).

Suppose you do turn over a "new leaf," you can't turn over the old flesh and when the very best is done to control and conduct the old life, we read:

"So then they that are in the flesh cannot please God." (Rom. 8:8). The carnal man cannot do spiritual things.

"To be carnally minded is death." (Rom. 8:6).

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7).

Man may do "better" and stand improved before his neighbors but he cannot stand approved before God. A "new leaf" will not do. What the sinner needs is a "new life," not a better life but the best life, and the only life. **This is found only in Jesus Christ.** It is not the work of human betterment but of Divine impartation. The old creature has nothing "new" and thanks be to God the new creature has nothing old.

"Therefore if any man be in Christ he is a new creature, old things are passed away and behold all things are become new." — (I Cor. 5:17).

There is nothing here of a "new leaf" but a new life. This is the only possible escape. It is God's way. Some say this is a doctrine which at the present day is considered obsolete. Perhaps so, but if we read our Bible aright it is absolute.

If a man in his old condition turns over a "new leaf" it is as black, blotted and blurred the day after. He has nothing but the output of his old nature to put on it.

Why try to turn over a new leaf? Why not receive a new life? So many are trying to set Old Adam the First on his feet again. This cannot be done. He has fallen never to stand again. God has cleared him forever out of the way and set up and raised up the Last Adam who will stand forever!

It is not possible for a man out of Christ to "live a better life" for he is absolutely without life. "He that hath the Son hath life, he that hath not the Son shall not see life, but the wrath of God abideth on him." (John 3:36).

Life is in the Son and only they who are in Him have life. O man out of Christ, you have been turning over a "new leaf" long enough, now receive "eternal life" as a gift from God.

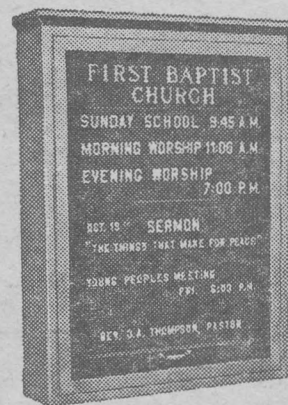
"The wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord." (Rom. 6:23).

A "new life" is better than a "new leaf."

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24).—W. L. Tucker.

to their charge. And when he said this, he fell asleep." — Acts 7:59, 60.

Baptist People, generally speaking, are boasting about their membership. Southern Baptists, of which I used to be a part, are very, very boastful about the fact about how fast they have grown. They boast of their millions of church members. I say to you, if Baptists had to suffer in the 20th



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century like Baptists suffered in the 1st century, there would be millions of them that wouldn't show up for church service on Sunday morning.

One fellow said to me years ago, "Brother Gilpin, I will stand by you through thick and thin." I noticed this, beloved, when the fighting got thick, he thinned out. What was true of him has been true of lots of others. Beloved, this church in the New Testament was a suffering church.

X

IT WAS A MISSIONARY CHURCH.

We read: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." — Acts 1:8.

Previously He had given the Great Commission in Matthew 28:19, 20 when He told them to go and preach the Gospel and to baptize those that were saved. Then you find in Acts 13 that the Holy Spirit called these first two preachers and sent them out as missionaries. I say to you, this was a missionary church.

I believe in missions. I believe that a church ought to be a missionary church. I believe a church that isn't a missionary church doesn't deserve to exist. We have a lot of Baptist churches today that are far from missionary. We talk about the Hardshells—how little they do for missions and yet the majority of Missionary Baptist churches today do as little as the Hardshells.

XI

THIS CHURCH WAS CHRIST'S EARTHLY REPRESENTATIVE.

We read: "And I will give unto you the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." — Mt. 16:19.

You will notice that He said to this church, "I am giving you the authority. You are my representative. Whatever you do on earth I will ratify it in Heaven." I tell you, beloved, the church that Jesus built is Christ's earthly representative. All authority is given to that church. That church is to act for Him. Beloved, I thank God that the church that Jesus built is to act for Him. We are to be His representative and whatever we do here in this world He is going to ratify it yonder in Heaven.

That is why missions ought to be done under the authority of the church. That is why one church ought to be established from another church that is already established. That is why that baptism ought to be done under the authority of the church

and under the name of the church. That is why I haven't business to go out and do thing myself to carry on the of the Lord. It is all to be in the name of the church.

When Jesus established church He said, "I will give you (the church) the keys of the kingdom and whatever you bind on earth I will ratify it in Heaven. Thank God the church is an earthly representative.

I come back to the union gelist in Huntington who "These preachers will inherit the church for you when gone." Beloved, I don't want kind of people to interpret church to me. I want the pretation of God. I want to what God's Book says about church.

May I say in closing church that Jesus built conquered, and is conquering, and forever conquer. It was church that He sent out into world.

There are certain powers govern society. For example, wealth, rank and the army church had none of these. They were all arrayed against and yet the church won. church conquered in the 1st century. The church that Jesus is still conquering today and carrying out His work today, loved, it will continue right down "world without end." Thank God for the church Jesus built.

Let me ask you a question you a member of that church you are, thank God. If you not, you should be.

May God bless you!

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

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