

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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## 'IT'S ALL IN THE BLOOD'

"And without shedding of blood there is no remission." (Heb. 9:22).

A man in the prime of life lay upon his couch. Suddenly laid aside by sickness, from an active business life, and from a place of prominence in the church of which he was an esteemed member and office-bearer, he had leisure to think. Never before, in the days of health and religious effort, had he considered his own personal condition in the sight of God, or where he would go when earthly life was past.

On the Lord's day afternoon, a friend called to see him, and in course of conversation said to the sick merchant, "I have more than once been at the very gate of death, and I cannot describe what peace I enjoyed at the prospect of meeting God, simply trusting in the precious blood of Jesus

Christ as my only plea, my only title."

The sick man raised himself on his elbow and said — "I have been thinking about the same matter a good deal of late. I feel I have not been sufficiently zealous in religion to enable me to say I can look into the future as you do. I would give all that I possessed if I could."

"Religion is not a title of heaven, dear sir," replied the Christian visitor. "Religion never gave anybody peace with God, or a title to His presence. The blood of Jesus Christ — which means His substitutionary death — alone can do that."

The sick man seemed bewildered. He had been accustomed to think that religion was the very best thing in the world, and that when people spoke of "conver-

sion," "salvation," and "cleansing in the blood of Christ," they simply expressed it that way, and according to their own peculiar creed, the same thing as he called "religion."

His friend saw his perplexity, and in order to take full advantage of it, to bring before him the gospel of God's salvation, he said — "May I read you a short portion of the Bible?" to which he received a glad consent. The portion chosen was the twelfth chapter of Exodus, in which an account of the Passover, the sprinkling of the blood, and the safety of the first born are given.

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their (Continued on page 2, column 3)

## CAMPBELLISM

A Series of Articles by  
Bob L. Ross

IX

### "Curious And Interesting" Campbellism

In the preface of his book entitled, *The Christian System*, a volume which is regarded by all except Campbellites as a "statement of faith" or a sort of "creed," Alexander Campbell comments on the beginning of the "Reformation" by stating:

"We had head-winds and rough seas for the first seven years, a history of which would be both curious and interesting."

This statement not only is true of the first seven years of the Campbellite movement, but it also applies to the present day. We have already noticed much that is both "curious and interesting" and we shall now go on to see some more.

#### The Idolization of Alexander Campbell

In view of the rise of such characters as the Pope, Mohammed, Mary Baker Eddy, Charles T. Russell, Ellen G. White, Aimee McPherson, Father Divine, Harry Emerson Fosdick, Oral Roberts and the like, we are not startled to see human beings of normal or even superior mental capacities following in a worshipful manner some religious leader and the leader's religious views. Hence when we read of the manner in which the disciples of Campbell submitted to the "master-spirit" as their "guide" and to his doctrines as being "the ancient order of things," we are not stunned. But such does always bring amazement and wonder.

That Alexander Campbell possessed extraordinary mental abilities and a captivating personality is evident to anyone who has familiarized himself with the story of Campbell's life and his writings. As a matter of fact, it is doubtful if any religious leader has ever surpassed Campbell in the peculiar advantages and abilities that were his, especially his powers of argument (Continued on page two)

## IS SALVATION BY CHRIST OR BY BAPTISM?

(The following article, opposing the heresy of water baptism, has recently been printed in tract form and is ready for distribution.)

#### DEFINITION OF TERMS

There are some terms used in this tract which we want to be clearly understood. Therefore we are herewith giving their definitions.

**Reality:** That which is real; in fact; the actual substance, as opposed to its symbol or emblem.

**Formality:** External appearance; ceremony; a representation of that which is real; an image or likeness; a figure.

**Figurative:** Representing or illustrating by a figure, type, emblem, or symbol.

**Metaphorical:** Figurative language which suggests a likeness or analogy.

**Declarative:** Making a declaration; manifesting; exhibiting.

**Emblem:** A symbol; visible sign; token; as a scepter, an emblem of sovereignty.

Any dictionary will give further light upon these terms, if such is needed.

#### IS SALVATION BY CHRIST OR BY BAPTISM?

In a very definite sense, this question could be answered by the term "both." It all depends upon what point of view you are considering.

If you are considering the actual or literal redemption of the soul, then that is by Jesus Christ.

If you are considering the figurative salvation of the soul, then that is by baptism (I Peter 3:21).

Literary salvation by Christ is not figurative, but actual.

Figurative salvation by baptism is not literal, but symbolic.

In this article, we intend to reveal that this is the true distinction that must be made on the subjects of salvation and baptism, otherwise one will run into the error of seeking salvation by the shadow rather than by the substance which casts the shadow.

#### A REALTY and a FORMALITY

Some folk who are conscientious in thinking that some ceremony or ordinance is the literal means of salvation fail to distinguish between a reality and a formality. Let me explain.

The work of Jesus Christ is the reality of salvation. He lived, died, and arose again to fulfill the Law of God and bring in a perfect righteousness by which His people are justified.

"For Christ is the end of the law for righteousness to every one that believeth," says Romans 10:4.

And again Paul expresses his appreciation for the imputed righteousness of Christ in Philippians 3:9: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Only that which literally pays sin's debt, satisfies the broken law, frees from condemnation, establishes righteousness, and effectually redeems can be described as the REALITY of our salvation.

Jesus Christ literally and judicially [legally] met every demand of God's Law against its violators, thus removing condemnation, "the curse of the Law." (Galatians 3:10, 13). He asserted in Matthew 26:28 that His blood was shed [that is, His life was sacrificed] "for the remission of sins."

This is the reality of salvation. This is the literal aspect of salvation. Christ really and literally and actually saves by His own work, giving the benefits to His people (II Cor. 5:21).

Let us think for a moment, then, about the formality [the figurative] in relation to salvation. We know that if Christ's death is the reality, nothing else could be. Hence, we con-

clude that baptism is the formality, not the reality.

Look at it this way: baptism would have no meaning without Christ's death; but Christ's death would still have meaning, even if there were no baptism. In other words, Christ's death is the substance and baptism is the shadow. Without the substance there would be no shadow. The death, burial and resurrection of Christ is figured or cast [as a shadow] in the ordinance of water baptism. Baptism is the token or emblem of our literal redemption by Jesus Christ. Baptism could not possibly be the reality with regard to redemption because it cannot pay the penalty of sin (Romans 6:23). But Christ did (I Cor. 15:3). Baptism could not remove condemnation (Gal. 3:10). Christ did (Gal. 3:13). Baptism could not procure justification; but Christ did (Rom. 3:24). Baptism could not redeem; but Christ did (I Peter 1:18-20).

Whatever, then, baptism does it only does in a formal sense. That is, it manifests in ceremony that which really does procure salvation. It declares by a means of physical likeness that which redeems. It is the visible "likeness" (Romans 6:5) of the actual work of Christ, just as a photograph is the pictorial likeness of some individual, not the actual person.

#### A Bible Example of This Matter

In Matthew 26, Christ instituted the Lord's Supper. The record in verses 26-28 reads:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

There are those who fail to distinguish between the reality and the formality when they read this record; hence a worldwide religious system is in existence today, teaching that when Christ referred to the bread and wine as His body and blood He meant His literal flesh and blood. This system says that (Continued on page 5)

#### Diversity In "Christendom"

The latest edition of the Yearbook of American Churches has just been issued. It includes some very interesting statistics. We now have in America 260 denominational bodies, Protestant, Catholic, Jewish, Eastern Orthodox, Moslem, Mormon, and so forth. The editor, who has supervised this work for the last twenty years, in the introduction to this particular volume, issues a justified warning when he says, "One frequently reads that church attendance has been rapidly increasing, whereas there are no church reports available of principal Sunday morning serv-

In America there are today about 373,000 ministers, of whom approximately 7,000 are women. There are nearly forty million Americans in the Roman Catholic Church. Of Protestant denominations, the largest is the Methodist (Continued on page 4, column 3)

## The Baptist Examiner Pulpit

### "THE SAINTS ASSIGNED TO CHRIST"

Forty-ninth in the Series of Sermons on Isaiah 53, by Pastor John R. Gilpin

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. 53:12.

Our study this evening hinges on the one word "therefore" which is the first word of the text. All that has gone before in this fifty-third chapter of Isaiah tells us what the Lord Jesus Christ has done. Now in view of what He has done, we have the conclusion introduced by the expression "therefore." What follows

in this twelfth verse is very definitely related to all that has gone before in the first eleven verses, and is very closely joined by the word "therefore."

May I remind you that what Christ did, as described in these first eleven verses of Isaiah 53, is that He poured out His soul unto death in behalf of the elect of God. We find the same thing to be true, when we read:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was

made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:5-8.

What we read in Philippians 2:5-8 we have in detail in Isaiah 53:1-11. In view of what the Lord Jesus Christ has done, and especially in view of the fact that He has made His soul an offering for sin, God now gives to us a most startling promise in this text, for it says, "Therefore will I divide him a portion with the great."

Now, beloved, may I remind you, every time you find a word in italics in the Bible, it means that it has been supplied by the (Continued on page 4, column 3)

#### An Unusual Skill

I have heard many stories about strange antics in theological seminaries, and some practiced by distinguished ecclesiastics and professors of theology, but I heard one this week that I think stands alone. A colleague of mine, returning from a week-end conference of professors of speech and of preaching held in a famous western city, said that he heard the Bishop of the Episcopal Church of the State in which the city was located, deliver a stirring forty-five minute address on preaching, during which time he consumed one package of cigarettes! My colleague said the Bishop had really developed an amazing skill by which he was able to take hundreds of puffs during the message and still keep on speaking without any noticeable interruption! If the Bishop is that much of a slave to tobacco while lecturing (on preaching!), I wonder what he does about smoking when he is free from all such (Continued on page 4, column 3)



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BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

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## Campbellism

(Continued from page one)

tation. The devil, therefore, could not have had a more suitable instrument through whom to disseminate the heresy of the "gospel in water." Christians are warned of Satan's ministers who are "transformed as the ministers of righteousness" (II Cor. 11:13-15). As Campbell himself said: "Great men often believe great nonsense . . . neither learning, nor genius, nor talent, nor numbers, are tests of truth." (Campbell-Rice Debate, P. 557).

When men are captivated in the way in which Campbell seized their minds, surely it is evident that they are not following the Christ whom the leader claims to exalt. Let us notice how the Campbellites regarded Campbell.

Mr. Richardson, the son-in-law of Campbell, being so closely related to the man, might be expected to be rather "restrained" in referring to his father-in-law's accomplishments and abilities. But if the biographer of the "Bethany Reformer" is restrained in his **Memoirs of Alexander Campbell**, we would fear to see what he would write otherwise! He calls Campbell "the mightiest intellect that had ever visited" Lexington, Kentucky, which was then regarded in the educational world as "the Athens of the west" (Memoirs, Vol. 2, page 93). He says that Campbell "was esteemed by the people of Kentucky as **great among the greatest** of her public men" (2, page 94).

Campbell is called "a bright star in the East" to guide Baptists "nearer to Jesus" (2, p. 104). He, as an expositor of the Bible, was regarded as being to the Bible what Bacon was to philosophy on nature (2, p. 104). He "lifted himself" above human theories and like "a soaring eagle" he could give "unexpected and lofty views of the divine plan." (2, p. 104). "At his bidding, the facts of Scripture seemed to acquire new force and meaning" (2, p. 104).

Moses Lard, a disciple and contemporary of Campbell, extolled the "north star" (1, p. 510) in his funeral address after Campbell's death in these words:

"That truth lay on the sacred page as much for others as for him. Why, then, did others not discover it? Is it no small merit to say that he alone did what none before him had done, and this to the glory of Christ and the happiness of man." (page 18).

One of his followers, a Mr. John Smith, illustrates how many people reacted toward Campbell. This man was "fascinated by Mr. Campbell's perspicuous and lively style of writing" and went to hear him preach. In conversation with another follower of Campbell, Smith asked a question as to Mr. Campbell's knowledge concerning a certain matter. The answer was: "Why, Lord bless you! He knows everything."

Having met Campbell, Smith said: "I then felt as if I wanted to sit down and look at him for one hour, without hearing a word from anyone."

Then, after hearing Campbell preach for two hours and thirty minutes, Smith had been so entranced that he remarked, "Is it not a little hard to ride thirty miles to hear a man preach thirty minutes?" (2, pages 108-110).

Another man, J. A. Gano, was effected in a similar manner. He went to see Campbell and "feared" that he "should be overawed in the presence of one so gifted." Having met and talked with the "master spirit," he says, "I do not remember to have seen so much of heavenly wisdom . . . I wondered that any one could see and hear him and not admire and love him." (2, p. 379).

James Callen, a youth, is described by Richardson as "drinking in" Campbell's words, having his prejudices "swept away as by a torrent," and being "quite captivated" by the doctrines advocated by Campbell (2, p. 119). On the same page he describes a sermon as being "such a magnificent view of the simplicity and glorious purposes of the Christian institution as perfectly entranced his auditors." The preacher who dismissed this meeting, Jeremiah Vardeman, referred to the sermon as containing "strange things," and later remarked: "I once thought I could preach, but since I have heard this man I do not seem, in my estimation, to be any larger than my little finger."

P. S. Fall, a Baptist who became a Campbellite, described Campbell's preaching as a "masterly exhibition," holding for two hours the "utmost attention" with his "entirely new" method of expounding the Scriptures (2, pp. 120, 121). Another listener was said to be "charmed" by his preaching (2, p. 254) and another congregation was "for three full hours" (Continued on page four)

## "It's All In The Blood"

(Continued from page 1)

fathers, a lamb for an house. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats; and ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it . . . For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt . . . For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your house to smite you" (Exod. 12:3-23).

Commenting briefly on the verses, he said — "It was the blood shed and sprinkled, the blood trusted, and it alone, that gave safety to all within the house that night. All under the shelter of the blood were safe, all outside it, no matter what their character, were doomed to judgment."

There was a solemn silence in the room as he finished reading, a silence which the visitor felt unwilling to break, as it seemed to him that God was working deep conviction by His Spirit through the Word, in the soul of him who lay there.

Sitting up, the sick man stretched out his hand, and gasping the hand of the visitor, said slowly, with great emotion — "It's all in the blood. I see it now, as I never did before. I have been trusting to my religion, and my own righteousness, but now I see clearly that my own title to salvation is in the work of Christ."

The Christian bowed his head in silent thanksgiving to God, and at the request of the sick merchant, now filled with peace and joy, he bowed his knees and gave thanks to God for his deliverance and conversion. God raised him to testify to others of the precious blood of Christ, the sinner's only plea and title to heaven.

How many think that religion is a saviour! How many are trusting to their own righteousness and good works to take them or to help them to heaven, whereas God declares that the righteousness of Christ trusted by the sinner, is his only shelter (Continued on page 3, column 2)

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## Examiner Editorials

By Bob L. Ross

### Correction: About The Woman Who Went To Hell, Begging For Baptism

In a recent issue, we printed a story that was told by a local water gospel preacher, concerning a woman who had died, begging to be baptized. We have lately been informed by a reliable source that the story as it was told by the water gospel preacher is not completely correct. We therefore wish to explain the full truth on the matter, as related by this reliable source.

This woman was very sick and she desired to have some Christians to come and read her the Bible and have prayer. A friend, so we are told, sought to get some professing Christians, including some preachers, to come to see the woman. No one, however, came. Finally, two water gospel preachers visited the lady and talked with her. The lady wanted to be baptized and the preachers said that if the husband would see that the woman was brought to the church building the next day, they would baptize her.

However, the husband did not take the woman to the church building and she wasn't baptized. Rather, she asked her husband to even pour some water on her, which he did. But she died, begging for baptism.

That is the story, as we have lately been told. It is evident that the woman did not trust in Christ for salvation, else she would not have been begging for baptism as if she would be lost without it. According to Campbellism, however, even if she had trusted in Christ, she would have had to go to hell; for you see, Campbellite doctrine is that it is only in baptism that sins are remitted and one is set free from condemnation. So, although the water gospel preacher told the story incorrectly, the application we made still suits the case. It would have taken water baptism, according to Campbellism, to have saved the woman.

### Campbellites Have Priests, Too

No one is ignorant of the fact that Roman Catholicism has its priests and that these priests are supposedly necessary to salvation — the priests performing in the behalf of the people. They hear "confession," "bless," administer "the mass," etc., all with a view to salvation.

Many people, however, fail to realize that Campbellites also have a sacerdotal or priestly religion. They teach the necessity of water baptism before one can be saved and this requires some one to administer baptism. We have never heard a Campbellite say that a person could immerse himself and thereby have his sins remitted, but they all will insist upon the participation of an administrator of baptism, some of them contending it is necessary even if the only available administrator be a child of the devil. They say that the administrator of baptism "assists a person in obeying the Gospel." You often hear their preachers say, "It was my privilege to assist a number of people in obeying the Gospel," by which they mean that they performed the act of baptism.

So in Campbellism, salvation — which they still claim is from Christ — depends not only upon their imaginary "christ," but upon the existence of water and the assistance of an administrator, if the administrator won't or can't dip a person, its just too bad! If there is no water available and one dies prior to baptism, the person will just have to suffer the awful consequences of punishment in hell.

Such is Campbellism. Thankful we are that God given us His Word and it has one scent of Campbellite sacerdotalism in it!

★ ★ ★

### Roman Catholics On Lord's Supper And Campbellites On Baptism Are In Perfect Accord As To Method Of Interpretation.

In Matthew 26 is the record how Jesus instituted the Lord's Supper. He took the bread, blessed it, broke it, gave it to disciples and said, "Take eat, this is my body." (v. 26).

Roman Catholics teach the doctrine of transubstantiation, which they mean that the bread and wine used in "the Mass" supernaturally changed into actual body and blood of Christ. They say that this is necessary salvation, for Christ said in John 6:53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Therefore, say the Romanists, we have to literally eat Christ's flesh and drink His blood, and this done in communion (or the "mass").

Whereas the Roman Catholics make this preposterous error to the Lord's Supper, Campbellites are just as guilty when comes to the other ordinance, baptism.

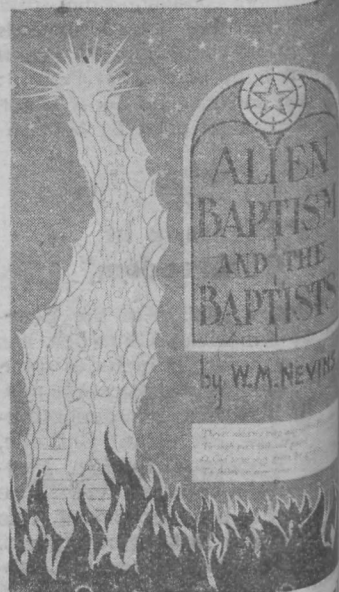
The Campbellites talk about "meeting the blood in the water," "contacting the blood in baptism," etc. Just as the Roman Catholics say that the blood of Christ is supernaturally in the bread of the mass, so Campbellites say that blood is in some manner in the waters of baptism.

Campbellites have sense enough to know that Roman Catholics are wrong when it is said that blood is in the wine; but they reveal themselves as being ignorant on baptism, for they say you "contact the blood in water."

What Jesus taught about the flesh and blood in Matthew 26 is that the bread and wine are symbols or symbols which represent His literal flesh and blood. (Continued on page 3, column 2)

### ALIEN BAPTISM and the BAPTISTS

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# Current Events

## IN THE RELIGIOUS WORLD

### BILLY GRAHAM'S COMPRO-MISING, FENCE-STRADDLING CHARACTER SHOWS ITS HOARY HEAD AGAIN.

PALM BEACH, Florida.—(AP) — The Rev. Billy Graham, standing next to U. S. President John F. Kennedy, said tonight he thinks Kennedy's election "has helped relations between the churches."

"Certainly a better understanding between the Protestant and Catholic churches in the United States has emerged," he added.

Graham, the Baptist evangelist who was Kennedy's luncheon and golfing guest today, made a surprise appearance with Kennedy, the first Roman Catholic ever elected President, at press headquarters here.

Graham is a close friend of Vice President Richard M. Nixon, whom Kennedy defeated, and aroused comment during the campaign by delivering the invocation November 3 at a big Nixon rally in Columbia, S. C.

Kennedy drove him to the hotel headquarters from the Seminole Golf Club in his own convertible. The new President handled the wheel himself, strolled with Graham into the press room and said he wanted to introduce the evangelist "because you may have a special interest in having a few words with him."

Then, as the President-elect dropped in the background, reporters asked whether they had had any discussion of religion.

Graham said it was mentioned, and went on to say he had told Kennedy he thought the election had helped inter-church relations.

Graham said he thinks the religious issue "will not be raised again in the future, at least not to the extent it was raised during the past campaign."

"I think the campaign was conducted on a very high level from the religious point of view," Graham went on.

"Mr. Nixon and Mr. Lodge (Henry Cabot Lodge, Republican vice presidential candidate) are to be commended for not using the religious issue and Mr. Kennedy is to be commended for facing it forthrightly."

"I think he eased many fears by his forthright statements."

Graham said that what he termed the better understanding between the churches was a benefit of the past campaign that "some had not expected."

"I think also his election proved there is not as much religious prejudice in the United States as many people had feared," Graham went on.

He said he would lead prayers for the new administration.

"I believe Mr. Kennedy will become the most prayed for man in the world. He is facing some of the most awesome problems."

Graham walked with the new President to his cream colored convertible and told him goodbye with a "God bless you Mr. Presi-

dent," as Kennedy slid behind the wheel.

### HUSBAND ROBS BANK TO PAY OFF HIS "CHRISTMAS BILLS"

FOREST, Miss., Jan. 2 (UPI).—A 31-year-old husband, father of five, robbed a bank to pay his Christmas bills.

Police picked him up as he went from store to store making payments with the \$1749 he took from the bank of Sebastopol. He used a toy pistol for the robbery.

"This was the only way I could figure out to pay all them bills," this railroad worker told Sheriff R. D. Simmonds. "I guess I just done too much thinking about them bills."

His wife, who said her husband was a home-loving man, said she also had been worried about Christmas debts and other bills "but I didn't think he would go that far to pay them."

### "It's All In The Blood"

(Continued from page 2)

from coming wrath. "The blood of Jesus Christ—God's only begotten Son—cleanseth us from ALL sin" (1 John 1:7).

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:13).

### Examiner Editorials

(Continued from page 2)

tainly, His flesh, being finite, couldn't be in eleven mouths and also standing in the presence of those who had His flesh in their mouths! His blood couldn't be drunk by the eleven disciples and still be in His veins! So He was speaking of the bread and wine as being representative of His flesh and blood, broken and shed in death for our redemption from sin. Each time that we observe the Lord's Supper, we proclaim this truth in a ceremonial, declarative, formal way. We are not again crucifying Christ, but only performing a ceremony which refers to His crucifixion hundreds of years ago.

So it is in baptism. It is a ceremony whereby we proclaim our salvation by the work of Christ. There is no more blood in the water than there is in the wafer. And so far as the Campbellite is concerned, he has a blood-clot on the brain if he thinks there is any blood in the water. If that sounds harsh, then just remember it is mild compared with what could be said about the person who is so warped in his thinking that he thinks the blood of Christ is contacted in water! There are people in asylums with better sense than that.

### Water Gospel Preacher Digs Into Hell To Support His Doctrine!

One of the local water gospel preachers has been listening to our radio program and is upset because we are marking these heretics for what they really are. He writes as follows:

"Dear Sir:

You seem to delight in name calling and one of them is water gospel preachers, etc. You just can't appreciate the fact that water could be connected with obedience.

The Bible tells us of a man

that appreciated it and he wanted just a drop. Luke 16:24. But he was in Hades."

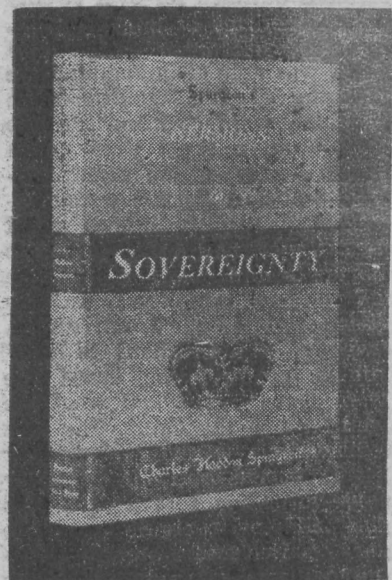
This water gospel preacher preaches at a building not more than three or four blocks from my house. I have talked with him over the phone before, but never met him.

He refers to the rich man in torment who begged for a drop of water. Now, if the rich man had received that drop of water, what would it have done for him? Very little, indeed! But even that little would have been of far more benefit than the water of baptism is for the condemned sinner. Whereas the tongue of the man in torment might receive a teeny, weeny "cooling" for 1-100 of a second, the act of baptism in no way at all can relieve a man of condemnation for sin. Only the death of Jesus Christ can take away sins; the ordinance of baptism only declares this fact in a figure (Romans 6:3-6, 1 Pet. 3:21).

Strange, how the water gospellers will snatch at water, even if they find a drop of it requested by one in hell! They find water in so many places that we wonder if they have water on the brain. They remind us of the evolutionists, who think they have "the missing link" every time they dig up an old bone.

(Continued on page 4, column 1)

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# Christ--The Terminator Of The Law

By C. H. SPURGEON

"For Christ is the end of the law for righteousness to every one that believeth."—Romans 10:4.

## Part III

And now, thirdly, He is the end of the law in the sense that He is the termination of it. He has terminated it in two senses. First of all, His people are not under it as a covenant of life. "We are not under the law, but under grace." The old covenant as it stood with father Adam was "This do and thou shalt live": its command he did not keep, and consequently he did not live, nor do we live in him, since in Adam all died. The old covenant was broken, and we became condemned thereby, but now, having suffered death in Christ, we are no more under it, but are dead to it.

## Why Good Works?

Brethren, at this present moment, although we rejoice to do good works, we are not seeking life through them, we are not hoping to obtain divine favour by our own goodness, nor even to keep ourselves in the love of God by any merit of our own. Chosen, not for our works, but according to the eternal will and good pleasure of God; called, not of works, but by the Spirit of God, we desire to continue in this grace and return no more to the bondage of the old covenant. Since we have put our trust in an atonement provided and applied by grace through Christ Jesus, we are no longer slaves but children, not working to be saved, but saved already, and working because we are saved.

Neither that which we do, nor even that which the Spirit of God worketh in us is to us the ground and basis of the love of God toward us, since He loved us from the first, because He would love us, unworthy though we were; and He loves us still in Christ, and looks upon us not as we are in ourselves, but as we are in Him; washed in His blood and covered in His righteousness. Ye are not under the law, Christ has taken you from the servile bondage of a condemning covenant and made you to receive the adoption of children, so that now ye cry, Abba, Father.

## The Law's Curse Removed

Again, Christ is the terminator of the law, for we are no longer under its curse. The law cannot curse a believer, it does not know how to do it; it blesses him, yea, and he shall be blessed; for as the law demands righteousness and looks at the believer in Christ, and sees that Jesus has given him all the righteousness it demands, the law is bound to pronounce him blessed.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Oh, the joy of being redeemed from the curse of the law by Christ, who was "made a curse for us," as it is written, "Cursed is every one that hangeth on a tree." Do ye, my brethren, understand the sweet mystery of salvation? Have you ever seen Jesus standing in your place that you may stand in His place? Christ accused and Christ condemned, and Christ led out to die, and Christ smitten of the Father, even to the death, and then you cleared, justified, delivered from the curse, because the curse has spent itself on your Redeemer. You are admitted to enjoy the blessing because the righteousness which was His is now transferred to you that you may be blessed of the Lord world without end. Do let us triumph and rejoice in this evermore.

Why should we not? And yet some of God's people get under the law as to their feelings, and begin to fear that because they are conscious of sin they are not saved, whereas it is written, "He justifieth the ungodly." For myself, I love to live near a sin-



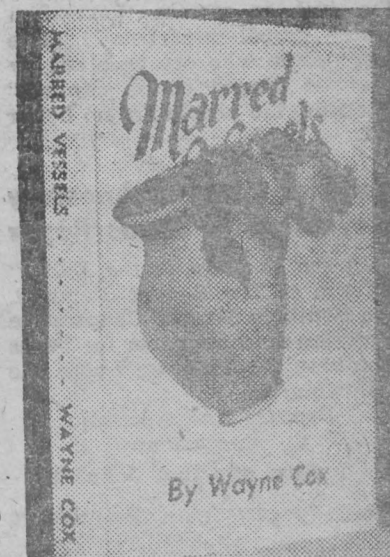
ner's Saviour. If my standing before the Lord depended upon what I am in myself and what good works and righteousness I could bring, surely I should have to condemn myself a thousand times a day. But to get away from that and to say, "I have believed in Jesus Christ and therefore righteousness is mine," this is peace, rest, joy, and the beginning of Heaven!

When one attains to this experience, his love to Jesus Christ begins to flame up, and he feels that if the Redeemer has delivered him from the curse of the law he will not continue in sin, but he will endeavour to live in newness of life. We are not our own, we are bought with a price, and we would therefore glorify God in our bodies and in our spirits, which are the Lord's. Thus much upon Christ in connection with the law.

(Metropolitan Tabernacle Pulpit, Vol. 22  
Sermon No. 1, 325.)

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## DOES MAN HAVE TO BE "FREE TO CHOOSE SIN" BEFORE HIS "RIGHT LIVING" HONORS ALMIGHTY GOD?

I was recently conversing with a free-willer who insisted that if God did not "turn man loose and allow him to choose," then man's obedience to God would not be of any honor to God. In other words, if "God made him live right," that right living would not be to God's honor. So argued the free-willer in an effort to prove the heresy of Arminian free-willism.

Let us look at his argument with our eyes on something besides Arminianism. Let us apply this argument to our own children. Do we have to let our children be free to go to all manner of dens of darkness and there resist temptation before their obedience to their parents is of any honor? Does a father have to stick a bottle of liquor in the son's hand and let the son "choose" before a son's refusal to drink liquor is of any honor?

And apply the free-willer's argument to church members: Does the Lord want us to subject ourselves to "a choice" between good and evil in order to make our obedience honorable? The more temptation we resist the more God is glorified; are we therefore to see how much sin we can resist by going to the darkest dives of iniquity and there resist temptation? How many pastors urge their members

to go to movies, dances, etc., in order that they might have the opportunity to "choose" between sin and righteousness?

Also, apply the man's argument to Christ. Did Christ have to "choose" righteousness before His obedience was of any honor to God? Such a thought is unworthy of any human being. Christ was as fully righteous before He came to earth as after He left it. What He did in the flesh was not for Himself but for sinners, that they might have a righteousness acceptable to God.

Then, too, look at God. Can God "choose" sin? The Bible says that He cannot even be tempted with sin. Well, according to the free-willer, one's righteousness is of no merit or honor unless he has the opportunity to "choose" contrary to righteousness. We suppose that means that God's righteousness is of no merit and honor!

You can see to what length free-willers will go to support their idol, Dagon Free-Will. The truth about this matter is this: Were it not for the grace of God working in lives of His people, there would be no one obeying the Lord. Talk about "turning men loose"! if God didn't have the bridle on the world, where would it go!

—BOB L. ROSS.

### Examiner Editorials

(Continued from page two)

Jesus used the figure of water to represent Himself, saying, "If any man thirst, let him come unto me and drink." (John 7:37). Christ is the "water of life." Except a man "drink of his blood" (meaning His death) there is no life in him. If water, then, is a figure which represents Christ, it is not the substance of salvation. Christ is the substance, water only a figure. Why grab the shadow or figure and miss the substance?

I'm sure that if the rich had received the drop of water, he would have been no better off. I'm just as certain that when water gospel preachers baptize lost people who are deceived by the "be dipped or be damned" doctrine, the people are no better off.

★ ★ ★

### Southern Baptist Apostasy Revealed In Texas Paper

In the "Letters to the Editor" column of The Baptist Standard, the Southern Baptist Cooperative Program machine paper for Texas Southern Baptists, we quote the following:

#### Baptists And Apostolic Succession

I must say that John the

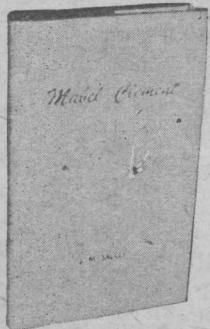
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We are not interested in dealing with this writer's jabs at "Landmarks" and "High Church ecclesiology," but we do wish to call attention to the fact that he says he had a course at Southwestern seminary in Fort Worth and learned his warped notion about Baptist history there. In other words, that Seminary is denying the truth about the church and Baptist history as these doctrines were held by the Seminary founder, B. H. Carroll, and many others who have taught within its walls.

The attack on the truth of the church and Baptist history is not peculiar to this Southern Baptist seminary, for the president of Southern Seminary at Louisville, the largest seminary of Southern Baptists, compiled a book on the subject of the church in which the same attack was made. Why these attacks? Because the seminaries are preparing Southern Baptists for entrance into the National Council of Churches by reducing Baptists to just "one of the boys." When Southern Baptists cease thinking of themselves in the light of the history of Baptists and other distinctive doctrines, then the way has been made for apostasy with the NCC.

It looks as if Southern Baptists, as much as any religious group, need the truth on the history of Baptists. Yet, probably the greatest of all Baptist historians, John T. Christian, was a Southern Baptist.

### Diversity In

(Continued from page one)  
Church, with ten million members. Many of the groups are small, such as the National David Spiritual Temple of Christ Union, founded in 1921, and the United Holy Church of America, Inc. Some denominations refuse to give any information, and are therefore not included in this volume, nor in these statistical summaries.—Wilbur Smith.



### An Unusual Skill

(Continued from page 1)  
public responsibilities. I am, of course, purposely refraining from giving the name of the bishop.—Wilbur Smith.



### "The Saints Assigned"

(Continued from page one)  
translators as an effort on their part to help the sense as they understood it. I'll say this—many, many times their interpretations, and the words they supply, bungle the sense rather than assist in the understanding. I think of all the portions of the Word of God where that is true, there is none quite as true as this twelfth verse. The word "portion," as you will notice is in italics, which indicates that it has been supplied by the translators. I confess to you that for a number of years I used to read this Scripture and couldn't understand what it meant. I am frank to say that I have studied this fifty-third chapter of Isaiah and pondered much over this verse. I have had these sermons outlined for over twenty years without preaching them, and in all that period of time I never was able to understand the meaning of this twelfth verse with the word "portion" in the text. Then a short time ago I found a copy of the Latin Vulgate, which is the Latin translation of the Old Testament, and I read it, and it was as plain, as we often proverbially say, the nose on your face. The Latin Vulgate translates it, "I will divide, or assign, or give many to him." It has been talking about the Lord Jesus Christ and what He had done at the Cross. The text says, "Therefore I will divide, or I will assign, or I will give many to him." When I read it, it was self-evident to me that was the meaning of the text. I have consulted with three Hebrew scholars in the last several months and all three of them concur that the translation of the Latin Vulgate is the only translation that brings out the meaning of this text. Instead of talking about dividing a portion with the great, which takes it off into an abstract realm, without any justification for the conclusion it brings one to—without doing this, the text literally says in substance, "In view of what Christ has done, I will divide, or I will assign, or I give many unto Him."

I

### GOD GIVES TO US A PROMISE OF ASSIGNMENT.

I am sure you know what it is when an individual makes an assignment to someone else. Here is a man who has some property and he assigns that property which is duly his unto someone else. It is a legal transaction. It is a transference of ownership from one individual to another. Now in this text we have a promise of assignment—namely, that Jesus Christ has died for the sins of a certain group. Therefore God the Father, the eternal God Himself, has assigned or has given many unto the Lord Jesus, in view of what Jesus Christ has done in behalf of that group.

We read:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S PORTION IS HIS PEOPLE" (Continued on page 5, column 1)

### Campbellism

(Continued from page two)

held **enchained**" (2, p. 261).

Henry Clay, the statesman from Kentucky, who was a Campbellite, was another who was "enchained" by Campbell preaching. On one occasion, during the Campbell-Rice debate in which Clay was moderator for Campbell, he "was so captivated for a time to forget himself." "He became unusually attentive, and, as the subject became unfolded and successive arguments were presented, he leaned forward and began to bow assent, waving his hand at the same time in that grateful, approving manner peculiar to him." (2, pp. 513, 514)

Richardson says Campbell was "far in advance of his time." In fact, he was so far "ahead" of everybody else that he had to make a translation of the New Testament bring others "up to date" on matters. Richardson says his translation was "a PURE English New Testament," in other words, without a blemish! He "restored a pure speech, or giving of Bible names to Bible ideas" (2, p. 542). Since everything Alexander did was always "tops," we find that his translation was "highly praised by many persons of learning and critical discernment."

In some respects, it is certainly true that he made a good translation. For example, on Romans 16:16 he did not translate **"ekklesias"** as "**churches**," but as "**congregations**." This is a death-knell to the so-called "Bible name" worn by Campbellites today, "Church of Christ"! Since Alexander contended for the name "Disciples," he remained true to the Greek word "ekklesia," not foreseeing that one day his "gospel" offspring would teach that you can't be saved if you don't wear the name "Church of Christ"! We'll see more about this "Bible name" later on.

Everything was always "the best" when it related to Alexander Campbell. Even one of his daughters is described in such glowing terms as "intelligent beyond her years" and "possessed of remarkable personal beauty." (2, p. 168).

The "master-spirit" is said to have had "**peculiar power**" (2, p. 168) and "hosts" of people "greatly admired his **intelligence and transcendent abilities**" (2, p. 171). The ability to "lift himself above" everything and everybody was called "**faculty**" (2, p. 172).

As he was dissatisfied with other translations of the Testament, so was he with hymnbooks. Hence he composed one which "excluded unscriptural sentiments" (2, p. 168).

According to the biographer, Mr. Campbell's position on the teaching of the Bible was "an impregnable fortress" with "no vulnerable point of attack." The man was "unequaled logical acumen" and could "perceive in an instant the relations of proposition and proof" (2, p. 229).

As the defender of Christianity, our subject is described as being "**a standard**" lifted up by God. "Hence, if like Solomon he stood higher than any of the people, it was in order that men might see him whom the Lord had chosen, that there was none like him among the people" (2, p. 232). At the time of duty, "then, this Saul 'ran up to to his masthead the banner of the cross and prepared for action'" (2, p. 234). And when confronted by the enemy, he would not condescend to "meet an obscure individual," but demanded that "the master" enter into the "field of debate" (2, p. 329).

Mr. Campbell was such a one that he "**freed the gospel from theological speculations**" (2, p. 255), "**rescued the Bible from its slavery to theological systems**," "**restored its meaning**," (2, p. 112) and taught men "**how to read the Bible in its true connection**" (2, p. 33). To one man Mr. Campbell's presentation of the Scriptures "was like the rising of the sun after a long gloomy night" (2, p. 333). People seemed to have "never before so fully understood" the Bible until expounded by Campbell (2, p. 484). "Their feeble and uncertain light had grown pale before the bright beams of divine truth now shed forth by the Bible as held aloft in the hands of Mr. Campbell" (2, p. 440).

One of the "disciples" was in such a state of confusion that he said: "About this time I got the 'Christian Baptism'" (Continued on page six)

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## Is Salvation by Christ or by Baptism?

(Continued from page one)

"the mass" the bread and wine are supernaturally changed to the actual, literal flesh and blood of Christ. They say that this must be the case, if any are to be saved, for Christ states in John 6:53: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

But a more scriptural view of this matter—and we might add, more reasonable—is that Christ meant that the bread and wine were **emblems or symbols** of His flesh and blood and "eating" and "drinking" is figurative or metaphorical language, declaring the necessity of trusting the Son of God for salvation.

Whereas some take this preposterous interpretation with regard to the Lord's Supper, there are others who parallel this view when it comes to baptism. While some say that you can't have life without eating the literal flesh and blood of Christ in "the mass," there are others who say you can't have life unless you "contact the blood in baptism." While some hold that in some manner the bread and wine becomes the body and the blood of Christ, there are others who say that in some manner you "meet the blood in the water."

But certainly, the flesh of Christ—which was just as white and human [except for sin] as any other person's body—could not possibly have been in the mouths of His eleven disciples and at the same time be alive in their very presence! This also applies to His blood, flowing in His veins.

But all difficulty is solved when we realize the distinction between a **reality** and the **emblem** that represents it. Each time we observe the Lord's Supper we proclaim emblematically the truth that Christ's flesh and blood were given in sacrifice for our sins (1 Cor. 10:16).

Likewise, in baptism the blood of Christ is no more in the water than it is in the wine of the Lord's Supper. We should be careful that we do not in some way make the emblem the literal substance. It is an emblem; that is all. In baptism, by this ceremony ordained of Almighty God, proclaim our actual death to sin by the body of Christ. We declare our salvation by the work of Christ.

"This is my body" is **literal terminology**, but it is plain that it is also **metaphorical language**.

"Arise, and be baptized, and wash away thy sins" is just as literal; but since baptism is **not the procurative cause of salvation**, we know that this is a formal, figurative emblematic washing away of sins.

### Animal Sacrifices Illustrate This Truth

The distinction between a **reality** and **formality** is clearly seen in the book of Hebrews. The writer here deals with the animal sacrifices of the Jewish worship and states that, as far as a literal remission is concerned, "It is not possible to take away sins" (Heb. 10:11) and could never "make the comers thereunto perfect" (Heb. 10:1).

Why? Because there is the matter of **unsatisfied justice**. Animal sacrifices could not satisfy the broken law. So they could "never take away sins" (Heb. 10:11) and could never "make the comers thereunto perfect" (Heb. 10:1).

The sacrifices could not "make perfect;" that is, they could not take care of the sin problem. But Christ could and did, thus fulfilling what the animal sacrifices proclaimed in type and shadow (Heb. 10:1).

"By one offering he hath perfected forever them that are sanctified" (Heb. 10:14).

He made His people "perfect through (His) sufferings" (Heb. 2:10).

Because the animal sacrifices were merely **formalities**, not the actual remitting of sins, they did not **really** take away sin. Therefore, they were offered until that which they **typified** came and take away sin, being Jesus Christ, the Lamb of God who taketh away the sin of the world (John 1:29). Christ's death was the **reality**; the sacrifices only the **for-**

*If God bids thee ride, He'll find thee a horse.*

**mality.** The sacrifices manifested or revealed **HOW** sin would be remitted—through the death of a substitute—but they did not **literally** remit sin themselves. This was the work of Christ, who alone could pay the debt of sin to divine justice.

So it is with the **formality** of baptism; it manifests **HOW** sin is literally remitted, that being through the death of Christ. The act of baptism itself could never, however, take away sin or make the comers thereunto perfect—no more than could the animal sacrifices. Those who pervert baptism to be the reality with respect to sin's remission, are in the same state as that Jew who would erroneously make the sacrifice of some animal the reality.

The Jews had gradually apostatized to the point where they were not only trusting in the sacrifices as the reality of remission, but they also were doing all manner of other human works, trying to establish a righteousness for themselves before God. Christ denounced their "traditions" and revealed that their righteousness was of no value (Matt. 5:20). Paul, who had been of this apostate religion, was saved and he, too, exposed the heresies of the Pharisees (Romans 10:3, 4). When men accept the formalities such as ordinances and ceremonies as being the realities of those things which they actually only typify, then they become like unto the Pharisees.

### The Baptism of Death

Christ said in Luke 12:50, "I have a baptism to be baptized with." This He spoke in reference to His sufferings at Calvary. If Christ used the term "baptism" [literally, **immersion**] as **illustrating** His sufferings, then does not the administration of baptism today likewise **illustrate** His death, burial and resurrection?

Christ Himself, in His own baptism, illustrated His death and said, "thus it becometh us to fulfill all righteousness." His baptism was an **illustration**, in other words, of the actual righteousness He was to consummate in His death, burial and resurrection. This is the righteousness which is "imputed" [charged] to us for **justification** (Rom. 3:25, 4:5-8; II Cor. 5:21; Phil. 3:9; etc.).

Baptism is a "death," but not literal. It is called a "death" because it is the "likeness" of Christ's death (Rom. 6:5).

### "For Thy Cleansing"

In the book of Luke, chapter 5, is the account of Christ's healing a man who had leprosy. We read:

"And he put forth his hand, and touched him, saying, I will: **be thou clean**. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded for a testimony unto them" (vv. 13, 14).

This well illustrates the **reality-formality** principle which we have been discussing. Notice:

1. He was healed **before** he offered a sacrifice.
2. The offering was "**for thy cleansing**;" not to obtain it, but in a formal declaration in ceremony that it was already enjoyed.
3. The offering was "**for a testimony**." So is every formal ordinance, for they have no power to do anything else. Their place is one of **testimony**, not for procuring actual blessings. They show forth whatever it is that they are ordained to refer to.

Baptism is just such an ordinance and ceremony, showing forth that it is in the death of Christ that we have the actual, literal remission of sins. Baptism is "for the remission of sins" only in the sense of a "testimony" to the death of Christ, just as the leper's offering was "for thy cleansing" in the sense of a testimony.

### Baptismal Remission

The whole controversy in the religious world on the matter of baptismal remission is not over the fact that in **some sense** baptism washes away sin, in some sense remits sin, and in some sense saves; but the controversy is on the question: **In what manner** does baptism wash away sin, remit sin, and save?

Certainly, if Christ's work is that which in a **literal sense**

redeems, justifies, and frees from condemnation, this could not be the same purpose of baptism or any other ordinance. Baptism, then, could only be a formal or emblematic action.

### Scriptures Considered

With the foregoing distinction made clear, let us now notice some of the verses which refer to baptism.

**Acts 2:38:** "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

There are those who insist that this means baptism is actually the means of remitting sins, just as there are those who insist that Christ's words, "This is my body," mean the literal flesh of Christ. But if Matthew 26:28 is true, it was in the death of Christ that sins were **actually** remitted. Hence, baptism must be the formal, declarative manner of remitting sins.

There have been extended arguments over the little Greek word "eis" [translated in the King James Version "for," sometimes as "unto," "into," "to," "among," "concerning," etc.] but the writer believes the whole matter is solved by what has already been so clearly presented regarding the sense or manner in which an emblem or symbol "does" something. It is true that the Greek word "eis" will not bear the meaning that some people insist that it always means, for it is evident that "eis" does **not** mean "in order to obtain" in such places as—

Matthew 3:11 (eis repentance).

Matthew 12:41 (eis the preaching of Jonah).

Matthew 28:19 (eis the name).

1 Peter 3:21 (eis God).

Acts 19:3 (eis John's baptism).

1 Cor. 10:2 (eis Moses).

1 Cor. 1:15 (eis mine own name).

1 Cor. 12:13 (eis one body), etc.

Certainly, the word couldn't mean "in order to obtain" in these verses. But even if one could make out an argument that "eis" could always mean "in order to obtain," we would still have to consider the question: **In what sense** does baptism obtain remission? The only answer that is in harmony with God's Word on the subject of remission of sins is that baptism only obtains a **formal, declarative, emblematic** remission.

**Acts 22:16:** "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

In the book of Revelation we read of Christ as having "**washed us from our sins in his own blood**." The term "**blood**" is used of death, just as we say, "Our boys shed their blood on the battlefields." We mean by this that they died on the battlefields.

We are told in Leviticus 17:11 that "**the life of the flesh is in the blood**."

Then in John 10:11: "**The good shepherd giveth His life for the sheep**." This, we know, was in the death of Christ at Calvary.

So the term "**the blood**," when applied to Christ, is not referring to the actual blood, but to the sacrificial, substitutionary death of Christ, in which He gave His life.

So Christ "**washed us from our sins in his blood**;" that is, in His death. Baptism, therefore, is only the **figure** of that literal washing. It is in this sense that believers in Christ "**wash away sins**" in baptism.

Let us notice the condition of Paul, to whom the words of Acts 22:16 were spoken, before he was ever baptized.

1. He had submitted to Christ as Lord: "Lord, what wilt thou have me to do?" (Acts 9:6).

It is interesting to notice what the Bible says about one who truly calls Jesus "**Lord**." I Corinthians 12:3 states: "**No man can say that Jesus is the Lord**, but by [literally: **en**, "in"] the Holy Spirit."

Also, calling Jesus "**Lord**" involved an acknowledgement that He is the **Son of God**, and I John 4:15 states: "**Whoso-**

(Continued on page 8)

goodly heritage."—Psa. 16:16.

This is the Lord Jesus Christ speaking. If you will read the entirety of the Psalm you will find that it is Jesus speaking, and He says, "I have a good heritage." Now what is the heritage of our Lord Jesus Christ? Could I remind you that that heritage is the group for whom He died. Could I remind you that His heritage is the group for whom He died. Could I remind you that

His heritage is that group that He gave himself for upon the Cross of Calvary. Could I remind you that His heritage is the elect remnant for whom He came to die upon Calvary's Cross.

If you will read the context of this verse you will find that the Lord Jesus Christ isn't concerned about the unsaved Gentiles of the world. His heritage concerns Him. His heritage is a godly heritage. We have a similar passage in the book of John. Listen:

"I have manifested thy name unto THE MEN which thou GAVEST ME out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for THEM: I pray NOT FOR THE WORLD, but for THEM WHICH THOU HAST GIVEN ME; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."—John 17:6-10.

Notice that the Lord Jesus says in this high priestly prayer of intercession that there is a group that has been given Him by God the Father out of the world. You will notice that He is not concerned about this world. He is not concerned about making this

(Continued on page 6, column 3)

## "The Saints Assigned"

(Continued from page four)

LE: Jacob is the lot of his inheritance."—Deut. 32:8, 9.

The only ones that God is concerned about in this old world today are His people. He set Germans in their portion, Russians in theirs, the people of the United States in their portion and Englishmen in England. He divided the nations of the world and separated these sons of Adam according to the number of the children of Israel. God wasn't thinking about His people, the Jews, and the text goes on to say, "Beloved, that is the crowd whom the Lord God of Heaven is concerned about. That is why it was when Jesus Christ was here in the days of His flesh, He wasn't concerned about feeding empty bellies, or about setting up a hospital program or a healing program. He wasn't concerned about controlling up a new government to control the land of Palestine. Besides, I say to you, the Lord Jesus Christ was concerned in those days only with the elect. He was not to minister unto the masses of men but unto the souls of men, and the Lord's portion is His people. The crowd that He is concerned about is the crowd that has been assigned Him by Almighty God."

Listen again: "The lines are fallen unto me in pleasant places; yea, I have a

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## Campbellism

(Continued from page four)

[Campbell's paper], and found relief. I believe I would have gone crazy but for Alexander Campbell" (2, p. 332). He goes on: "Campbell taught me how to read it [the Bible] in its true connection," and since coming into contact with him I "have taken and read everything he ever published." His translation "is the best of all new translations" (2, p. 333).

Campbell always "rose above the highest altitude of his ablest opponents, and from his loftier point of observation was enabled to take wider and better views of the truth and duty." Hence he was always "throughout triumphant" and his views "gained the confidence and the support of unsectarian and intelligent minds" (2, p. 361).

Not only as a religious leader, but in other fields, too, Campbell far excelled. "His thoughts upon political as well as upon religious and other subjects were marked by that breadth of view, that truthful simplicity and practical sagacity which ever distinguish superior minds" (2, p. 369). "The most skillful farmers and breeders of stock often found in his company that they had themselves something yet to learn" (2, p. 300). Mr. Campbell enjoyed, therefore, the "success of every enterprise undertaken." (2, p. 465).

He was so "great" in his knowledge that when he arranged an educational plan for his school he "depended entirely upon the resources of his own capacious mind and enlarged experience and observation" (2, p. 468). Although his conceptions in regard to education "corresponded closely with those of the eminent De Fellenberg," Richardson says he did not appear "to have known anything" about them until after he published his own.

To show how his doctrine of baptism "enlightened" men, notice the experience of Mr. B. F. Hall, recorded by Richardson (2, p. 388): "Turning the leaves slowly over, his eye caught Mr. Campbell's remarks on the design of baptism. Reading it carefully, he had scarcely finished, when he sprang to his feet and clapping his hands, cried out, 'I have found it! I have found it!'"

"I gave thanks to God," he said in speaking of the incident, "I had found the keystone of the arch. It had been lost a long time. I had never seen it before—strange that I had not! But I had seen the vacant space in the arch a hundred times, and had some idea of the size and shape of it, and when I saw baptism as Mr. Campbell had presented it, I knew it would exactly fit and fill the space. I felt as if converted anew, and was far happier than when I first made profession, and far more certain that I was right. Now all was light around me, and I felt that I was standing on a rock."

This man's statement that he now was "far more certain" that he was right is typical of those converted to Campbellism. They imbibe the spirit of infallibility which characterized both of the Campbells.

Yes, Mr. Campbell, occupying a "more elevated region of religious thought" (2, p. 398) aided many people to "see the light." "Great crowds everywhere flocked to hear him, so that it was seldom any house could be found large enough to accommodate them." (2, p. 400).

Mr. Campbell's efforts, says Richardson, "to remodel religious society had been remarkable," with "the conversion of thousands of the most intelligent portion of society" (2, p. 439). He yielded a "prodigious influence" (2, p. 441), "illuminating every subject he touched," whereby he "enlarged the comprehension of his hearers" (2, p. 505).

Not only was he compared to Bacon, but he was "as some Napoleon" who "obtained at once the complete mastery of his subject" (2, p. 585). And "history could refer to the genius of Prince Talleyrand alone for conceptions so grand and a scheme [of education] so exhaustive," as that proposed by Campbell for his school at Bethany (2, p. 465). How disastrous that a man so gifted and "great" should leave to the world, as his most outstanding accomplishment, a cantankerous, bickering, argumentative, divisive "church," out of which there is no salvation!

All other "reformers" such as Luther, Calvin, and Wesley had fallen short, nor had any "fully restored the gospel to the world." Whereas Luther "struggled backward" and "ended with St. Augustine," Campbell "moved forward" and did not stop until "the last AMEN of the last revelation." "Like a balance-wheel, he regulated the entire movement of the Reformation, and, on repeated occasions, preserved it from disasters which were impending from the ambitions or the rashness of its friends" (2, pp. 668, 669).

## The Belittling of All Who Differed

Of every one who differed with his views, Alexander Campbell, as an infallible being, took the attitude of "I have somewhat against thee." One of the "principles" upon which he set to sea was an utter condemnation of the "clergy" as being taskmasters who held the people in bondage to creeds and heresy. Ministers who differed with Campbell were lambasted as being "goat-milkers," "scrap-doctors," "priests," "hirelings," and the like. He spared not in depicting even honest, sincere, spiritual men as being no more than servants of the god of this world. He wrote:

"No class or order of men that ever appeared on earth have obtained so much influence, or acquired so complete an ascendancy over the mind, as the clergy. The Christian clergy have exercised, for about fifteen hundred years, a sovereign dominion over the Bible, the consciences, and the religious sentiments of all nations professing christianity." (Chr. Baptist, Vol. I, page 49).

Of course, much that Campbell wrote about the clergy, which he called ministers in general, was and still is true. However, with Campbell there was hardly any limit and but scant exceptions. For instance, in another issue of his paper he stated:

"Upon the whole, I do not think we will err very much in making it a general rule, that every man who receives money for preaching the Gospel, or for sermons, by the day, (Continued on page seven)

## "The Saints Assigned"

(Continued from page 5)

world a better place in which to live. He is not concerned about the people of this world in their unsaved state. Rather, our Lord's concern when He was here in the days of His flesh was the group that God had given Him out of the world.

He says, "I pray for them: I pray not for the world." Haven't you heard people, even preachers, many times pray that God would save the entire world, and that everybody in the world would come to a saving knowledge of the Lord Jesus Christ. I'll grant you, beloved, that that would be wonderful, and I am ready to grant you that I would be happy if it were God's will that such should come to pass. But, beloved friends, the Lord Jesus Christ didn't even pray that prayer. He said, "I don't pray for the world." Beloved, while He prayed for the elect of God, there were millions that were passed by unprayed for in this seventeenth chapter of John. The Lord Jesus Christ never prayed for a single man that is in Hell. The Lord Jesus Christ passed by the entirety of this group that die outside of Him and spend their eternity in a Devil's lake of fire.

Now come back to my text in Isaiah 53:12 which gives to us the promise of an assignment—how that God the Father has divided, or assigned, or has given many unto the Lord Jesus Christ. When you read the book of Deuteronomy, you find this corroborated, for Moses says that the Lord's portion is his people. When you read the Psalms you find the same truth presented to us, for David refers to the Lord's people as a goodly heritage of the Lord Jesus Christ. When you come to John 17, you certainly find further corroboration of the same truth, that there is a group that has been given of God the Father unto Jesus Christ, and that group that has been given of God the Father unto the Lord Jesus Christ is the group for whom Christ died—the group for whom Christ came into this world and ministered when in the days of His flesh. When you put all these verses together and compare them with my text, you come face to face with this truth, that we have a promise of assignment, that God has assigned a certain number to the Lord Jesus Christ before the foundation of the world, and it is this group that Jesus Christ is concerned about.

If you are saved, doesn't that make a tremendous impression on

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## "GRACE FOR GRACE"

All fulness is in Jesus stored,  
As in a secret place;  
Open Thy treasure-house, dear Lord,  
And give us "grace for grace"!

In Him, sufficient good resides  
To fill the widest space;  
To those in whom His word abides  
He giveth "grace for grace."

With humble confidence, my soul,  
His promises embrace;  
In faith, thy burden on Him roll,  
He giveth "grace for grace."

New clouds each day o'erspread our skies,  
And trials come apace;  
But, ever as our needs arise,  
He giveth "grace for grace."

No change in circumstance, or time,  
Can e'er His love efface;  
But, with a constancy sublime,  
He giveth "grace for grace."

To Him, the ever-flowing spring,  
The streams of life we trace;  
And still, with love unflinching,  
He giveth "grace for grace."

E. A. Tydeman.

you, and doesn't that encourage your soul just to know that you are a part of the Lord's assignment—just to know that before the foundation of the world—just to know that before time began, God looked down the avenues of time and made an assignment of your soul to His Son Jesus Christ. Then God sent Jesus to work out, and to further His plans and to perform His will in the bringing in of the assignment that God has made to the Lord Jesus Christ Himself.

II  
WHEN WAS THIS ASSIGNMENT MADE?

My text says, "Therefore will I divide him a portion with the great." The Latin Vulgate says, "I will divide, or assign, or give many unto him." Now when were the many given unto the Lord Jesus Christ? When was this assignment made so far as God the Father is concerned, relative to the Lord Jesus?

I'll answer by saying it was previous to His sufferings, in the everlasting counsel hall, when the covenant of grace was founded and formed—it was then that God gave these to the Lord Jesus Christ. We get a hint of that in John 17 when it says:

"I have manifested thy name unto the men which thou gavest me out of the world."—John 17:6.

Jesus hadn't died yet. Although He had not died, already He stated that God the Father had given Him a group out of this world. So I say then that this assignment wasn't made subsequent to the death of the Son of God, but rather prior. This assignment was previous to His sufferings. Before Jesus Christ came to Calvary, God had already given Him a group out of this world—an elect remnant that should be saved.

That is the teaching of all the balance of the Book. For example, we read:

"According as he hath chosen us in him BEFORE THE FOUNDATION of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

When were we chosen, beloved? Before the foundation of the world. If I were to ask you how long you have been saved, you would go back to the day and the hour when you came to know Jesus Christ as a Saviour, and that probably is as far back as you would be able to go. But, beloved, while it is true that you only came to a knowledge of salvation then, it is actually true that in the mind of God, you were chosen in Christ before the foundation of the world.

Now I don't know how old

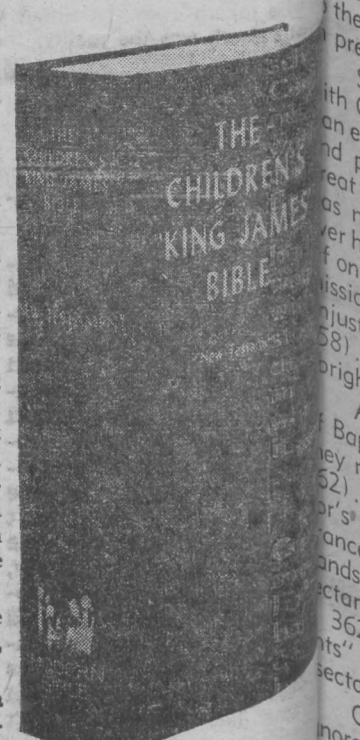
this world is. There are individuals who say that this world is a billion years old. Personal

(Continued on page 7, column 49)

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## Campbellism

(Continued from page six)

month, or year, is a hireling in the language of truth and soberness." (Quoted by Jeter in *Campbellism Examined*, page 31).

Since Mr. Campbell was gifted so as to accumulate a good deal of wealth by farming, livestock and other means, he had no need of "money for preaching," but many of his "reformers" who tried to imitate his example found the going very rough. Fortunately for this movement, however, its people generally have come to accept the teaching of the Word on the laborer being worthy of his hire" and, in one way or another, recompense their preachers so as to sustain them in their material needs.

Despite Mr. Campbell's forwardness in criticizing the clergy, the churches, creeds, etc., etc., in a sarcastic, vilifying manner, he did not approve of any retaliation or defense from those he blasted. If there were any response to his criticisms—which no one denied him the privilege of making—Campbell portrayed this retaliation as being "persecution" and his "enemies" were represented as being possessed of all manner of evil intentions. Let us observe some examples, as recorded by Richardson, of how the opposition, or the person differing with Mr. Campbell, is depicted.

When the Baptists became sufficiently aroused to deal with Mr. Campbell's views seriously, frankly exposing his errors in public view, they were considered by Campbell to be agitators of peace and their exposure of Campbellism was full of "misrepresentations fitted to awaken and intensify prejudice and opposition" (2, p. 321). The same or similar charges had been made against the Presbyterians earlier when Thomas Campbell refused to be a faithful Presbyterian unless the Presbyterians "reformed," accepting his notions. Since Campbell was not in one accord with the Presbyterians, there was nothing for this group to do but what it did—censure him. In Campbell's view, they were rejecting the Bible and Christian doctrine; in the Presbyterians' view, they were simply acting in accordance with a simple principle, censuring one of their number who was not really in accord with them.

Of the opposition given to Alexander Campbell's translation of the New Testament, it is said: "In hardly any case did the opposition assume a frank and manly character" (2, p. 49).

One Presbyterian minister carried on a discussion with Campbell and gave a "report" of it in print. This man, regarded as being "ungenerous" and possessed of a "spirit of captiousness and perversion," did not, states Mr. Richardson, report the matter properly but gave forth a work "abounding in gross personalities, full of misrepresentations and injurious insinuations, and bristling every page with the most vindictive hostility." It served only, says Richardson, "to show the power of bigotry," etc. (2, pp. 342, 343).

N. L. Rice, the Presbyterian who did a masterly job in his debate with Campbell, in defense of salvation prior to baptism, was judged as one who "manifested a prejudiced and hostile spirit" (2, p. 502). "While the one [Campbell] enlarged the comprehension of his hearers and illuminated every subject that he touched, the efforts of the other [Rice] served only to contract their understandings and to involve the subject in darkness and confusion" (2, page 505). Richardson takes some pains in endeavoring to present Mr. Campbell with the "victory" in this debate, since the crowd definitely reacted as if Rice won out. But Richardson assures us that though at the first it seemed that Rice had been the more convincing, "the effect of the printed discussion upon the public mind was quite different" (2, pp. 525, 526). He attributes the evident "victory" by Rice before the audience to the Presbyterian's manner, language, fluency of speech, "art in presenting false issues and evading true ones," etc.

Such a humble, godly man as **Andrew Broaddus**, who dealt with Campbell in a manner very becoming to sincerity, Christian ethics, and charity, was plastered as "somewhat fastidious" and possessed of "prejudices." Although Broaddus went to great pains to find out from Campbell his true position, he was not free from the charge of "misrepresentation" whenever he felt it his duty to comment on some of Campbell's views. One of Broaddus' reviews of Campbell (on Campbell's "Rejection of Sins" article), the "master-spirit," wrote: "A more unjust representation of my views was never penned" (2, p. 58). And so it was with all who "ventured" to oppose this bright star.

Although the Campbellites were seeking the "overthrow" of Baptists and others—(they would call it "reformation")—they responded to resistance as if it were "intolerance" (2, p. 52). In other words, they wanted to tear down their neighbor's house, and because the neighbor objected, it was intolerance! The "Reformers" claimed that they "suffered" at the hands of these "parties" because "the magnifying glass of sectarian bigotry" was that through which they were viewed (2, p. 362). "Jealousies and misconceptions" filled the "opponents" of Mr. Campbell and his disciples. They manifested sectarian hostility, "rancor," "animosity," etc. (2, p. 398).

One of the disciples stated: "I was astonished at the ignorance and perversity of learned men who were reputed pious and otherwise esteemed honorable." (2, p. 381). In other words, because men would not bow to Campbellism as being the infallible truth of the Bible, they were such characters as

Those in "the hostile ranks of sectarian opposition" (2, p. 438) who would not receive the views of Campbell were held to traditions of men, "glorying in orthodoxy of opinion" (2, p. 383). According to the Campbellites, they were "pure" from "opinions" and "theories." Mr. Campbell claimed: "Whatever the Scriptures say, I say." (2, p. 53). To come to the Bible alone meant to join in with Campbell and his group, for he asserted: "They must certainly come to us whenever they come to the Bible alone." (2, p. 436).

Those who "dared" to brand his doctrines, opinions, and theories as "Campbellism" were said to have "desires all sectarian" (*Chr. Baptist*, April 15, 1828) and "generally weak

## "The Saints Assigned"

(Continued from page six)

just do not believe that this world has been in existence that long. However, regardless of when the world came into existence, whether you accept the usual Bible theory that this world is about six thousand years of age, or whether you accept the evolutionists' theory that this world is millions and billions of years of age—regardless of when it came into existence, prior to that time, God the Father chose us, and gave us as a love gift to the Lord Jesus Christ. It was then that He divided, or assigned, or gave a certain number unto the Lord Jesus Christ.

As I have often said, as I drive along the highway and I look off in the mountains and as I see those rocks in the mountainside, I wonder how long they have been there. I don't know, beloved, but I know one thing, before God ever laid down one of those rocks, he had already chosen me in Christ Jesus.

Several months ago, when we were at Ansted, West Virginia, where I preached on a Sunday morning, after the noon meal when we started back home, we stopped at Hawk's Nest, and stood there on that rocky promontory overlooking New River down below us. Certainly nobody can stand there without feeling that he is in the presence of Almighty God, for the voice of God is never

in reason, argument and proof" (*Mill. Harbinger*, Vol. 1, p. 118).

Among those described as "the traducers of this Reformation and the revilers of this good man" was the well-known **J. R. Graves**, then editor of *The Tennessee Baptist*. The Campbellite movement never had a greater "thorn in the flesh" than the pen of Graves. The editorial opposition of Graves to the Campbellites is described as being with "great virulence." (2, p. 615).

There was also **J. B. Jeter** of Richmond, Virginia, who wrote a book on Campbellism which Richardson acknowledges to have been "the most respectable treatise on the subject yet produced on the part of the Baptist opposition" (2, p. 613). Campbell only gave this a "somewhat rambling review" as doing him "great injustice." He supposedly was to answer Jeter via a book, but (as Richardson often said of those who gave some excuse for not answering Campbell) "he alleged" "pressing engagements" and never replied. However, **M. E. Lard**, a disciple of Campbell, attempted a reply and, says Richardson, Jeter's work was "dissected with unusual logical skill." However, the Campbellites were disappointed with Lard's answer, as "some of its expositions of Scripture were considered more ingenious than correct, while the tartness and severity of its language [typical of Campbellite debaters] seemed to many ill-concordant with the spirit in which religious discussion should be conducted." (2, p. 624).

When Mr. Campbell had reached a high peak of fame as a disputer, he would not condescend to meet just anyone who challenged him, especially if he thought he might stand to lose. Many persons, therefore, who desired to discuss various doctrines with him were shunned. He took this attitude: "You may debate anything into consequence, or you may, by a dignified silence, waste it into oblivion." (2, p. 519).

Those who opposed Campbell were also depicted as having rather terrible consequences come upon them. "As to Mr. Greatrake, he continued his itinerant labors for a considerable time, and published a scurrilous pamphlet against Mr. Campbell; but afterward, falling into disgrace, became an apostate, and finally, in passing through a piece of woods on his way to a place of shelter, was suddenly crushed to death by a falling tree" (2, p. 100).

"Preachers who ventured to oppose the 'ancient gospel' lost their influence and were forsaken by many of their adherents, who united with the Christian churches" (2, p. 253). However, Baptists "somehow" managed to survive!

The "circular" which was sent forth in 1829 by the Beaver Creek Association was blasted by Campbell as "a tissue of falsehoods" and one of the men responsible for the circular was depicted by Campbell as of "immoral character."

## Summation

What is presented in this chapter reveals traits of Campbellism which will be immediately recognized by all who have had relationship to its advocates. That dogmatic spirit of infallibility and that belligerent attitude toward differing parties are especially characteristic of Campbellism practically wherever it is found. "Never did any leader more perfectly succeed in fusing his own spirit into his followers, than did Mr. Campbell," wrote J. B. Jeter, who lived during the rise of Campbellism (*Campbellism Examined*, page 84). That attitude of "We're right; you are wrong and bigoted" is just as typical of Campbellism today as when it first raised its hoary head back in western Pennsylvania in the early years of the nineteenth century.

The method of Campbellism has always been the same: First, charge hard and challenge others, decrying them as "afraid" if they won't react. Second, when others retaliate, cry "Persecution" and "Misrepresentation." Such was, is now, and probably shall ever be the "plan" followed by Campbellites.

(Next week: A continuation of this same subject).

## SIN AND SOCIALISM

The idea that sin is a leaky, poor roof, poor plumbing, patches on overalls and cornbread and molasses for breakfast is not new. But Christian dedication to that idea is Christian socialism. From the moment that it is governmentally maintained it ceases to be Christian socialism and becomes simply socialism. Superimpose tyranny on it and you have Com-

munist—or Nazism—or Fascism.

But the gospel of shingles for the roof, plumbing repairs and vitamins is a gospel of things—precisely the sort of things about which a dusty-footed Carpenter once said:

"For after all these things do the Gentiles seek."—From an editorial appearing in *The Dallas Morning News*.

still in that place. If you look straight down beneath you, you can see the most beautiful stream of water surrounded by rocks and rocky hillsides, and if you look off to the left up New River, there are multiplied thousands and millions of tons of rock that have scattered in New River Gorge. You can't stand there at Hawk's Nest and view all those rocks without feeling that you are in the presence of the God of creation. I have never stood there one single time without this thought coming to me: I don't know how long that river has been flowing, I don't know how long these rocks have been showing, I don't know how long those hills and mountains have been in existence, but I know one thing, before one drop of that river ever trickled in its bed, before those stones ever had the sunlight to glisten upon them, be-

fore those mountains and hills and rocks ever had one single bit of grass to grow out of them, before one tree was seen within that area, God had already chosen me in Christ Jesus. Beloved, when ever I stand there I am reminded of this fact, I am older than creation, for Ephesians 1:4 says, "According as He hath chosen us in him before the foundation of the world."

I ask again when was this assignment made, and I turn to find other Scriptures that tell us something as to how long ago it was that God made choice of us. Listen:

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because GOD HATH FROM THE BEGINNING CHOSEN YOU to salvation through sanctification of the Spirit and belief of the truth."—II Thes. 2:13.

Now when was it that God chose you to salvation? This text says, "God hath from the beginning." Beloved, it dwarfs our little minds to consider God thinking of us, and remembering us, and knowing about us from the beginning. We go back a few years and our little minds fade into nothingness. Well, beloved, you can go back years and centuries and millenniums—you can go back to the very beginning whenever the beginning was, and it was then that God chose us into salvation.

Listen again:

"For the children being NOT YET BORN, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth."—Rom. 9:11.

This refers to two specific children, the children of Isaac and Rebecca. It says that before they were born, before they had done any good or evil, before anything at all was done so far as they were concerned, even before they came into this world, God made a choice which was according to the purpose of God, "not of works, but of him that calleth." It was then God chose Jacob, but rejected Esau.

What it says concerning the one that God chose is just as true of you and me. That assignment—that giving of many—that dividing that God the Father did before the foundation of the world whereby He divided and gave one to Christ, yet another He passed by—that assignment whereby God gave a great group to Christ and passed a great group by, that happened before we were born, before we had done good and evil.

When was this assignment made? I say prior to His sufferings. This was prior to the everlasting counsel, prior to the covenant of grace, prior to the time when the triune God in an eternal council met together and formulated our salvation. I tell you, beloved, it thrills my heart to know that God was thinking about us back there.

## III

## HOW MANY WERE ASSIGNED?

I think you will admit that not all were assigned. If all had been assigned, all would have been saved. If God be God, He is powerful enough to see that all who are assigned will come to salvation.

I think we can safely say in the very outset that many will embrace Christ, both Jew and Gentile. Many are to profess His Gospel. Many will be converted to Him, Many will submit to His ordinances. I think we have a (Continued on page 8, column 1,



## Is Salvation by Christ or by Baptism?

(Continued from page five)

ever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Then in I John 5:1: "Whosoever believeth that Jesus is the Christ is born of God."

Calling Jesus "Lord" in the scriptural sense also comprehended the fact that Paul loved Him, so I John 4:7, 8, would apply: "For love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

In view of all of these statements which would certainly apply to Paul before his baptism, it is definitely against the teaching of the Bible to understand baptism to be any more than the simple ceremony in which one publicly and formally manifests his faith in Christ, thereby figuring the washing away of sin in the death of Christ.

2. He prayed: "Behold, he prayeth." (Acts 9:11).

"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 8:31). If Paul were still a lost sinner, would God have heard his prayers? Paul knew Christ, believed in Him, had submitted to Him, and was praying to Him. He was not a lost sinner!

3. He was chosen: "But the Lord said unto him [Ananias], Go thy way: for he [Paul] is a chosen vessel unto me, to bear my name before Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." Ananias related this to Paul when he came into Damascus (Acts 22:14, 15). This service to God was what Christ referred to when He told Paul to go into the city and it would be told him what he "must" do. Paul "must" do this work because, as 22:10 says, "It shall be told thee of all things which are appointed for thee to do." God appointed Paul to do this work and therefore he "must" do it, as it could not have been otherwise. There was a "must" in Christ's life in that "he must suffer" (Mark 9:12); the "must" in Paul's life was bearing witness to men of these sufferings.

If Christ's death is the literal washing away of Paul's sins, then Acts 22:16 could only have a figurative, declarative sense. Baptism is here the formality, not the reality.

Since this truth applies to every instance of baptism, we are not going to elaborate on the following verses as we have on the foregoing two, but will briefly state a few facts about them.

Romans 6:3: "Know ye not, that so many of you as were baptized into [eis] Jesus Christ were baptized into [eis] his death?"

As noted, "eis" is the word translated "into." In what sense is one baptized "into" Jesus Christ? Certainly, not literally. Faith unites to Christ as the channel or medium of communication:

"By grace are ye saved, through faith" (Eph. 2:8).

"We have access by faith into this grace" (Romans 5:2).

So one is not literally baptized into Christ's death, but is figuratively.

Galatians 3:27: "For as many of you as have

been baptized into Christ have put on Christ."

The previous verse says, "For ye are all the children of God by [literally: through] faith in Christ Jesus." Christ is the actual salvation; baptism is the figure of it.

We have noticed the matter of "baptized into Christ," so we will just say further that the expression "put on" has reference to the outward "putting on" of Christ in the ceremony of baptism, not the internal union of the soul to Christ through faith. As certain groups are identified by the clothes they put on and wear, so believers in Christ identify themselves by "putting on" Christ in the ceremony of baptism.

I Peter 3:21 "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

In verse 22 of I Peter, reference is made to the ark of Noah, "wherein few, that is, eight souls were saved by (or in) water."

Baptism in verse 21 is called the "like figure whereunto baptism doth also now save us." Thus, as we have said all along, baptism is a figure, not the reality. It "figures" salvation, the same as Noah's ark "figured" salvation. Noah (not his family) built the ark, thus typifying the work of Christ in providing salvation for His own people. Noah and his family were in the ark before the flood came and so were saved "in water" once the water flooded the earth. Their salvation from death therefore was not by the water, but by the ark. The water simply lifted up the ark, thereby manifesting that Noah and his family were safe.

Believers have believed into [eis] Christ before baptism, hence are safe in this Ark of Salvation. The baptism in water simply manifests that the believer in Christ is safe. As the flood lifted up the Ark, so baptism "lifts up" the work of the Lord Jesus Christ, in whom we have salvation.

Baptism won't wash away the "filth of the flesh," that is, the sin of one's life, the verse says. But the submission of one in baptism is "the answer [response] of a good conscience toward God." The conscience is "good" before baptism and thus responds to the Lord's command in loving obedience. With the heart purified by faith in Christ (Acts 15:9), it then responds by obeying Christ. Faith manifests itself by "working by love" (Gal. 5:6), thus justifying or declaring the true condition of its possessor (James 2).

And this baptism, which is a figure, saves us "by the resurrection of Jesus Christ." In other words, the figure of baptism sets forth the truth that it is the resurrection of Christ from the dead that literally saves, this being the assurance that His death was accepted for our sins.

Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

All that needs to be said on this verse is this: What is stated is clearly true, for it contains reference to the means whereby the believer is united to God: faith in Christ Jesus. He that believeth and is baptized certainly shall be saved for all the promises of salvation to the believer are incorporated

here!

As for the addition of baptism, this "figure" (I Pet. 3:21) does not eliminate what is elsewhere so often stated as to "He that believeth on him [Christ] is not condemned." 3:18. See also John 1:12, 3:16, 3:36, 5:24, 6:47, Acts 10:43, 13:39, 16:31. If you will search the Bible, find out what a believer possesses at the point of faith, or he is described, you will find that, so far as actual salvation is concerned, he has all the literal blessings before baptism that he has after baptism.

Yes, he that believeth and is baptized shall be saved; could such a one miss being saved, in view of all the promises made to the believer! He that believeth, is baptized, serves the Lord's Supper, gives to the church, prays, studies the Bible, performs other good work shall be saved; how such a one fail in view of all of God's certain promises to the believer! But not one of these things adds to what one in Jesus Christ [redemption, justification, freedom from condemnation, actual remission of sins, the new birth, eternal life, etc.] at the point of faith in Christ.

## Which Are You Trusting?

This message is written with the prayer that it be read by someone who has thought of baptism as the way of remission of sins, you will study it carefully with an open mind and heart, seeking guidance from Almighty God. The Bible reveals that if we are not trusting in Christ for salvation we cannot be saved. Have you perhaps turned yourself to look to the shadow, baptism, rather than to the substance, Jesus Christ? Remember, it is "knowing Christ" that is eternal life (John 17:3). It is good to know Him and good to obey that will, but it is knowing Him as Redeemer that is first and foremost.

## Scriptures to Study on Salvation

Ephesians 2:8-10; Titus 3:5; II Timothy 1:9, 10; Thess. 2:13, 14; Romans 3:24-26, 4:5-8, 5:1-11; 1:30, 2:2; II Cor. 4:5, 6; Gal. 1:4, 2:16, 3:6-9, Eph. 1:3-14; I John 5:1, 4, 5, 10-13.

The book of John was written for the purpose of showing that salvation is by Jesus Christ and is for all those that trust Him for it (John 20:31); read this book carefully, noting the great emphasis upon faith and the salvation blessings that are promised to those that trust Christ.

If there is any question on which you would like please feel free to contact the writer at any time. I'll be glad to come to your home [if possible], write you a letter, or make a tape recording (if you have a recorder), if I can be of any help to you in understanding the truth on the glorious wonderful redemption we have in Christ, which is testified unto in baptism.—Bob L. Ross.

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## "The Saints Assigned"

(Continued from page 7)

little hint that it is a tremendous number that has been assigned to Him in view of what the Apostle John says:

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:13, 14.

"After this I beheld, and, lo, a

GREAT MULTITUDE, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."—Rev. 7:9.

Beloved, look at this crowd. I don't know how many are going to be there. I have no way of estimating. We can count so high—units, tens, hundreds, thousands, millions, billions, trillions, and so on. Those of you who remember the numbers in arithmetic can go on up to octillions and beyond, but, beloved, we can't count that far in our own mind. That is beyond us. However, there is one thing certain.

There is a great number that God has given to Christ that are going to be saved even during the tribulation period, and that group is so great that no man can number it. No man can count the number that is going to be saved even during the tribulation period.

Bring on your adding machines, bring on your posting machines, bring on all the calculating machines, bring on your secretaries and your clerks and your bookkeepers, bring on your stenographers, bring on all the accountants and the mathematicians in all the world. Bring all the brain trusts in America and say to them, "It is your job to count the number that will be saved during the tribulation period." Beloved, all of them together will throw up their hands at the impossible task, because the text says that no man can count those that come out of all nations, and kindreds, and people, and tongues, who have been washed and made white in the blood of the Lamb.

Now the scriptures in Revelation only refer to the great multitude that shall be saved during the tribulation. In addition beginning with Adam, all the saints of the Old Testament will be in that crowd; all those saved in New Testament times will be thus numbered; and likewise all that are saved during the church age will be in this group. In fact, all that are saved from the first man to the last one that shall be saved are in this group that has been assigned to Jesus. What a grand thing this will be!

As I say, it is going to be a great number. I don't know how many, but I know one thing. It is a certain number. Every one of them are known of God before the foundation of the world, and every one of them will be there. Listen:

"And as many as were ordained to eternal life believed."—Acts 13:48.

That was true when the Apostle Paul and Barnabas were preaching on their first missionary journey. When they went to this

particular town, we read: "As many as were ordained to eternal life believed." What was true in that town is true in this town, and what was true in that century is true in this century, and what was true in that country is true in this country. Beloved, as many as were ordained of God to salvation in all ages are going to believe. There is not going to be one of God's ordained elect that will go to Hell. Listen:

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

Beloved, there won't be a single one that will fail to get there, and there won't be one more than the number that God has given to Christ that shall be saved. The fact remains that all that the Father giveth shall come to Him.

## CONCLUSION

I come back to my text which gives to us this great promise of assignment, whereby God has divided or assigned or apportioned or given many to the Lord Jesus Christ and I remind you that that assignment was made before the foundation of the world. I'll remind you that while I don't know how many were assigned, I know this—it was a great number, and I know that ever one of them are going to be saved. May I say this to you in closing, all who have been assigned to the Lord Jesus Christ are to be subject to Him, and every one who has been assigned to Him should look to the Lord Jesus Christ as Master and Lord, and everyone that has been assigned should submit to the ordinances of the Lord Jesus Christ.

Beloved, if my God looked down the avenues of time before the foundation of this world and assigned me to His Son that His Son should die for my salvation, now that I have a knowledge of that salvation, shouldn't I desire to make Him my Master and My Lord? Shouldn't I desire to submit to His ordinances and His rules, and His decrees in my behalf. Shouldn't I have a desire to bow in His presence and say like Isaiah of old, "Here am I,

Lord, send me."

Oh, might it please God to us to realize that we are saved by a sovereign God, a God who knows all about us, a God who chose us, a God who has assigned us. Might we go out rejoicing in the prospect that we in our way can serve a God that has sovereignly looked after us through all the ages gone by? May God bless you!

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