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# The Baptist Examiner

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

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## I CORINTHIANS 12:13 -- NOT REFERRING TO "HOLY SPIRIT BAPTISM" INTO AN "INVISIBLE CHURCH"

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—I Corinthians 12:13.

A false interpretation of this verse is the citadel for at least two heresies: (1) the modern notion as to Holy Spirit baptism, and (2) the "mystical Body" or invisible church heresy. We shall show that the verse teaches neither.

1. First, the proper translation of the Greek should be noted. The English Revised Version reads: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." The American Standard Version reads the same.

The significant thing about this rendering is the use of the word "in" to translate the Greek preposition "en." It is not "by one Spirit," as in the King James Version, but "in one Spirit."

Arthur W. Pink says: "The preposition translated 'by' in I Cor. 12:13 is 'en,' which is translated in the N. T. 'among' 114 times, 'by' 142, 'with' 139, 'in' 1,863 times. Comment is needless. 'In one spirit were we all baptized' should be the rendering of I Cor. 12:13." (From an article appearing in *News and Truths* magazine years ago.)

This correct rendering of the phrase is a death-blow to the idea of the invisible church advocates. To the very man (so far as we know) they say that it is "by" or "with" the Spirit that we are baptized into a mystical

"Body." For instance, Scofield, in his note on I Cor. 12, says: "The baptism with the Spirit forms the body," etc. On Hebrews 12:23, his note is similar: "The true church, composed of the whole number of regenerate persons from Pentecost to the first resurrection (I Cor. 15:22), united together and to Christ by the baptism with the Holy Spirit (I Cor. 12:12, 13), is the body of Christ of which He is the Head (Eph. 1:22, 23)."

Pink's remarks on these notes is: "It is to be noted that in both places the brother speaks of 'the baptism with the Spirit,' but in I Cor. 12:13 there is no mention made at all of any baptism 'with' the Holy Spirit, either in the English or in the Greek; such is merely a figment of his imagination."

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## CAMPBELLISM

A Series of Articles by  
Bob L. Ross

VII

### BAPTISMAL REGENERATION "DISCOVERED"

An introductory explanation:

One of the favorite tricks of the Campbellites, when the light of truth is flashed upon their heresies, is to cry "Misrepresentation." This they do when their doctrine on baptism is referred to as "baptismal regeneration." Well, they can cry "Misrepresentation" all they please, but if words have any meaning at all, the following quotations from Alexander Campbell's article in *The Millennial Harbinger* "Extra" on "Remission of Sins" equate baptism with regeneration, making them one and the same. Campbell says:

"The only time the word **regeneration** occurs in the New Testament, with a reference to a **personal change**, it means, or is equivalent to, **immersion**. **Regeneration and immersion are, therefore, two names for the same thing.** . . . As **regeneration is taught to be equivalent to 'being born again,'** and understood to be of the same import with a new birth, we shall examine it under this metaphor. For if **immersion be equivalent to regeneration**, and regeneration be of the same import with being born again, then **being born again, and being immersed are the same thing;** for this plain reason, that things which are equal to the same thing, are equal to one another." ("Extra" on Remission of Sins, page 28).

"Regeneration is, therefore, the act of being born. Hence its connexion always with water. **The Holy Spirit . . . calls nothing personal regeneration, except the act of immersion.**" ("Extra" on Remission of Sins, page 29).

"On this side (of baptism), and on that, mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted, and saved: on the  
(Continued on page two)

## The Law Has Been Fulfilled By Christ In Behalf Of All Believers

By C. H. SPURGEON

(Second of Four Installments)

2. Secondly, Christ is the law's fulfillment. It is impossible for any of us to be saved without righteousness. The God of Heaven and earth by immutable necessity demands righteousness of all His creatures. Now, Christ has come to give to us the righteousness which the law demands, but which it never bestows.

As Righteous As Law Demands

In the chapter before us we read of "the righteousness which is of faith," which is also called "God's righteousness;" and we read of those who "shall not be ashamed" because they are righteous by believing, "for with the heart man believeth unto righteousness." What the law could not do Jesus has done. He provides the righteousness which the law asks for but cannot produce. What an amazing righteousness it must be which is as broad and deep and long and high as the law itself. The commandment is exceedingly broad, but the righteousness of Christ is as broad as the commandment, and goes to the end of it.

Law Not "Lowered," But Fulfilled

Christ did not come to make the law milder, or to render it possible for our cracked and battered obedience to be accepted as a sort of compromise. The law is not compelled to lower its terms, as though it had originally asked too much; it is holy and just and good, and ought not to be altered in one jot or tittle, nor can it be. Our Lord gives the law all it requires, not a part for that would be an admission that it might justly have been content with less at first. The law claims complete obedience without one spot or speck, failure, or flaw, and Christ has brought in such a righteousness as that, and gives it to His people.

The law demands that the righteousness should be without omission of duty and without commission of sin, and the righteousness which Christ has brought in is just such a one that for its sake the great God accepts His people and counts them to be without spot or wrinkle or any such thing. The law will not be content without spiritual obedience, mere outward compliances will not satisfy. But our Lord's obedience was as deep as it was

broad, for His zeal to do the will of Him that sent Him consumed Him. He says Himself, "I delight to do thy will, O my God, yea thy law is within my heart."

Perfectly Righteous By Christ

Such righteousness He puts upon all believers. "By the obedience of one shall many be made righteous"; righteous to the full, perfect in Christ. We rejoice to wear the costly robe of fair white linen which Jesus has prepared, and we feel that we may stand arrayed in it before the majesty of Heaven without a trembling thought.

This is something to dwell upon, dear friends. Only as righteous ones can we be saved, but Jesus Christ makes us righteous, and therefore we are saved. He is righteous who believeth on Him, even as Abraham believed God and it was counted unto him for righteousness. "There is, therefore, now no condemnation to them that are in Christ Jesus," because they are made righteous in Christ.

Yea, the Holy Spirit by the mouth of Paul challengeth all men, angels, and devils, to lay anything to the charge of God's

elect, since Christ hath died. O law, when thou demandest of me a perfect righteousness, I, being a believer, present it to thee; for through Christ Jesus faith is accounted unto me for righteousness. The righteousness of Christ is mine, for I am one with Him by faith, and this is the name wherewith He shall be called — "The Lord our righteousness."

Christ Pays Our Debt. Too

Jesus has thus fulfilled the original demands of the law, but you know, brethren, that since we have broken the law there are other demands. For the remission of past sins something more is asked now than present and future obedience. Upon us, on account of our sins, the curse has been pronounced, and a penalty has been incurred. It is written that He "will by no means clear the guilty," but every transgression and iniquity shall have its just punishment and reward.

Here, then, let us admire that the Lord Jesus Christ is the end of the law as to penalty. That curse and penalty are awful things to think upon, but Christ has ended all their evil, and thus discharged us from all the consequences of sin. As far as every believer is concerned the law demands no penalty and utters no curse. The believer can point to the Great Surety on the tree of Calvary, and say, "See there, oh law, there is the vindication of divine justice which I offer to thee. Jesus pouring out his heart's blood from his wounds and dying on my behalf is my answer to thy claims, and I know that I shall be delivered from wrath through Him."

All Claims Met; Law Honored

The claims of the law both as broken and unbroken Christ has met: both the positive and penal demands are satisfied in Him. This was a labour worthy of a God, and lo, the incarnate God has achieved it. He has finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. All glory be to His name.

Moreover, not only has the penalty been paid, but Christ has put great and special honour upon the law in so doing. I venture to say that if the whole human race had kept the law of God and not one of them had violated it, the law would not stand in so splendid a position of honour as it does today when the man Christ Jesus, who is also the Son of God, has paid obedience to it.

God himself, incarnate, has in His life, and yet more in His death, revealed the supremacy of  
(Continued on page 2, column 3)

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## The Baptist Examiner Pulpit

### "ALL THE DAYS OF OUR LIFE"

SERMON BY PASTOR JOHN R. GILPIN

"Also day by day, from the first day unto the last day."—Neh. 8:18.

"And, lo, I am with you always."—Matt. 28:20.

As you recognize, this is the first Sunday of the new year. As I was thinking how that we are entering in with today's services upon a new year in the service of our Lord, I thought about the various symbols that are used relative to the new year. I guess the most common symbol is that of a little babe without much clothes, that is just starting out on his life's journey. You ordinarily see that little fellow pictured along with an old decrepid fellow,

that is bent over, carrying a scythe, who always has his back turned toward you, going away from you. That represents the preceding year, and the little fellow without much clothing represents the year that has just begun.

The new year is often spoken of or symbolized as the first page of a new book. I was much impressed by the cartoon picture on the front page of the Ashland Daily Independent today, with all the last ten or fifteen years pictured as old worn, ragged closed books, while the new year of 1961 was represented by a nice fresh book opened to the first

page, to start off the year that we have entered in upon. Well, I am sure that the first page of a new book is a good illustration of the new year.

Then, beloved, a clean sheet of paper is usually used as a symbol of the new year. You think about starting a clean sheet. You think about a new year as a time when you begin with a fresh start. I like the words of this little poem to illustrate the new year:

He came to my desk with a quivering lip;  
The task was done.

"I want a new sheet, dear teacher," he said,  
(Continued on page 4, column 2)

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## Campbellism

(Continued from page one)

other they are in a state of condemnation. This act is sometimes called **immersion, regeneration, conversion**; and that this may appear obvious to all, we shall be at some pains to confirm and illustrate it." ("Extra" on Remission of Sins, page 12).

When Campbellites deny they teach baptismal regeneration, they use the term "regeneration" as true believers in Christ use it, referring to the renovation or renewing of the heart, or seat of affections, by the shedding abroad of the love of God (Rom. 5:8). But in doing this, they are using what they call the "language of Ashdod."

However, when they stand before their own people and preach their notions, they preach baptismal regeneration, saying to their listeners, "Obey the gospel; believe, repent, confess, and be baptized, receiving the washing of regeneration." We shall refute this doctrine later on; now we are dealing with it historically, as it relates to the Campbellite movement.

Salvation by baptism, or the necessity of baptism for salvation, is an old heresy, dating back into the early centuries after Christ. As the Jews had made saviours out of ceremonial ordinances, so did many so-called Christians make saviours out of ordinances of the church. And so, as the Roman Catholic apostasy developed, its chief heresy became baptismal salvation and is still such today.

Today, baptismal regeneration is the foremost doctrine of the Campbellite church, just as it is in Romanism and Episcopalianism. But in the beginning, as we have before pointed out in this series of articles, the Campbells and their followers did not hold to this heresy and not one of them—not even after they supposedly learned the truth concerning it—was ever baptized to have his sins washed away.

After the Campbells had been immersed by Matthias Luce, Richardson says, "The full import and meaning of the institution of baptism, was, however, **still reserved for FUTURE DISCOVERY.**" (Memoirs, Vol. 1, page 405).

"It was," he says, "to them the primitive confession of Christ, and a gracious token of salvation, and **although they did not fully, as yet, comprehend, as afterward, its entire purport**, its relations were so far understood as greatly to enlarge and simplify their conceptions of the entire gospel." (I, 437, 438).

"It was some time before his commission to the apostles was understood, and **before the institution of baptism was recovered in its primitive action and design, and still longer before the latter was practically and fully restored.**" (Memoirs, Vol. 2, page 667).

## Debate With McCalla

It was in his debate with W. L. McCalla (Presbyterian) that Alexander Campbell first began to really wade out into the waters of baptismal regeneration. It is true that in his earlier debate (1820) with John Walker he had touched this matter, but, as Richardson says, "he seems at this time to have viewed it only in the light of an argument, and to have but a faint appreciation of its great practical importance." (Memoirs, Vol. 2, page 20).

But during the McCalla debate, Campbell knowingly asserted the basic principles of the doctrine of baptismal regeneration. Richardson says that this particular point had "been the subject of conversation between him and his father, as well as with **Walter Scott**, and of careful Scripture examinations, and these utterances in the McCalla debate presented the views they had beforehand agreed upon as the true and obvious teachings of the New Testament." (Memoirs, Vol. 2, page 83).

So this doctrine had been hatched up by the two Campbells and Walter Scott and then, in the debate, Alexander presented it.

"Thus in 1823, the design of baptism was fully understood and publicly asserted. It was, however, **RESERVED FOR WALTER SCOTT, A FEW YEARS LATER (1827), TO MAKE A DIRECT AND PRACTICAL APPLICATION OF THE DOCTRINE, AND TO SECURE FOR IT THE CONSPICUOUS PLACE IT HAS SINCE OCCUPIED AMONG THE CHIEF POINTS URGED IN THE REFORMATION.**" (Memoirs, Vol. II, page 84).

(Continued on page three)

## The Law Fulfilled

(Continued from page one)

law; He has shown that not even love nor sovereignty can set aside justice who shall say a word against the law to which the Lawgiver himself submits? Who shall not say that it is too severe when He who made it submits Himself to its penalties. Because He was found in fashion as a man, and was our representative, the Lord demanded from His own Son perfect obedience to the law, and the Son voluntarily bowed Himself to it without a single word, taking no exception to His task. "Yea, thy law is my delight," saith He, and He proved it to be so by paying homage to it even to the full.

Oh wondrous law, under which even Emmanuel serves! Oh matchless law, whose yoke even the Son of God does not disdain to bear, but being resolved to save His chosen was made under the law, lived under it and died under it, "obedient to death, even the death of the cross."

## The Law Forever Established

The law's stability also has been secured by Christ. That alone can remain which is proved to be just, and Jesus has proved the law to be so, magnifying it and making it honourable. He says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

I shall have to show you how He has made an end of the law in another sense, but as to the settlement of the eternal principles of right and wrong, Christ's life and death have achieved this forever. "Yea, we establish the law," saith Paul, "we do not make void the law through faith." The law is proved to be holy and just by the very gospel of faith, for the gospel which faith believes in does not alter or lower the law, but teaches us how it was to the uttermost fulfilled.

Now shall the law stand fast for ever and ever, since even to save elect men God will not alter it. He had a people, chosen, beloved, and ordained to life, yet He would not save them at the expense of one principle of right. They were sinful, and how could they be justified unless the law was suspended or changed?

Was, then, the law changed? It seemed as if it must be so, if men were to be saved, but Jesus Christ came and showed us how the law could stand firm as a rock, and yet the redeemed could be justly saved by infinite mercy. In Christ we see both mercy and justice shining full orb'd, and yet neither of them in any degree eclipsing the other. The law has all it ever asked, as it ought

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## "I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions or some other matter.)

### 1. Why do you teach salvation by faith only?

We answer this question by saying that we do not teach and have never taught salvation by faith "only." What we teach is **salvation by grace only.** The Bible says in Eph. 2:8, "For by **grace** are ye saved, through faith." So we do teach salvation by grace only, and furthermore, I'll say that we teach salvation through faith only. It is not through baptism, works, the church, the Lord's Supper, but through faith.

### 2. Don't you know that the devils believe, but are not saved?

Yes, we have read James 2:19 many times; but we fail to see that the faith of devils is a faith that trusts Jesus Christ. James 2:19 says, "Thou believest there is one God; thou doest well: the devils also believe, and tremble." What do they believe? Why, they believe there is one God. The verse is not saying that the devils have trusted in Jesus Christ; it does not teach that the devils have believed on Him as their Saviour; not at all; it refers to the fact that they know or believe there is one God. They know and believe about Christ, too; but they do not trust Him.

### 3. When Mark 16:16 says you must be baptized to be saved, why don't you believe it?

Mark 16:16 does not say "you must be baptized to be saved." It says "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We believe the verse. As a matter of fact, we believe every promise such as this, made to believers. The person who has believed in Christ as Saviour and has been baptized shall be saved. No doubt about it; he is secure for Heaven. The verse, however, does not have one iota to say about the man who has believed but has not been baptized. To learn the condition of this man, you have to search the Scriptures. We find the answer to our question about the man in such verses as John 3:18, "He that believeth on him is not condemned." And we could quote 50 to 100 more such verses, but you have your concordances and Bibles and can read of faith and those who "believe" for yourself, particularly in John. How could a man who believes and is baptized fail to be saved, in view of God's promises to believe!

to have, and yet the Father of all mercies sees all His chosen saved as He determined they should be through the death of His Son.

Thus I have tried to show you how Christ is the fulfillment of the law to its utmost end. May the Holy Ghost bless the teaching.

## I Corinthians 12:13

(Continued from page 1)

2. We now shall call attention to the two views held as to the word "pneuma," the word for "Spirit." Some hold that the Holy Spirit is not here referred to. Pink, for instance, points out that there is no capitalization in the Greek except at the beginning of a book or paragraph (which forbids the idea of basing an argument on the capital "S" as it appears in our English version) and also that this word is used of other spirits beside the Holy Spirit. Those who hold that the Holy Spirit is not here referred to understand the phrase "in one spirit," as in Philipians 1:27: "Stand fast in one spirit." Pink defines the phrase to mean "in one mind, purpose, accord." According to this view, the "body" is not invisible but is the institution of the church and the baptism (Continued on page 7, column 1)

### 4. When Acts 2:38 says you must be baptized to be saved, don't you believe it?

Well, if Acts 2:38 said that would believe it, but it does not say that. It says—so far as baptism is concerned—"be baptized for the remission of sins." The little Greek word translated "for" is the word **eis** and it generally means "with reference to." It is used in Matt. 3:11 where John read, "I indeed baptize you with water **unto** (eis) repentance." Now, certainly, John didn't baptize that he baptized these people **repentance in the sense some** use the word "for." In other words, he didn't baptize them **order** that they might repent. Rather, he baptized them **reference to their repentance**. They repented, then were baptized; they were not baptized **order to have repentance.**

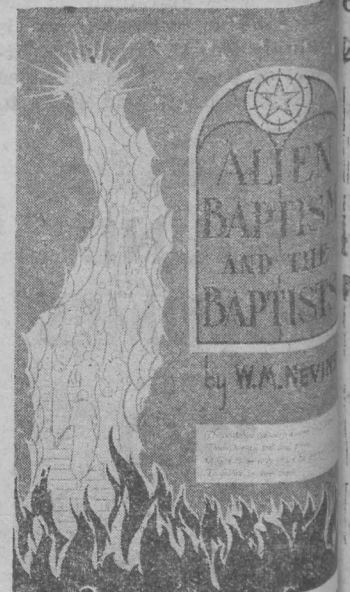
The same word is used in Matt. 12:41, where it says the men of Nineveh "repented **at** (eis) preaching of Jonah." Their repentance was with reference to that preaching.

So Acts 2:38 simply means when a person is baptized, with reference to the remission of sins which a believer in Christ has through Christ's death, doesn't mean he is being baptized to obtain the remission of sins. That is just as foolish as saying the people John baptized were immersed in order to repent that the men of Nineveh repented in order to get Jonah to preach to them.

If you will read Luke 5:14, you will find a case of a clean leper who offered up a sacrifice after he was healed. Christ commanded him to go to the priest and offer "for thy cleansing" the sacrifice commanded by Moses, "for a testimony" unto them. This ordinance parallels the case of baptism for the remission of sins. And we challenge any one to the verse of Scripture that says you are baptized to obtain, in order to have, the remission of sins. If it could be found, we gospelers would have emblazoned it across the skies long ago, rather than relying upon a distorted "eis" to uphold their heresy.

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## Examiner Editorials

By Bob L. Ross

### CAMPBELLITE PREACHER IN A MAN-HOLE

"Who is this that darkeneth counsel by words without knowledge?"—Job 38:2.

A local Campbellite radio preacher who thinks it is his task to correct every other preacher in the air—also off the air—has recently been stirred up about the exposure of his beloved Campbellite heresies. He has stuck his foot into his mouth so many times that he has probably just about knocked all his teeth loose so loose that they are ready to fall out.

Among some of his blunders has been his teaching on I Peter 2:1. He reminds us of a blind man pecking around on the sidewalk, trying to find the curb. However, the blind man usually finds the curb whereas this Campbellite preacher not only didn't find the curb, but he stepped into a man-hole! That didn't bother him, however, for he thought he was right at home. He has been going around in circles ever since, but still thinks he is in the straight and narrow way. People with "eyes to see" know, however, that he is in the man-hole and the lid has been placed over the hole.

I recently preached on Noah's Ark, showing that it was a type of Christ. The Campbellite had been harping on I Peter 3 and stated that the ark was—if anything—a type of the church. In saying "if" the preacher revealed that he doesn't really believe the ark is a type. But "just in case" it is a type, he is determined to protect his heretical doctrine by giving an interpretation that seemingly—in his mind—is consistent. In my message his heresy was exposed by the true typology of ark. The "saved by water" of I Peter 3:20 was taken away from him, for if the ark is a type of the church, then people get into the church prior to baptism.

Then, too, his doctrine fell into shreds when the truth was pointed out that if the ark represented the church, then Noah and his family couldn't represent the church.

Also, according to this preacher's doctrine, you can't get into Christ without getting into the church at the same time. So he has a double type in the ark—of the church and Christ!

But recently he has tried to gather together the cracking shreds of his doctrine and put them back together. I want to call your attention to some of the

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blunders he made, showing how warped the Campbellites are and just how crooked they can make the word of God. In trying to prove that the ark was a type of the church, the preacher made the following "analogy:"

1. There was only one Ark and God told Noah to build it. Likewise, there is only one church, built by Christ.

This is the preacher's first point.

I object to it because of this fact: Whereas Christ built one church as to kind, there are many churches as to number. There was only one ark both as to kind and number. This one ark is a perfect illustration of Christ, and it fails to uphold the Campbellite preacher's doctrine. The "death" of the trees to make the ark illustrates the sacrifice of Christ to provide redemption. The pitch without and within the ark speak to us of the "covering" we have by Christ's blood. The word translated "pitch" is the word for atonement and means "covering" (see Lev. 17:11). The one door into the ark presents Christ as the door of salvation (John 10:9). The window above, in the top, represents the access we have to Heaven when we are in Christ Jesus. Yes, the ark truly is a type of Christ.

But back to the Campbellite. His theory fails also because if Noah (who built the ark) represents Christ (who built the church), and if Noah were saved by the ark, then Christ must be saved by the church! But according to Campbellism, Christ was never in the church, so how could it save Him? See the nonsense of this preacher's doctrine?

But the preacher's first point also fails in this: Noah built the ark while he was here on earth; Campbellites teach that the church started on Pentecost, after Christ had ascended to Heaven. If Noah represents Christ, then the proper analogy would be that Christ built the church while here on earth.

2. There was only one kind of material used in the ark and there was only one kind of material (Christians) used to build the church.

He is wrong, first of all, because there was more than one material; there was at least two—wood and pitch. And how did Noah tie the ark together? With nails, spikes, or some type of cord or rope? Surely, he used something.

According to Campbellism, however, you can't be a Christian without Christian baptism. But they say John's baptism wasn't Christian baptism. All right, then, where will this preacher find his Christian material with which to build his church on Pentecost? Were not the apostles and other members of the first church baptized by John? More trouble for Campbellism!

Also, was the material Christian material before it was placed into the church? According to Campbellism, one can't be a Christian until he is in the church! If a person can't be a Christian until he is in the church how could the church have been built of Christian material?

3. There was only one window—one source of light—in the ark. Likewise, there is only one source of light in the church; this is the Gospel.

The preacher is about as right on this point as he is on the gospel itself, and if he is even half-way right on the gospel, then there is no such thing as being wrong.

The preacher puts the gospel in the top of the church! So he has men "climbing up" and "dropping through" in order to get into the church! His point No. 4 says that Christ is represented by the door into ark. You see, then, how he has Christ at one place and the gospel at another!

But let's notice how this "typology" does away with his water gospel. He says you can't get into Christ or the church without "obeying the (water) gospel." What does he have here, then? Simply this: He has Christ (the door) at one place and the gospel (which he says includes baptism) at another place! Christ is the door but the gospel is the window!

Well, that is just like his doctrine, anyway. He teaches men to get into salvation through the water gospel (window), thereby missing Christ (the door).

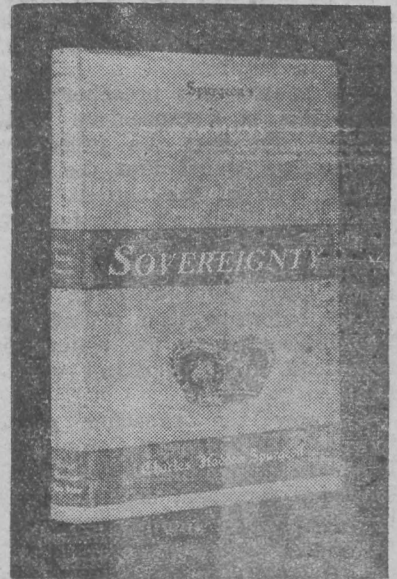
But also consider this: If the ark were made of one material, the door was also made of the same material. If that material represents Christians, then the door was made of Christians. This means, therefore, that Jesus Christ, the door, is made of Christians! What confusion! Will mysteries ever cease?

Notice, too, that if this preacher's theory about the ark be true, and if his theory on the origin of the church be true, then we have a door into church before there ever was a church! He says that Christ, the door, lived and died, rose again, then went back to Heaven—all before there was ever a church. So we have the door (John 10:9) before there was a church.

4. Only one door; Christ is the

(Continued on page 4, column 3)

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## Campbellism

(Continued from page two)

In other words, although the two Campbells and Scott had agreed upon the doctrine and Alexander Campbell had first asserted the doctrine in 1823, in debate with McCalla, it was not practiced until 1827, when Walter Scott put it to the test. And although the Campbells now held this doctrine as the truth, they had not applied it to themselves and never did apply it to themselves! Neither did Walter Scott, Barton W. Stone or any other of the early Campbellite "reformers." According to the Campbellite doctrine this leaves these men in rather bad company in the hereafter!

Walter Scott, who is called "the youngest of the four men who are generally, and rightly, regarded as the Founding Fathers of the Disciples of Christ" by Garrison and DeGroot, Campbellite historians (*The Disciples of Christ*, page 180), "made no bones" about the matter of "restoring the Gospel," for he boldly claimed that he did so. In this book, *The Gospel Restored*, on the very first page, he states that "in 1827 the True Gospel was restored. For distinction's sake it was styled the Ancient Gospel."

In A. Campbell's *Millennial Harbinger* magazine (January, 1830), Scott wrote:

"But who would have thought it remained for any [particularly Walter Scott], so late as 1827, to restore to the world the manner, the primitive manner of administering to mankind the gospel of our Lord Jesus Christ?" Then in the same article, he goes on to gloat about the millennium, as if he and the Campbellite crowd were upon the verge of bringing it in!

Campbell, writing in the *Harbinger* in 1831, stated:

"Brother Walter Scott, who in the fall of 1827, arranged the several items of faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life, restored them in this order to the church, under the title of ancient gospel, and preached it successfully to the world—has written a discourse," etc. (As quoted by Scott in *The Gospel Restored*, preface).

On page 36 of the *International Centennial Celebration of the Disciples of Christ*, which was published several years ago by the Christian (Campbellite) Publishing Company of St. Louis, we have this statement:

"Walter Scott was the first man in modern times to give anxious inquirers the answer Peter gave on Pentecost, 'Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit.' IT WAS WALTER SCOTT THAT DISCOVERED THE PLACE AND FUNCTION OF BAPTISM IN THE CHRISTIAN SYSTEM. He learned and taught that baptism is the culminating act in conversion; that baptism is the remitting ordinance. In baptism the penitent believer receives the assurance of the remission of his sins. That DISCOVERY marked an epoch in the history of the Restoration."

Alexander Campbell, however, had a hand in the "discovery" or "restoration" of the "ancient order." Writing of his work, in the *Religious Encyclopedia*, page 463, he says:

"It was not until the year 1823 that a restoration of the original Gospel and order of things began to be plead in a periodical edited by Alexander Campbell, of Bethany, Virginia, entitled 'The Christian Baptist.'"

He explains the "discovery" as follows:

"Some twenty years ago, when preparing for a debate with Mr. McCalla, I put myself under the special instruction of four Evangelists, and one Paul, of distinguished apostolic rank and dignity. I had for sometime before that discussion, been often impressed with such passages as Acts 2:38; and that providential call to discuss the subject with Mr. McCalla, compelled me to decide the matter to my entire satisfaction. Believe me, sir, then I had forgotten my earlier readings upon the subject; and upon the simple testimony of the Book itself, I came to a conclusion alleged in that debate, and proved only by the Bible, which now appears, from a thousand sources, to have been the catholic and truly ancient and primitive faith of the whole church. It was in this commonwealth (Kentucky, where the debate took place) that this doctrine was first promulged in modern times; and, sir, it has now spread over this continent, and with singular success, it is now returning to Europe, and the land of our fathers." (Campbell-Rice Debate, p. 472).

### Walter Scott Becomes First Campbellite To Practice Baptismal Regeneration

We shall now quote at length from volume two of the *Memoirs of Alexander Campbell*, giving the story of how the Campbellites put into practice the water gospel. Beginning on page 205, we read:

"The providence which had led to the appointment of Walter Scott as an itinerant [traveling preacher] was not long developing its meaning. Brought into immediate communication with the Christian preachers, who, as remarked, were laboring with much success, he imbibed somewhat of their spirit, but he was still far from approving all their views or modes of procedure. At the same time he perceived the ineffectiveness of the course heretofore pursued by the Haldanean and other churches in the Reformation in presenting the gospel theoretically, so to speak, without making a direct and practical application of its requirements to the unconverted. There seemed to be a link wanting to connect an avowed faith in Christ with an immediate realization of the promises of the gospel. These seemed placed at an almost infinite distance from the penitent, bowed down under a sense of guilt, and longing for some certain evidence of acceptance, which he often vainly sought in the special spiritual illuminations upon which men were taught to rely . . .

"It was his duty therefore, to consider how the proclamation of the gospel could be rendered most effective for

(Continued on page four)



## Campbellism

(Continued from page three)

the conversion of sinners. This was, in view of all the circumstances, a very difficult and perplexing question. Calvinistic views still lingered to a large extent among the Mahoning [Association] churches. Election, effectual calling, theories of regeneration, still occupied the minds of many. Various satisfactory evidences of a true faith were still required before admission to baptism, which was looked upon as a means of admission into the Church—a command to be obeyed by those who were already converted. No special promises were recognized as connected with it, and it was very unusual to hear this subject presented at all, except when some one was about to be baptized.

"Mr. Scott, Elder Bentley and some others of the prominent preachers, were indeed aware that Mr. Campbell had spoken of it at the McCalla debate as a pledge of pardon, but in this point of view it was, as yet, contemplated only **theoretically, none of them having so understood it when they were themselves baptized**, and being yet unable properly and practically to realize or appreciate its importance in this respect. Hence, almost from the first moment of his appointment, Mr. Scott's mind was thrown into a state of great perplexity amidst the discordant and confused views relating to conversion. Baptism still seemed to present itself as in some way intimately connected with the personal enjoyment of the blessings of the gospel, **but he was yet to perceive the exact position which it occupied in relation to other requirements.**

"About this time, Adamson Bentley went down to Braceville, with Jacob Osborne, to hold a meeting. In a discourse which he delivered on the occasion he was led to speak of baptism, and **gave the views which Mr. Campbell had presented in the McCalla debate**, affirming that it was designed to be a pledge of remission of sins. While they were on their way back to Warren, after meeting, Jacob Osborne said, 'Well, Brother Bentley, you have christened baptism today.' 'How so?' said Mr. Bentley. 'You termed it **a remitting institution.**' 'Well,' rejoined Mr. Bentley, 'I do not see how this conclusion is to be avoided with the Scriptures before us.' 'It is the truth,' said Mr. Osborne, who was a great student of the Bible; 'and I have for some time thought that the waters of baptism must stand in the same position to us that the blood of sacrifices did to the Jews. The blood of bulls and of goats could never take away sins,' as Paul declares, yet when offered at the altar by the sinner he had the divine assurance that his sin was forgiven him. This blood was merely typical of the blood of Christ, the true sin-offering to which it pointed prospectively, and it seems to me that the water in baptism which has no power in itself to wash away sins, now refers retrospectively to the purifying power of the blood of the Lamb of God.'

"Soon afterward, meeting with Mr. Scott, they all three went down to Howland, and the discourse at Braceville and subsequent conversation being brought up, Mr. Scott fully coincided in the views expressed. In one of his discourses at Howland, Mr. Osborne again introduced the subject, and proceeded to say further that no one had the promise of the Holy Spirit until after baptism. This remark seemed to strike Mr. Scott with surprise, and after meeting he said to Mr. Osborne, 'You are a man of great courage,' and turning to Mr. Bentley, he added: 'Do you not think so, Brother Bentley?' 'Why?' said Mr. Bentley. 'Because,' said he, 'he ventured to assert today that no one had a right to expect the Holy Spirit until after baptism.'

## Scott "Discovers" Campbellite "Gospel Plan"

"From this moment, Mr. Scott's mind seemed to be engrossed with the consideration of the consecutive order appropriate to the various items in the gospel, and being greatly given to analysis and arrangement, he proceeded to place them thus: 1. faith; 2. repentance; 3. baptism; 4. remission of sins; 5. Holy Spirit. This view relieved at once his previous perplexities, and the gospel, with its items thus regularly disposed, seemed to him **almost like a new revelation.** He felt that he had now obtained a clue which would extricate men's minds from the labyrinth in which they were involved in relation to conversion, and enable him to present the gospel in all its original simplicity.

"While meditating on these things, and debating with his own irresolution in regard to their presentation to the public, he met with Joseph Gaston, to whom he freely communicated his thoughts, and who, delighted with the **new view of the gospel thus given**, at once declared it to be the truth, and that it ought to be preached to the world. Thus encouraged, Mr. Scott determined to make the experiment; but fearing to give cause of offence to the churches who had employed him, he sent an appointment outside of the Association ground, and with considerable trepidation, but in an earnest and interesting manner, laid before the audience his analysis of the gospel, and at the close gave a formal invitation to any so disposed to come forward and be baptized for the remission of sins. No one, however, came. The effort was a failure."

On page 210, the account continues: "With regard to Mr. Scott himself, however, it was by no means fruitless. He had now broken through the restraints imposed by a general but false religious sentiment. He had assumed a position which required to be maintained, and as he had now overcome the difficulties connected with the first step, he felt encouraged to proceed. More especially had his effort awakened in his own mind new trains of thought and given him wider and better views of the whole subject, so that he felt himself prepared to present it in a much more full and forcible manner. **He determined, therefore, to assume the whole responsibility**, and to preach boldly in the very place where he had received his appointment the sacred truths which burned within his own heart. He accordingly gave notice that he would deliver in New Lisbon a series of discourses upon the

(Continued from page five)

## Examiner Editorials

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door into the Church. (See foregoing).

5. Only one family was saved in the ark and only one family is in the church and shall be saved.

On this point the preacher really crossed himself in a most pitiful manner. After saying that Noah and his family were saved by the ark, he quoted the verse that says Christ is the "Saviour of the body," the church. Can't this preacher see that if the ark represents the church, then the church is the saviour and does not need anything to save it? It was Noah and his family who needed salvation from the flood; it was not the ark. But the preacher quotes the verse about Christ; that would make Christ the fulfillment of the typology of the ark, for as the ark saved Noah and his family, even so Christ saves those in Him. Yet he won't have that.

But if Noah and his family represent the church family, as the preacher contends, then he has jumped away from the ark as a type of the church. He now has given two types of the church—Noah's family and the ark! Wonder what the ark, minus Noah and family, represents?—the church house?

6. The flood represents destruction.

So this preacher admits that "saved by water" in I Peter 3:20 does not represent his doctrine of "saved by baptism." Campbellites don't often admit this fact and many of this preacher's brethren will not go along with him on this; but here is at least one Campbellite who admits that the flood does not represent the water of baptism.

The reason this preacher admits this is because we had pointed out that the preacher had before stated that the ark was a type of the church, and if so, then Noah and his family were in the ark (the church) before the water came. This would mean that they were in the church before baptism, if baptism be represented by the water of the flood. And he didn't want that!

I know the preacher goes "against the grain" of Campbellism in admitting that the flood does not represent baptism, but he has made that concession, nevertheless. We hope many of his brethren will follow suit and quit quoting "saved by water" in I Pet. 3:20 as if it represented baptism.

We'll just further say that if the flood represents the coming destruction of the unsaved, and if the ark represents the church, then the church is its own saviour! According to the preacher, Christ is the door and the window is the Gospel. All right, neither Christ nor the Gospel does the saving but the church saves itself. Well, that perfectly coincides with Campbellism—the salvation by works system—but it makes havoc of the Word of

God.

7. The wicked were destroyed by the flood. So it will be at the end. Also, God will have the tares gathered out of the kingdom (church) and shall even destroy them.

We note, however, that there wasn't even a splinter of the ark (church) that was lost in the flood. God didn't pluck away any of the boards that were on the ark. Neither did God pluck out any of those people who were on the inside. So the ark and the people inside give us a good illustration of perfect security, according to this preacher's own analogy! He couldn't for his life prove apostasy by his theory about the ark.

Well, this preacher's vain efforts to make his water gospel consistent with the typology of Noah's ark is just one sample of how Campbellites wrongly divide the word of truth. Campbellism is well-illustrated by the story about the college boys who glued together several body members of a number of bugs and brought the "bug" to the old biology professor.

They asked: "What kind of a bug is this?"

The old professor scanned it carefully and remarked: "Boys, this is what you might call a 'humbug!'"

That is exactly what Campbellism is—a spiritual humbug.



## 'All The Days Of Our Life'

(Continued from page one)  
"I've spoiled this one."

I took the sheet so stained and blotted,  
And gave him a new one all unspotted;  
And into his tired eyes smiled,  
"Do better now, my child."

I came to God's throne with a quivering soul;  
The year was done.  
"Hast thou a new sheet, dear Father?" I said,  
"I've spoiled this one."

In place of the sheet so soiled and blotted,  
He gave me a new one all unspotted;  
And into my tired heart smiled,  
"Do better now, my child."

As I say, these are some of the common symbols of the new year. The little child just starting in life symbolizes the new year. The new sheet of paper that is clean and unsoiled symbolizes the new year. The first page of a new book symbolizes a new year.

I'd like to think of this new year under another symbol—namely that of a road that we are just beginning to try. For example, in the book of Joshua, as the children of Israel were crossing over into the land of Canaan, when they were getting ready to pass over Jordan, Joshua said to them, "Ye have not passed this way heretofore." (Joshua 3:4).

As I say, Joshua spoke thus to the children of Israel when they were getting ready to cross over the Jordan River into the land of Canaan. He was telling them to sanctify themselves, for God was going to do wonders among them the next day in parting the river and allowing them to walk dry shod across to the other side. He said to the children of Israel, "Ye have not passed this way heretofore."

As we come today to this first Sunday of the new year, I would say to you what Joshua said to the children of Israel, "Ye have not passed this way heretofore." We have a new way out before us, a new road that is untrod, a new highway that has not yet been traversed, a new road that none of us know anything at all about. As Joshua said, so say I to you, "Ye have not passed this way heretofore."

Now, beloved, our two texts that I have read give us a promise on this new highway that we are entering in upon today. In

fact, I'd like to put these texts together. I don't think would be doing any damage to the Scripture. I am sure that would not be doing any harm to the Word of God by combining these two verses. I would say you as we start in upon this highway that we have never trodden, "Also day by day, from the first day unto the last day, lo, I am with you alway."

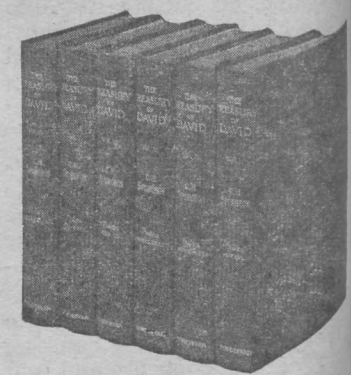
I might even go further and call attention to the fact that the word "alway" in the Greek means literally "all the days." When Lord promised to be with us, way, He literally promised to be with us all the days—the days of happiness and the days of sadness, the days of sunshine and the days of shadow, the days of material blessing and the days of material reverse. He promised (Continued on page 5, column

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## The Changing Year

Standing at the portal  
Of the opening year,  
Words of comfort meet us  
Hushing every fear,  
Spoken through the silence  
By our Father's voice,  
Tender, strong, and faithful,  
Making us rejoice.

"I, the Lord, am with thee,  
Be thou not afraid;  
I will help and strengthen,  
Be thou not dismayed:  
Yea, I will uphold thee  
With My own right hand;  
Thou art called and chosen  
In my sight to stand."

For the year before us,  
O what rich supplies!  
For the poor and needy  
Living streams shall rise;  
For the sad and sinful  
Shall His grace abound;  
For the faint and feeble  
Perfect strength be found.

He will never fail us,  
He will not forsake;  
His eternal covenant  
He will never break  
Resting on His promise  
What have we to fear?  
God is all-sufficient  
For the coming year.

### CHORUS:

Onward, then, and fear not,  
Children of the day,  
For His word shall never,  
Never pass away.

—FRANCES RIDLEY HAVERGAL

You who are unsaved, if you will look back across your life before you became a child of God, will realize that we have all gone astray. You will realize that we have all turned to our own way. You will realize so far as you and I are concerned that we have all gone away from God.

Go back to the early chapters of Genesis and read the story of Adam hiding from God after he had sinned in the Garden of Eden. You see Adam and Eve hiding from the very presence of Almighty God. The Book would indicate to us that God came down in the cool of the day to visit with Adam and Eve, and I imagine that previous to this Adam had run to be in the very presence of God. Now when he sins he hides from the presence of the Almighty amongst the trees of the Garden. Beloved, what Adam did in the Garden of Eden is exactly the attitude that you and I have taken in our "yesterday." What Adam did in Eden's Garden in trying to get away from God characterizes your "yesterday" and my "yesterday," for certainly we are all hiding from God. We have tried to get away from God. We have tried to ignore God. That is what the Apostle Paul says as he writes to the church at Ephesus. Listen:

"Wherein in time past ye walked according to the course of this world."—Eph. 2:2.

Now what is the course of this world? To get away from God. What is the course of this world? To stay away from God. What is the course of this world? To do as you please and to ignore Almighty God.

What was true of Adam was just as true of Adam's sons, for if you will read the story of Cain and Abel as they brought their first offerings unto the Lord you will find that Cain came not with a bloody lamb that he had slain in the light of God's instructions, but rather he came with a sheaf of golden grain or some garden vegetables — something he had produced that was directly contrary to the revealed will of Almighty God. What is Cain doing? He is doing exactly like his father before him has done. Adam hid from the presence of God. Cain ignores God just like Adam. Cain comes in his own way, completely ignoring Almighty God.

Beloved, what was true of Adam and Cain has been true of every one of us down to this hour as we look back upon "yesterday" the "yesterday" of your life. If you are saved, your "yesterday" isn't much to brag about. Listen:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."—Psa. 14:2, 3.

Can you imagine the Almighty looking down from the skies upon the sons of men to see if he can find even one within this world that does good? Here we are tonight with approximately two billion human beings in this world just like you and me, yet when God looks upon us, there isn't one single person in all this world that God can find that does good.

We read:  
"Behold, I was SHAPEN IN INIQUITY; and in sin did my mother conceive me."—Psa. 51:5.  
"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."—Psa. 58:3.

"The heart is deceitful above all things, and desperately wicked: who can know it?"—Jer. 17:9.

I say to you, we haven't anything to be bragging about so far as our "yesterday" is concerned, but here are promises which say: "From the first day, even unto the last day, I am with you all the days." Brother, sister, listen, even in your yesterday before you were saved God was with you. Isn't that a precious truth to know that even before you were saved that God was with you? If He hadn't been you (Continued on page 6, column 3)

## Campbellism

(Continued from page four)

### Ancient Gospel.

"At the time appointed there was a considerable audience, and the novel manner in which the speaker introduced his theme, along with his own obvious, intense engagedness and excitement, created no little interest and expectation. His discourse was based upon Peter's confession, Matt. 16:16, in connection with the same apostle's answer to the inquiry, 'What shall we do?' given to the penitents on the day of Pentecost. Acts 2:38."

Then on page 211: "Just as he was about closing his long discourse, and while he was exhorting the people to trust in the word of God in preference to all human systems of religion, a stranger entered the assembly, and when, a few moments afterward, the speaker closed by again quoting Peter's words and inviting any present to come forward and be baptized for the remission of sins, this stranger, to the surprise of all, at once stepped forward and presented himself. Here was a singular circumstance. This person had not been enlightened and convinced by the preacher, for he had heard only his few closing remarks. Yet he came forward with all the firmness of an assured purpose, and all the tokens of intelligent apprehension, to request baptism for the remission of sins! Mr. Scott knew not what to think of it. The individual, when carefully questioned, seemed perfectly to understand the matter, just as did the preacher himself. There being, therefore, no ground for objection and no reason for delay, Mr. Scott, taking the confession of the candidate, baptized him in presence of a large concourse 'for the remission of sins,' thus annexing to the usual formula the words of Peter, Acts 2:38, explanatory of the purpose of the institution. The people were filled with bewilderment at the strange truths brought to their ears, and now exemplified before their eyes in the baptism of a penitent for a purpose which now, on the 18th of November, 1827, FOR THE FIRST TIME SINCE THE PRIMITIVE AGES WAS FULLY AND PRACTICALLY REALIZED. A great excitement at once ensued; the subject was discussed everywhere through the town, and Mr. Scott, continuing daily to address increasing audiences and developing his views of the gospel in all its parts, succeeded, before the close of the meeting, in inducing in all seventeen persons to accept the primitive faith and baptism. Thus the charm was broken; the word of God had triumphed, and the veil which theology had cast over men's hearts was removed. Henceforth the Reformation, which had already restored to the Church the ancient order of things and the simplicity of the primitive faith, was enabled to make a practical application of the gospel to the conversion of the world."

On page 215: "The onerous nature of the task assigned to Mr. Scott on this occasion should, however, by no means be underrated. It is impossible for those who have now become familiarized with the primitive method, to conceive adequately of the anxieties and fears and responsibilities which attended its restoration. The sanctions of custom and the complete establishment of the truth before the bar of public sentiment have now taken away the reproach and discredit which attached to the first administration of baptism for the remission of sins. Then, the introduction of such a practice demanded that all the cherished interests which belong to position, character and life should be imperiled, and that all the odium and hostility which exasperated sectarian feeling could excite should be directly and personally encountered.

"To have been willing to brave such consequences for the love he bore to truth, and from his deep sense of religious (Continued on page six)

## All The Days Of Our Life

(Continued from page 4)  
to be with us literally all the days. So actually this second text in Matthew 28:20 could literally read: "Lo, I am with you all the days."

Now as we enter in upon this new year as a new road that is introduced, let's put these two texts in Scripture together and read them thus: "Also day by day, from the first day unto the last day, I am with you all the days." thank God for this truth, that

our Lord has promised to go with us all the days: Not only the days of 1961 but all the days of your life and my life, God promises to go with us day by day. Now that leads me to divide our life up in terms of "yesterday," "today" and "tomorrow."

### I. "YESTERDAY."

Need I remind you that you don't have anything to boast about so far as yesterday was concerned. When I speak of yesterday I mean the days before you became a child of God. You don't have a thing in this world to boast about back there.

A few days ago a man came into the printing shop and we got to talking about his past. He made mention of the fact that he came from what he called a bad stock. He said, "You know, I haven't anything to boast about." After he went out I thought, how true it is of all of us, for every one of us come from mighty bad stock spiritually, and there isn't any of us that have anything at all to boast about.

Some people, you know, boast about the fact of their ancestry—that their forefathers came over on the Mayflower. Lots of people take pride in the fact that they can trace their ancestry back to some duke or count in the old country. May I remind you, beloved, that I can trace my ancestry further back than the Mayflower, and I can go further back than a count in the old country. I can go further back in that I can go all the way back to Adam. I tell you, beloved, I am related to Adam, and do you know what Adam was noted for? He was noted for the fact that he was a big sinner, and I am just exactly like him.

So I say when we consider our life from the standpoint of yesterday there isn't a one of us that has anything whatsoever to boast about or brag about so far as our yesterday is concerned.

In Isaiah we find a good text relative to "yesterday," for we read:

"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."—Isa. 53:6.

## REFERENCE VOLUMES

- The Englishman's Greek Concordance ..\$15.00
- Greek-English Lexicon of the N. T. (Thayer) \$10.95
- Expository Dictionary of the N. T. (Vine) .....\$10.95 (Will be in print again by Feb. 1)
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# Campbellism

(Continued from page five)

obligation, must for ever rebound to the honor of Walter Scott, and the more when the obstacles arising from his own somewhat vacillating and timid nature are considered. It is true that, as to the import of the ordinance, he had before him the public declarations of Thomas and Alexander Campbell, which had become a part of the teachings of the reformatory movement. But it is equally true that **AS YET NO DIRECT AND PRACTICAL APPLICATION HAD BEEN MADE OF THESE TEACHINGS, AND THAT EVEN THOSE WHO HAD DELIVERED THEM WERE FAR FROM HAVING A JUST SENSE OF THEIR IMPORTANCE.** The strange power which the human mind possesses of contemplating things abstractly, and of separating matters which in reality are or should be indissoluble united, had here interposed and had arrested progress at the brink of the chasm which it had itself created between theory and practice."

Of the Campbellite water "gospel," one man has rightly said, "Alexander Campbell laid the egg and Walter Scott hatched it." (J. H. Milburn).

Hence, since Scott "discovered" this matter in 1827, he had not been saved himself, neither had the Campbells nor any of their followers, for they had never thus been baptized.

What a befuddled movement the Campbellite movement is revealed to be! Notice: Thomas Campbell sets out to reform the Presbyterian church, is censured, organizes the "Christian Association," then later is refused "Christian and ministerial communion" by the Presbyterians. Still unbaptized (therefore unsaved, according to Campbellite doctrine), his "Christian Association" becomes a "church." Think of it, now: here is a group that is **unbaptized, unsaved, and ignorant of the Gospel—according to their own confession—calling itself a Church!** Later, however, they do get immersion. Was it from a "Church of Christ"? No! It was from a Baptist who had no authority from any church to immerse these people. Was it for the purpose of obtaining remission of sin? No! This doctrine was not "discovered" until years later when the two Campbells and Walter Scott "agreed" that it was true! What a "crazy, mixed-up" outfit was the first Campbellite church!

And what about the Campbellite "Gospel Plan," which they say one must "obey" in order to be saved? Why, this "plan" was concocted by Walter Scott in 1827 when his "analytical mind" arranged the order as 1. faith, 2. repentance, 3. baptism, 4. remission of sins, 5. Holy Spirit. Later, the Campbellites squeezed in "confession" between repentance and baptism and added "holding out faithful to the end" after the Holy Spirit, plus wearing the "right name," not using musical instruments, having weekly communion, etc.

Furthermore, you will notice that **Mr. Scott did not "obey" this "plan" himself, nor did he call upon the Campbells to "obey" it;** rather, he went outside the local association of churches and made an "experiment"! The question we would like to ask Mr. Scott (if he were living) and other Campbellites is: **Why didn't Mr. Scott and the Campbells ever "obey" the "Ancient Gospel" which Mr. Scott "restored"?**

In view of the claims made by Campbellism—particularly the claim that one has to be in the "Church of Christ" to be saved—and the actual history of this modern sect, the whole Campbellite movement is obnoxious to the nth degree.

## Barton W. Stone and His Crowd No Better Off

Because of the obvious incongruity of the claims of modern Campbellism to the actual facts of history, there are some Campbellites who try to "get around" the historical truth and its destructive power against Campbellism by appealing to the self-styled "Christian" movement led by **Barton W. Stone.** We are not going to deal with the historical background of this movement to the extent that we have the one of the Campbells, however, for it "bowed" to the "Reformers." A few quotations will thus suffice to expose it for what it really was. Those who try to avoid the crushing force of sheer facts by vainly trying to hide behind Stone will find no more safety than Adam and Eve found behind their fig leaves.

In Stone's paper, **Christian Messenger**, in May of 1828, some six months after Walter Scott supposedly "discovered" and "experimented" with the "Ancient Gospel," we find the following questions and Stone's answers:

Question: "Can anyone be saved without baptism?"

Answer: "Yes."

Question: "Should baptism be made a term of Christian communion?"

Answer: "No more than it should be of salvation."

According to Campbellism's doctrine of baptismal salvation, Stone was yet unsaved! Yet he had professed to be saved (without baptism) several years before when he was in attendance at a Presbyterian school. (See **The Church, The Falling Away and the Restoration** by Shepherd, pages 154, 155).

The fact is, if we can trust the historical interpretation of Garrison and DeGroot, Campbellite historians, "Stone and the 'Christians' considered the form of baptism a matter of opinion, but yielded to Campbell's judgment and with him presented a united front on the subject." (The Disciples of Christ, page 389).

In John Rogers' **Biography of Barton Warren Stone**, we have the following comment by Stone, concerning the union of the "Reformers" (Campbellites) and "Christians" (Stoneites):

"The only distinguishing doctrine between us and them was, that they preached baptism for the remission of sins to believing penitents. This doctrine had not generally obtained among us, though some few had received it, and practiced accordingly. They also insisted upon **weekly communion**, which we had neglected. It was believed by many, and feared by us, that they were not sufficiently explicit on the influence of the Spirit." (Quoted by Christian in **A History of the Baptists**, Vol. 2, Page 425).

From the same source we take this statement of Stone: (Continued on page seven)

ALL-TIME BEST SELLER



## 'All The Days Of Our Life'

(Continued from page five)

wouldn't be saved today. If you will read in the book of Ezekiel you will find one of the greatest illustrations in all of the Old Testament so far as the spiritual experience of each person is concerned who is saved, for the prophet tells us about a child that was cast out from birth. Listen:

"And as for thy nativity, in the day thou wast born thy navel was not cut, neither was thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou

wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live: yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work: thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom."—Ezek. 16:4-13.

its navel, washed it, and for it, and he saw this child grow and develop until fully grown. Then he tells how that he clothed this one with broidered work, shoes on the feet, fine linen, etc. (Continued on page 7, column 2)

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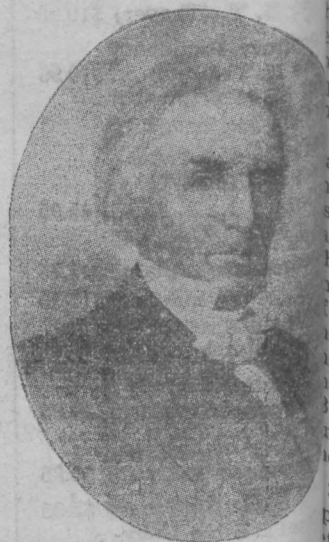
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# We Take A Stand

By JAMES CRACE

No matter what name is taken by those of the Arminian theory, here is still present the unscriptural doctrine of salvation by human works or human merit. Though on the surface the particular theory of an Arminian cult or denomination may seem to be near the truth, it ever remains as far from God's truth as the east is from the west. Yea, though sincerity and much earning be boasted of, there is still a great gulf between the truth and Arminian error. Though

grace is spoken of, though much scripture is quoted or read, though there seems to be much reasoning behind what is said, still if the salvation of a soul is left to a condition to be supplied or met by the sinner in order to obtain redemption, it is false doctrine and shall not prevail or deliver a soul. Therefore, I say: Think what you will, say what you will, do what you will, yet Baptists will not for a moment even consider ever ceasing to speak the truth of God's Word to those who are deceived and being deceived. We

fire." Matthew 3:11). This happened on the day of Pentecost when the Holy Spirit was sent from God and filled all the house where the disciples were sitting. The disciples were truly baptized (immersed) in the Holy Spirit on this occasion. But I Cor. 12:13 is not speaking of such a baptism. The baptism is here "into one body."

The Bible never says that the Holy Spirit baptizes anyone. The Spirit filled all the house on Pentecost and the church was immersed in Him then, yes; but the baptizing is attributed to Christ. Furthermore, it was a baptism of persons who had already been saved. This is a serious matter for Holy Spirit-baptism theorists to consider: how can they reconcile their idea of Holy Spirit-baptism at the new birth with the fact that on Pentecost those baptized in the Spirit were already saved?

There was only one baptism promised with regard to the Holy Spirit; that was fulfilled on Pentecost when the church was immersed in the Spirit. There is no hint in the Bible of the idea that each person, at the point of the new birth, is baptized by the Spirit into a mystical "Body." Such an idea is based entirely upon two assumptions: (1) That such a "Body" exists, and (2) that the Spirit baptizes. Neither of these is taught in the Bible, thus they must be assumed. 4. With regard to the "one body," we have already discussed this previously in this chapter. So all that need be said in this respect concerns Paul's use of the pronoun "we," which is inclusive of himself. This is occasioned by the fact that he is speaking generically in verse 13. Paul had been baptized into the "one body," the Lord's church, the same as the Corinthians, so he includes himself in the general statement. But when he particularizes and leaves off his generic language, he excludes himself, as in verse 27 where he says, "Now ye are the (a) body of Christ and members in particular." Notice he does not say "we" but "ye." We will give a simple illustration of this which will perhaps reveal the truth more clearly:

We could ask a person "Are you a member of the church?" He might reply, "Yes, and I have ten brothers scattered over the U. S. and we all are members of the church." Now, he would not mean that he and his brothers belong to the same particular church, for he is speaking abstractly. So is Paul in I Cor. 12:13. Speaking abstractly or generally, he includes himself, but when he particularizes he excludes himself.

5. We have already previously commented about verse 26 of this chapter 12, but will repeat again here. In this verse we read: "And whether one member suffer, all the members suffer with it; or one member is honored, all the members rejoice with it." Now could this be true of a universal, invisible "mystical" church? Certainly not. If a "member" of such a "church" suffers in China, do all the members in Heaven and in earth "suffer" with that member? No; but this could be so in a real church. The same thing is true with regard to a "members" being honored; the whole body could rejoice with him.

(From "Ekklesia"—The Church, Not Universal and Invisible," 50c a copy.)

Look up, for God looks down.

shall ever be found speaking in your faces salvation by, and only by, the sacrifice of God the Son, Jesus Christ our Lord.

You may rant, rave, curse, threaten, snub, or slander Baptist preachers who speak the true gospel and declare the evil of Arminian worship, yet ye will not, now or ever, silence the gospel of Christ. Neither shall you scare us into silence nor provoke us to dishonor our God by failing to cry out against sin. Above all ye shall not cause us to stop trying to lead men from eternal hell. Neither shall you cause us to compromise even one truth to obtain favor or presence in our assemblies.

By the grace of our Sovereign, Almighty God we are set for the defense of the gospel and by His grace we shall not bow to even one Arminian god.

We will not join you nor will we receive you to ourselves as brethren until our Lord God gives you a new birth from above. Neither will we fail to declare the whole counsel of God in the presence of all that the Lord sends to us.

We shall be gentle, yet we shall be firm. We shall seek to speak the truth in love. We shall endeavor to be charitable to you, but we shall not speak lies to you in order to keep you in our congregations.

By God's grace we will not be respecters of persons nor set one of you above or below the other. Neither shall we fear you. Though you think us to be enemies we shall continue to love you and strive to deliver you from the power of Satan by preaching unto you the gospel of the Saviour of His people, Jesus Christ.

Finally, we will not cease to declare unto the whole counsel of God. We will not try to attract your flesh with worldly means but rather we shall depend on the Holy Spirit to give unto us all that He is pleased to give unto us.

## 'All The Days Of Our Life'

(Continued from page six) the body, put ornaments, bracelets, chains, jewels, and a beautiful crown upon this individual, and decked this one with silver and gold and fine linen. Beloved, that is a perfect example so far as you and I are concerned in relation to what God has done for us, for every one of us was far more loathsome than that little child that was cast out into the field unwanted and uncared for. Spiritually, we were nothing in the sight of Almighty God, but God did for us what this unnamed benefactor did for this little child. All the beauty that this child had depended upon an unnamed benefactor, and all the beauty there is in us depends upon the grace of God that has been vouchsafed unto us.

Beloved, I say to you, your "yesterday" wasn't very much. It wasn't anything to boast or brag about. The only bright spot in your "yesterday" is the fact that the Lord Jesus Christ went to Calvary and there bore your iniquities. Isaiah 53:6 not only tells us that we are iniquitous, but it says that all of our sins have been put on the Lord Jesus Christ.

Now, beloved, look at my combined text: "Day by day, from the first day unto the last day, behold, I am with you all the days." Think about that combined text and think about your "yesterday." Wasn't God with you? Wasn't it God that took care of you? Wasn't it God that gave you life? Wasn't it God that provided for you and cared for you day by day, all your days? Wasn't it God that took the initiative in your salvation so that you can look back over your yesterday and say, "All that I am now, I am because God took care of me day by day from the first day unto the last day."

II.  
"TODAY."  
We read:  
"NOW is the accepted time; be-"  
(Continued on page 8, column 1)

## Campbellism

(Continued from page six)

"In a few things I dissented from him [A. Campbell], but was agreed to disagree."

Stone was rather reluctant to accept the notion of baptismal remission because of an experience earlier in his ministry. In a meeting he held, mourners were plentiful around the "mourner's bench" (which Stone used for years), and Stone was at a loss as to how to give them "comfort." The words of Peter, recorded in Acts 2:38, came to his mind and he, in desperation, quoted the verse to the mourners.

Shepherd says, "Instead of comforting the mourners, it only perplexed and confused them by directing their attention to an untried course of procedure utterly unknown to 'revivals,' and for which they were wholly unprepared." (The Church, The Falling Away and the Restorations, page 170).

Shepherd says this action by Stone was out of "anxiety" and not "from any proper understanding of the relation of baptism to remission of sins." This experience took place just shortly after the turn of the century, probably around 1801.

Later, in 1826, a Mr. B. F. Hall, accepted the notion of Campbell on baptism. Shortly afterward, he met Stone and spoke to him about the matter. Hall stated:

"He told me that he had preached it early in the present century, and that it was like ice-water thrown on the audience; it chilled them, and he had in consequence abandoned it altogether. I insisted it was God's truth, nevertheless, and that I felt compelled to preach it at the meeting to which we were then going. He begged that I would not preach it while he was present, and said he was to leave after meeting on Lord's day morning, and then I could do as I thought proper. I complied with his request, but preached it privately to those who appeared concerned, and five of them were induced to take the Lord at his word, whom I immersed the next morning for the remission of sins." (Memoirs, Vol. 2, pages 388, 389).

In his paper, Christian Messenger, Stone further reveals his disagreement with the "Reformers" on baptism by saying:

"Should they [Reformers] make their own peculiar views of immersion a term of fellowship, it will be impossible for them to repel, successfully, the imputation of being sectarians, and of having an authoritative creed (though not written) of one article at least, which is formed of their own opinion of truth; and this short creed would exclude more Christians from union than any creed with which I am acquainted." (Quoted in Millennial Harbinger, Vol. 1, pages 370, 371).

Alexander Campbell replied to this by contending that his view on immersion was precisely what Peter meant to convey in Acts 2:38, which is the view of baptismal remission in a literal sense. The notion of the "master-spirit" prevailed and Stone later fully acquiesced.

Undoubtedly, these differences were what made Alexander Campbell to at first have fears that the union was "prematurely effected" (Memoirs, Vol. 2, page 387). But the "Christians" gradually submitted to the views of Campbell. "Baptism for remission of sins, which had been adopted by many of the Christian brethren before the union, was universally practiced; weekly communion was generally adopted, and stricter rules recognized in relation to church order and discipline." (Memoirs, Vol. 2, page 387). Not only did the "Christians" adopt the view of baptism which was once to them "a novelty," but they also abandoned "the mourning bench." (Memoirs, Vol. 2, page 218).

From these facts it is seen clearly that the "union" was more of "a joining" on the part of the "Christians" than a (Continued on page eight)

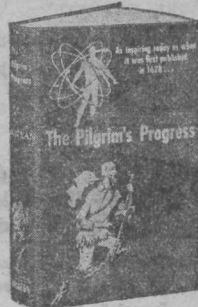
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## 'All The Days Of Our Life'

(Continued from page one)  
hold, NOW is the day of salvation.—II Cor. 6:2.

"But as many as received him, to them gave he power to become the sons of God, even to them that believeth on his name." — John 1:12.

Beloved, now we are sons of God. Yesterday we were nothing. Yesterday we were cast off. Yesterday we were as refuse before God. What a contrast between yesterday and today. Yesterday I had nothing that I could speak of as amounting to anything. Today I can say that I am a child of God.

We read:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past."—Rom. 3:25.

Years ago this passage of Scripture used to worry me a lot. I wondered what it meant when it declared His work was for the remission of sins that are past. Then one day it dawned on me that this passage of Scripture actually says that the day we were saved God declared us righteous from all of our past sins. The day that you were saved God took all of your past sins and declared you righteous from there, so that actually the day that you were saved God looked at you as though you had never sinned one

time. He declared you to be a righteous individual from all of those past sins.

If He has done this for my past sins, then what about my future sins? Listen:

"Blessed is the man to whom the Lord WILL NOT IMPUTE sin."—Rom. 4:8.

Then I saw the whole truth of these two texts. My past sins stood out like a mountain in the presence of Almighty God, but the day He saved me He declared me righteous from these past sins. Now, in the future God never does charge one single sin to my account, because He charged them all to the account of the Lord Jesus Christ. I am declared righteous from my past sins the day I am saved, and I haven't another sin ever charged to me because they are charged to my substitute, the Lord Jesus Christ.

Beloved, talk about today. I have something to thank God for today. Yesterday I was nothing. Yesterday I had nothing to brag about. But today I have something to thank my God for—I am a child of God, having received the Lord Jesus Christ as my Saviour. I have been declared righteous from all my past sins, and God won't charge a single sin to me in the future. Beloved, the same God that looked after me when I was unsaved—the one who took care of me and protected me until the time appointed of God for my salvation—that same one declared me righteous from all sins the day I was saved, and now refuses to charge any further sins to my account since these have been fully charged to the account of the Lord Jesus, my Saviour.

What a blessing it is to know that all of our sins have been forgiven us. You can look back across the past to remember how vile your life may have been, and you can look out across the future knowing that much of your life will be displeasing unto the Lord yet with the assurance that all of the sins of yesterday, today and the future have been paid for in full by Jesus Christ. Listen:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having FORGIVEN YOU ALL TRESPASSES." — Col. 2:13.

"Who gave himself for us, that he might REDEEM US FROM ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN."—I Jon 1:7.

It is highly conspicuous that these verses make much of all trespasses, all iniquity, and all sin as having been completely and finally atoned for by the Lord Jesus Christ.

How we do thank God that even today we have the assurance that all of our trespasses, our iniquities and our sins are paid for in full and never again will they be charged to our account.

How wonderful it is likewise today that we have the assurance God is working all things pertaining to our lives after the counsel of His perfect will. It is because that we thus believe in a sovereign God who directs our lives in every particular that we can trust and go happily along our way even in the face of all of life's difficulties. Listen:

"BE CAREFUL FOR NOTHING: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts

and minds through Christ Jesus." — Phil. 4:6, 7.

"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.

"IN EVERYTHING GIVE THANKS: for this is the will of God in Christ Jesus concerning you." — I Thes. 5:18.

It is true that "yesterday" we were undone sinners hiding from God "Today" we have been declared righteous from all of our past sins with the assurance that no future sins will be charged to us, and we have the glorious consolation of knowing that God is now controlling all the events of our lives. How wonderful this is! Yet life doesn't stop there. We also have a "tomorrow."

## III

## 'TOMORROW.'

Bad as our past has been, and wonderful as our present is, neither can begin to compare with our future. It is beyond description to contemplate the glorious future that is awaiting each child of God. We haven't the power of human speech to properly present or adequately describe the glorious days that are awaiting each believer.

"Tomorrow" the Lord Jesus Christ is coming back to this world again. Listen:

"He which testifieth these things saith, SURELY I COME QUICKLY. Amen. Even so, come, Lord Jesus." — Rev. 22:20.

"Looking for THAT BLESSED HOPE, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:13, 14.

This is the believer's hope. We are not expecting to make this world better. We are not anticipating making it a better place in which to live through any reforms or temperance movement inaugurated by man. We look upon this world as a sinking ship which has been wrecked upon the reefs of sin. If a ship were sinking it would not be the part of wisdom to call out carpenters, painters and decorators to waste time repairing it. Instead, it would be nothing short of folly to do anything but to save those on board to the best of our ability. The same is true so far as this world is concerned. It is not our business to attempt to decorate this old world. Instead, we should make it a point to "man the life boats," to present the Gospel in the clearest manner possible, and by God's grace to

union.

Hence, when the "union" of the "Reformers," or Campbellites, and the "Christians," or Stoneites, took place in early part of 1832, the doctrines of Campbell prevailed to a very great degree and his views were more or less acknowledged as being proper. However, this "union" proved to be about as feeble as Campbellism itself and since it came to pass there have been any number of splits among the Campbellites over such things as names, musical instruments, communion, missionary societies, and several other items.

There are a few other men that the Campbellites regard as having a hand in the "restoration" movement, but to these men, such as O'Kelly, "Raccoon" John Stone, Abner Jones and others, the same fact applies to them as to the Campbells, Scott and Stone. That fact is: **not one of the individuals had been baptized to obtain the remission of sins** for this doctrine was concocted within Campbellism during the early 1820's and was not put into practice until 1827. Walter Scott, Scott's biographer, Baxter, says that the Scott baptized for salvation (Wm. Amend) was "beyond question, the first person in modern times who received ordinance of baptism in perfect accordance with apostolic teaching and usage," and this baptism took place on November 18, 1827. (The Disciples of Christ, page 187).

So there you have the history of the man-made Campbellite church and its heretical baptism, "right from the mouth." Certainly, for such a religious sham, counterfeiting, fraud, impostor, humbug, charlatan, and money bank as this to claim to be the "Church of Christ" is the height of stupidity or the lowest form of deliberate deception.

(Next week: Campbellism and The Baptists)

rescue the perishing, knowing that this age is to end with an utter and complete moral and spiritual collapse.

Our only hope then is the second coming of Christ. How we thank God that He is coming. He may be on the next cloud that you see. This is our hope for "tomorrow."

Not only does "tomorrow" give us hope as to the second coming, it likewise presents a hope as to our future. Every child of God, whether living or dead, is going to be changed when He comes. Listen:

"And as we have borne the image of the earthy, we shall ALSO BEAR THE IMAGE OF THE HEAVENLY." — I Cor. 15:49.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall CHANGE OUR VILE BODY, that it may be FASHIONED LIKE UNTO HIS GLORIOUS BODY, according to the working whereby he is able even to subdue all things unto himself." — Phil. 3:20, 21.

"For whom he did foreknow, he also did predestinate to be CONFORMED TO THE IMAGE OF HIS SON, that he might be the firstborn among many brethren." — Rom. 8:29.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, WE SHALL BE LIKE HIM; for we shall see him as he is." — I John 3:2.

What a future we have before us. These verses plainly teach that we shall all be changed completely and shall be made to look like the Lord Jesus Christ. Our faces will be lifted, the wrinkles and the furrows of time will all be removed, and we ourselves shall have a body like the Lord Jesus Christ. Then we will have a body that is just as perfect as the soul is today.

If you are living when He comes you will be changed in a moment's time. You will go up to meet Him with the new transfigured body. If you have died and are in the grave, you will be changed when you come from beneath the sod, so whether living or dead it is truly one glorious future that is awaiting each child of God.

## Campbellism

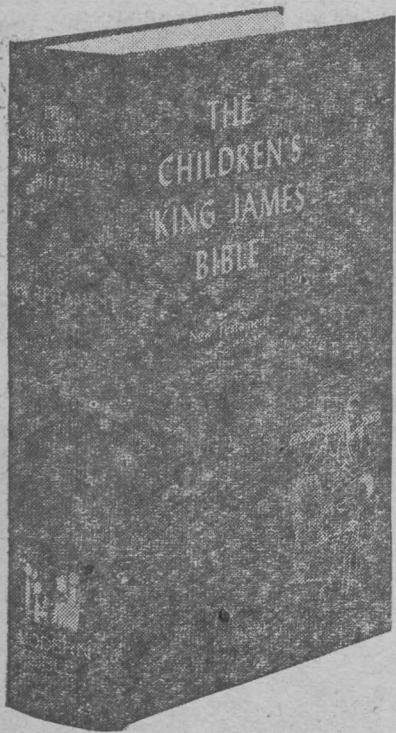
(Continued from page seven)

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