

# 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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 30, NO. 5

RUSSELL, KENTUCKY, MARCH 4, 1961

WHOLE NUMBER 1777

## CAMPBELLISM

A Series of Articles by  
Bob L. Ross

IX

### "Curious And Interesting Campbellism"

(Continued)

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

There are a great number of "curious and interesting" features about Campbellism. The idolization of Alexander Campbell and the belittling of the opposition, as we have before noticed, are curious and interesting. But with regard to Campbell, it is both curious and interesting that while the early "reformers" had a very great esteem for him, the Campbellites of our time often deem it wise to either make no mention of him or renounce him. A local "Church of Christ," for instance, claims no historical relationship to Campbell; but the minister who made this statement confesses that he "doesn't know anything about the Campbells." He possesses, however, the book by Mr. Richardson from which we are quoting liberally! This is curious and interesting, indeed.

Let's notice some more curious and interesting features of these modern Campbellites. It is curious and interesting how they like to debate. If others won't meet them, they will debate amongst themselves over schools, orphans' homes, the Herald of Truth broadcast, the number of cups to use in the Lord's Supper, and similar matters. It is curious and interesting how Campbellites go about this business of debating. They will start out in some area by blasting those with whom they differ; they will then make a general challenge and "dare" anyone to meet them before any audience. When some one accepts this challenge, Campbellite strategy changes; they now demand that the opposition furnish half the audience and perhaps even furnish a building for half of the debate. Some will even demand a return debate in the opposition's church (Continued on page two)

## The Water God Of Water Salvationists

"For their rock is not as our Rock, even our enemies themselves being judges."

—Deuteronomy 32:31.

I was recently talking to a preacher who preaches what I prefer to call the "water gospel," which is the doctrine of baptismal regeneration. This preacher asked me if I took converts and baptized them in the same hour of the night (Acts 16:33). I replied that if I were doing the same work Paul was doing, in the same place, was in the same circumstances, then I would certainly baptize shortly after the person had believed in Christ for salvation; but if I waited one or two minutes after "the same hour" of the man's salvation, it wouldn't matter any, no more than it mattered with the jailer in Philippi (Acts 16) who

took time to wash the backs of Paul and Silas, who had been beaten, before he was baptized.

He asked: "But don't you put off baptism for a good while?"

I replied: "In some cases baptism is delayed; but we usually want to get the act performed as soon as we can orderly do so."

He retorted: "But what if that person were to die before baptism; don't you know that he would die and go to hell?"

I answered: "In other words, without the water he would perish. That just goes to show that you and I serve different Gods. I serve a God of sovereignty and of salvation through the work of Christ; your god is a god of water, without which you could not (Continued on page 15)

## WHAT ABOUT THIS "NO-SMOKING" GOSPEL

By PASTOR BOB NELSON  
Owosso, Michigan

family. Even as a minister of the gospel I am not afraid to speak of smoking in a disparaging way. BUT by all means I do not believe smoking is a chief problem in our church ranks today. I think it is a minor matter.

But why does smoking get so much attention? Why do so many more important matters take a back seat to this habit? I am personally acquainted with a "holiness" preacher who continually denounces smoking yet this man continually drives like Jehu, therefore breaks our state speeding laws all the time. Frankly, he disregards God's law which says we should obey the governmental laws completely (I Pet. 2:13) while he makes an issue out of a matter that is in the column of Christian liberty. This is not limited to "holiness" preachers but a goodly number of "fundamentalists" fit in this category. But why stress the outward?

Personally I think this is a device of Satan in the matter of self-reformation. If we emphasize men with their outward reformation, then we will not have to stress the inward spiritual condition. Exalt man and then we won't have to exalt the majestic (Continued on page 2, column 3)

## Church Raided

AKRON POLICE RAID A ROMAN CATHOLIC CHURCH

"A real Las Vegas Operation" (From the Nov. 22, 1960, issue of the Akron [Ohio] Beacon Journal.)

Akron's police vice squad gave St. Sebastian Church the "bird" Monday night closing down its turkey raffle which featured gambling activity. No arrests were made.

Acting on complaints of neighbors, Lt. George Mullen and three detectives walked into the church recreation building about 9 p. m. and found 600 to 700 persons on hand.

"YOU NAME IT," said Mullen, "and they had it."

He referred to such gambling paraphernalia as wheels, cards and dice.

Mullen said he extracted a promise from the sponsor of the event — held annually to raise money for the church Youth Athletic Fund — to shut down all gambling activity except the turkey raffle.

Then police left.

MULLEN said another complaint came in at 10:30 p. m. and when he returned the operation was still in full swing.

"We closed up the whole deal (Continued on page 4, column 3)

## AN ENCOURAGING LETTER FROM A PREACHER BROTHER IN LOUISIANA

Dear Bro. Gilpin,

The paper you publish is the best printed today. To me it is next to the Bible, for it's full of Bible truths. Yes, The Baptist Examiner is very precious to me for I owe most of my Christian growth to it. When I was first saved, I wanted to know the Bible—it seemed I knew nothing. After hearing the Word reached by some men who love God, I began to grow; and then a young preacher sent me The Baptist Examiner and I have been taking it ever since.

Now I love to stand for the doctrine that the paper stands for and can find very few churches that I can fellowship with. It seems that a lot of so-called Baptists are in darkness and filled with unbelievers. The Baptist Examiner means more to me now than ever before, especially since I left the last church where I was a member, but not wanted there, for the stand I took on "God didn't love everybody."

I have found out that The Baptist Examiner will teach a young preacher more doctrine than most so-called preacher schools where they say you have to go to become a preacher. At most of these schools you can believe

anything you wish as long as you pay your tuition fees and answer their questions with their answers. The Examiner will teach more truth in one issue than most of these schools and it comes once a week for such a low price of two dollars a year. It's worth a hundred times more than that to me. If there's anything I look forward to as concerning mail; it's receiving my new copy of The Baptist Examiner.

I try to send out subscriptions to people whom I think might read it. This paper is a real mission work; every true Baptist should have it in his home. If every subscriber would send the paper to one person at least once a year, just think of the people who could enjoy this wonderful paper.

Not only is it good for preachers but for everyone who loves truth. I would like to thank Bro. Gilpin, Bro. Ross, Calvary Baptist Church and all those who have a part in putting out this wonderful paper. It really takes someone who loves God's truth and God's people to start publishing such a paper to teach His people His word, the world over in these dark days. Praise the Lord for such wonderful Christian's that God has led us to know and become part of. We are many miles apart, yet you have done so much for us.

Your in Christ,  
George Pickett

## The Baptist Examiner Pulpit

### "UNQUESTIONED OBEDIENCE"

SERMON BY PASTOR JOHN R. GILPIN

"And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." — Luke 5:5.

"His mother saith unto the servants, Whatsoever he saith unto you, do it." — John 2:5.

I am rather of the opinion that most of us give unto God a questioned obedience. That is the type of obedience that we find on the part of Simon Peter when the Lord told him to let down his net into the sea. Simon Peter and the balance of his fishing partners had been toiling all night, and like many of us who go fishing, they had taken nothing, and all

the evening had been in vain from that standpoint. Of course, Simon Peter was tired. They had drawn their nets out on the land and were washing and cleaning them. I rather imagine that from the human point of view, in view of their tired, physical condition and especially since they were cleaning and washing their nets that they would have been excused to a certain extent for having been just a little reluctant, and a little hesitant, about the matter of putting their nets back into the water, and making another attempt at fishing. Therefore we find that Simon Peter in a somewhat reluctant manner, said in substance, now Lord, we

have toiled all night and haven't taken anything, and in view of this we just don't think much of this idea of putting our nets back into the water again. Nevertheless, at thy word, I'll let down the net.

Now, beloved, you can't say that that in itself is unquestioned obedience. It is obedience all right, but there was just a little question in the mind of Simon Peter when he said, "Nevertheless at thy word I will let down the net."

When we come to John 2:5, the mother of Jesus was present for this marriage in Cana of Galilee. She said, "Whatsoever he saith (Continued on page 2, column 3)

## Appreciated Letter

Dear Brother Ross:  
I listened to your Sunday program, when you preached on Noah and the Ark, and enjoyed it very much.  
I don't think I ever enjoyed a program so much. Please send me the free tract. Would like very much to have it.  
I shall continue to listen each Sunday.  
A faithful listener,  
Mrs. Buell Lyon

## ATTENTION

PASTORS IN  
MICHIGAN AND  
NORTH CAROLINA

I'll be in these two states sometime this spring and if there are pastors and churches that would be interested in my visiting with them for one or more special services, please contact me at once, it might be possible to work other churches into the itinerary.  
—Bob L. Ross.



# The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

## SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
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Club rates for churches; 15 or more subscriptions, each	1.00
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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

## Campbellism

(Continued from page one)

building. And if possible, Campbellites will try to maneuver so as to make it appear that they have been challenged, rather than being the challengers. Then they will be very particular about the proposition being exactly as they want it, and they will hold out for the last speech.

The writer was once in a meeting in Florida and had the privilege of preaching for two Sundays over a church's weekly radio broadcast. As usual, there was a water gospel preacher on the air, too. He had been attacking and challenging Baptists, so I spoke on a subject which would offset some of the things he had been saying. Immediately he wanted to debate and asked me if I would debate with him. I told him that I would, but wanted him to understand that it was he who had challenged me and I was under no obligation to furnish an audience or give him a return debate. "Oh no," he said, "you challenged us." I asked him when I had challenged him and he said that my message was a challenge to the "truth" which he was teaching! I told him that my message was certainly a challenge to his heresies, but I had never suggested a public debate and that if he really wanted a debate he would have to acknowledge that he was the challenger. Upon seeing that I knew something about Campbellite tactics, he said "all right" and ceased harping about the matter. The debate never developed, as I had suspected would be the case when the Campbellite saw that he could not push me around and get me into the corner.

It is also curious and interesting how the "Church of Christ" branch of the Campbellites will condemn **instrumental music**, yet invariably use the tuning fork. They excuse themselves for this by saying that the tuning fork is only an "aid," hence they fail to give "book, chapter and verse" for it.

Campbellite **terminology** is likewise curious and interesting. They do not have "revival meetings," but "Gospel meetings." They do not have "Sunday School," but "Bible School." They do not conduct "prayer meeting," but "Bible study." Some do not preach "sermons," but give "Gospel lessons." Evidently, they think such terminology makes them look more scriptural to the public, yet there is no more Scripture for their terminology than the other fellow's.

The Campbellite "plea" for "**Christian union**" is curious and interesting. They say, "Let us all unite on the Bible alone." Then they spin off their vagaries as the "basis" for union, as if their notions were the very Word of God. To reject their interpretations is to reject the "Bible plan" for union. Their proposal is like the "union" proposed by the wolf to the sheep. The wolf wants "union"—he wants the sheep on the inside! No one opposes union, but there are differences on Bible doctrines which forbid such. Baptists would certainly never "unite" upon the "basis" of Campbellism and its vain teachings.

It is curious and interesting how Campbellite preachers are so **stereotyped** in their language, speech and methods. I have never yet heard a Campbellite that did not pronounce his words like other Campbellite preachers. I have heard many of them in person and over the air and I have never had to listen for more than a minute before I recognized that familiar twang that Campbellites have in their manner of speech. The way they pronounce the word baptize ("bub-tize") is strictly peculiar to Campbellites. The coldness and dryness of their speech are other marks of their preachers.

That Campbellite **grin** is also curious and interesting. When you talk about conviction and the work of the Spirit, Campbellites put on that "you're crazy" grin, in mockery of the truth. It is a grin of sarcasm and contempt, put on by those who know nothing of the work of the Spirit.

Well, these are curious and interesting features of Campbellism as we still have it in the world today; but let us once again turn back into history and observe some more curious and interesting traits of this movement.

## A Mixed Multitude

"We have no standard opinions among us," stated Alexander Campbell in his debate with N. L. Rice (page 505). Truer words, in some respects, were never spoken, for even Campbell himself wavered from one side to the other during his industrious career. One time you'll find him here, then later you'll find him there. At one time he is against Bible societies, missionary societies, etc., and at another time he is for their "legitimate use." At one time he opposes open communion, at another time seems to be for it. At one time he renounces "experimental religion," at another time he believes in it. In one place he says that baptism is indispensable to salvation; in another place he acknowledges Pseudo-baptists as being

(Continued on page three)

## "No Smoking" Gospel

(Continued from page 1)

Son of God, Jesus Christ. Show what good deeds man is doing and then we won't have to speak of the abounding grace of our Sovereign Lord.

Now again I can imagine that you are quite disturbed about this article because you might be inclined to think I have some sympathetic feelings for the tobacco industry. Not so, I detest them. I have some good reasons for Christians not smoking. I think it is dirty, stinky, wasteful, and if medical reports are correct (particularly on cancer), it is very unhealthy for our bodies which are the temples of God (I Cor. 6:19).

But likewise I think you are aware that coffee is not a food, but a stimulant. I suppose if it is all right to drink it would be all right to chew or roll into cigarettes. How many preachers and laymen are there who are literally gluttons when they go to the table to eat. They practice no temperance whatsoever, in fact they ignore the Scriptural injunction to be temperant, which also is a fruit of the Spirit according to Gal. 5:23. When I mention these things to these gluttons they just smile and make a joke of it and will not be honest in facing up to the question.

In closing I feel when there has been an undue emphasis on the cigarette problem there has been a failure to face up to some Scriptures. For example what did Jesus mean when He said, "There is nothing from without a man, that entering into him can defile him: but the things that come out of him, those are they that defile the man." (Mark 7:15). Lots of preachers denounce smoking but say little about covetousness, pride, lust, malice, and other sins of the spirit!

Again, what message does Romans chapter 14 set forth if it cannot be applied to the case of the smoking Christian. The bulk of the unsaved who have come in contact with the fleshly Christianity of our day know that smoking is taboo but extremely few know anything about the Ten Commandments as God's moral law to man. We need to cultivate a new sense of values in our churches today. Men ought to acknowledge human depravity and the greatness of God's grace. Let's get our eyes off of things and upon Christ.



## "Obedience"

(Continued from page 1)

unto you, do it." In other words, they were to let their obedience by unlike the obedience of Simon Peter. They were to let their obedience be an unquestioned obedience.

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Baptist Examiner

## JESUS LOVES ME SO

My heart is all aglow,  
For Jesus loves me so;  
He saved my sin-sick soul,  
And made me fully whole.

I was in deep distress,  
Till Jesus came to bless;  
But now I am set free,  
Have prefect joy and liberty.

His blood was shed for me,  
As He hung upon the tree;  
And now He dwells within,  
To cleanse from every sin.

Oh, glory to His name,  
He's every day the same;  
Then take Him as your friend,  
He'll keep you to the end.

And when your life is past,  
He'll take you home at last;  
Up there to be with Him,  
In heaven where there is no sin.

by Marshall Efav

If I understand what God would have on the part of each of us who are saved, it is an unquestioned obedience to every portion of the Word of God. I do not believe that there is any verse in all the Bible that you and I should hesitate, or be reluctant to accept, nor should there be any question on our part as to our accepting it and being obedient thereunto. I rather have in mind that what the mother of Jesus said to these servants at this wedding would be good advice, namely: "Whatsoever he saith unto you, do it." There isn't to be any hesitance. There isn't to be any reluctance. There isn't to be any waiting on our part. Rather, beloved, we are to obey Him. We are to give to Him an unquestioned obedience in whatsoever He commands us.

## THIS IS A TEST OF ONE'S FAITH.

"But be ye **DOERS OF THE WORD**, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and CONTINUETH THEREIN, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." — James 1:22-25.

If you will notice these four verses very carefully, you will see that this is one test so far as our religious experience is concerned. What is the test? The test of obedience. James said to be a doer of the word, and not a hearer only.

Now the expression, "doers of the word" in the Greek language is a compound word. Actually it says, "Be ye word-doers." It isn't enough for you to be a member of a church and to be a doer in that church. God says we are to be word-doers. It isn't enough for us to have our names upon some church record book, and for us to be busy so far as some activity in the church is concerned. It isn't a question as to how active we may be. The question is, is our activity according to the Word of God.

Now the command that is given to us here by way of this test of obedience, is that we are to be word-doers, or doers of the Word of God. He says that there are some individuals who instead of being word doers, are word hearers only. I am satisfied that there are lots of folk, who go to church on Sunday, who are word hearers, but are not word doers.

I look back across my ministry and I remember some people whom I have known rather intimately from the very beginning

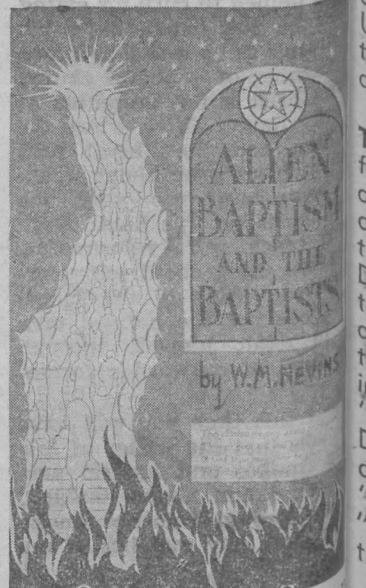
of my ministerial experience some individuals that I see even once in a while, and seeming they have not progressed one step in the last thirty years. Apparently they are no farther along in the service of God than they were thirty years ago. What is wrong? They have been hearers only. They have not been doers of the Word.

James says that the individual who is like that can be compared to the man who looks in a mirror to see himself, and then turns away and forgets what manner of man he was. I rather imagine if you and I didn't have a mirror — if we didn't look in a mirror occasionally — sooner or later that image as to what we look like would even fade from our own mind. We would forget how we looked. Well, beloved, the Word of God is a mirror. We are to look in it. We are not to forget what it says. We are to keep looking in it and keep reminding ourselves as to what it says, and we are to do exactly what the Word of God says.

I can imagine one fellow who might look in the mirror and later forget what he looks like. I can imagine another man who looks in that mirror. Or I can imagine another man who looks in that mirror and forgets what he looks like. (Continued on page 3, column 1)

## ALIEN BAPTISM and the BAPTISTS

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## BRO. JIM BLAIR ENTHUSED ABOUT NEW BROADCAST IN WASHINGTON

Everson, Washington  
Route 1, Box 259

Dear Bro. Bob:

We received the tapes yesterday afternoon. I immediately took them to the radio station at Blaine, Washington. We were really pleased to get them. We

**ATTENTION**  
Readers in the  
**Vancouver, B. C.,**  
area  
**BOB L. ROSS**  
is on radio over  
**KARI,**  
**550 on the dial**  
**Every Saturday**  
**Morning**  
**8:00-8:15**

put one of them on the recorder at the station and played the first part and then ran them to the center to see if you had put more than one message on the one tape. I think that the mes-

sages will be very good. You certainly don't hear much on the blood of Christ these days and what you do hear is perverted.

This is a new broadcasting station and has a coverage of 1 1/4 million people. To me this is terrific. You see we are on the outskirts of the City of Vancouver, B. C. It is altogether possible that the Lord might have some of His elect listen to this broadcast. At any rate we are commanded to preach to everyone.

We are thrilled with the program, Bro. Bob. Please pray that the Lord might use this program for His Honor and Glory.

This station is KARI, 550 on the dial, time 8 to 8:15, Saturday mornings. We instructed the manager to advertise this program as being sponsored by us upon authority of Calvary Baptist Church to do missionary work in this area and we are also offering a free 1 year subscription to The Baptist Examiner to anyone writing to us.

Again we want to thank you for doing this for us. I know we are working together for the same cause, but we feel that this is really helping us to get started. May the Lord bless you all there.

Sincerely in Christ,  
Jim Blair

## There Is A Hell

Some people who doubt the fact of hell themselves have said: "Well, if there is not a hell, there certainly ought to be one for men like Hitler and his gang!"

Yes, men in general feel there are some people bad enough, even in human eyes, to go to hell. Others say it just does not seem reasonable for God to send His creatures into a burning hell.

We know, however, that governments do consign criminals to life imprisonment and death, depriving them of ever enjoying life. Churches, too, have often deprived sinful communicants from enjoying church fellowship and even parents have disowned their children who would not obey them. Then why should not God punish those who break His laws and sin against heaven (Luke 12:47, 38)?

We can rest assured God is just. "He that is worthy of many stripes, will get many and he that is worthy of few stripes, will get few." (Luke 12:47, 48).

For those who are not acquainted with the Bible and its teaching about hell, please notice the following quotations:

**In the Old Testament David Said:**

"The wicked shall be turned into Hell with all the nations that forget God" (Psalms 9:17).

**In the Old Testament Job also wrote:**

"Because there is wrath beware, lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job 36:18).

**In the New Testament Christ Said:**

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matthew 10:28).

"Wherefore if thy hand and thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than have two hands or two feet to be cast into everlasting fire" (Matthew 18:8).

"And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not and the fire is not quenched" (Mark 9:47, 48).

### The Apostle Jude Wrote:

"And the angels that kept not their first estate but left their own habitation He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even so Sodom and Gomorrah—are set for an example suffering the vengeance of eternal fire" (Jude 6, 7).

### The Apostle John Wrote:

"Whosoever was not found written in the book of life was cast into the Lake of Fire" (Revelation 20:15). This is the second death.

The Greek word "gehennah" used by Christ refers to hell fire or everlasting fire, which is the same as the lake of fire. People are not cast into the lake of fire until after the heavens and earth are passed away (Revelation 20:11-15).

Another Greek word translated "hell" is "hades" and refers to the "unseen world." When a person dies his body is still "seen," until it is buried, but his "unseen life," which consists of spirit and soul (I Thess. 5:23), departs immediately. In Luke 16, Christ said, "the rich man died, and was buried (i. e. in the grave); and in hell (hades) he lifted up his eyes, being in torments" (Luke 16:22-23). It would not make sense to say the rich man lifted up his eyes in the grave, where "the dead know not anything" (Eccl. 9:5).

As for the Christians, we know that at death, they depart "to be with Christ; which is far better" (Phil. 1:23). They are "absent from the body, and . . . present with the Lord" (II Cor. 5:8). Christ is now in heaven (Acts 1:11), so the believer goes to be with Him in heaven. The unbelievers who die without Christ are like the rich man "in torments" (Luke 16:24). At the great white throne judgment they will be cast into the "lake of fire" which Christ said would come at the end of the world, where there is "wailing and gnashing of teeth" (Matt. 13:42).

Reader, the Bible gives warn-

**We  
Covet  
Your  
Prayers!**

ing: "Because there is wrath beware, lest He take thee away with His stroke then a great ransom cannot deliver thee" (Job 36:18).

It also informs us that, no one who believes needs to perish forever (John 3:17). "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Note the words "Should not perish."

Dear reader, without Christ, you are perishing. Be warned! Wake up before it is eternally too late! Trust God now! This moment! "For there is one God and one mediator between God and men, the man Christ Jesus: who gave Himself a ransom for all" (I Timothy 2:5, 6). Do not fail to trust this ransom from hell. He suffered for sins, when He died on the cross—"The just for the unjust, that He might bring us to God" (I Peter 3:18).

"Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

—Tract



## Church Raided

(Continued from page one)

then," he said.

Mullen said when officers returned to a cruiser they found someone had throw a beer bottle through a window.

TOP BRASS at the Police Station and church officials were reluctant to talk about the incident today.

Chief Harry Whiddon had warned against church raffles, saying his department wouldn't permit them.

"We're not going to make routine checks on churches," he said today. "It's not our desire to crack down on them; but if we get complaints we have to investigate them."

"I feel," admitted Whiddon, "that it's undignified for us to have to do this."

"The churches put us in a bad spot," added Det. Capt. Carroll Cutright.



## "Obedience"

(Continued from page 3)

to study so that when we are asked a question we won't be ashamed of our ignorance, but we will be able to rightly divide the Word of Truth. I'll ask you, are you rendering unquestioned obedience in the matter of the study of the Word of God? Is your obedience to these exhortations unquestioned? Do you take the Word of God and study it, meditate upon it, and seek to devour it unto your own soul? Brother, sister, unless we live with the thought of day by day devouring a portion of God's Word, we are not rendering unquestioned obedience in the matter of reading God's Book.

I ask a second question. *Have you had scriptural baptism?* When I say scriptural baptism, I don't use the term that most people use. Every once in a while I meet up with someone who says, "I believe in believer's baptism." Well, beloved, I do too, but I go further than that. I don't use the term "believer's baptism." I ask the individual if he has had Baptist baptism. If he has, then he has believer's baptism, and he has also church authority for his baptism. I have a conviction that if a person is saved he ought to render unquestioned obedience in this matter of baptism.

Paul was a little dilatory in this matter. Listen:

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

There is no reason for a saved person delaying and wasting time after he is saved. He ought to put on the uniform and say publicly that he belongs to the Lord Jesus Christ. But Paul was just a little dilatory. He was just a little slothful, and he tarried three days in the service of the Lord. Ananias said to Paul, "Why tarriest thou? Arise, and be baptized." Even the great Apostle (Continued on page 15, column 3)

## Campbellism

(Continued from page three)

suffer him to keep his covenant." Campbell, therefore, pronounced him publicly. Dr. Thomas went on to become recognized as the founder of that group which came out of Campbellism and today is called "Christadelphians."

The Campbellites were willing to allow this heretic to main with them, if he would only keep his belief to himself. That made it all right! They looked on the outward, in other words, while God looks on the heart. Such has ever been the practice of Campbellism.

There were, therefore, indeed "no standard opinions" among the Campbellites on many of the doctrines of the Word of God; however, in a very definite sense there were standard opinions on things which Mr. Campbell regarded as being "faith," not opinion. His opinion on the remission of sin via water baptism was definitely a "standard." His view was not opinion, but "faith." You could hold the "opinion" that Jesus was not the eternal Son of God, being only a creature created, as the Arians teach, but you must believe Mr. Campbell's opinion on baptismal salvation! You could deny eternal hell in "opinion," as did the Restorationists, but you must deny Mr. Campbell's pet theory on baptism! What the whole matter amounted to was this: if Mr. Campbell taught it, it was not opinion; if Mr. Campbell didn't teach it, it was opinion. That was his claim. "What the Scriptures say, I say" (Memoirs, Vol. 2, page 153).

## Discord, Strife, Differences, etc.

For a movement that professed to be so Biblical and "united," Campbellism was certainly a discordant mess. It is curious and interesting how the Campbellites have manifested their lack of what they so loudly profess to be.

Richardson says, "Debates and dissensions arose frequently between members, while that watchful surveillance, amounting almost to inquisitorial scrutiny, which each thought it his duty to exercise over others occasioned numerous cases of discipline, by which the public religious meetings were disturbed and the cause discredited." (Memoirs, Vol. 2, page 126).

"Uninformed persons, here and there, gave just offense by dogmatical and crude assertions, nor did a conceit of superior knowledge (imbibed from Mr. Campbell) and an overbearing disposition fail to quench in some that spirit of Christian love and moderation so necessary to success in any attempts to correct the religious errors of mankind." (Memoirs, Vol. 2, page 322).

"It is not to be supposed," says Richardson, "that the Reformers were always faultless." (Memoirs, Vol. 2, page 321). He need not have told us this, but it is a "helpful" mission, perhaps, to some people who thought the "Reformers" were perfect! Especially is it "helpful" with respect to the "master-spirit," some may have thought him to be infallible.

One of the "Reformers," Arthur Crieft, is described by Richardson as if the man were one of our modern Campbellites. "He seemed much devoted to the cause, and afterward edited for some years a periodical which he called 'The Heretic Detector.' In this, growing heady and opinionated [as such Campbellites as this do], as is common with those who consider other people's faults to the neglect of their own, he lost for a time the confidence of the brotherhood." (Memoirs, Vol. 2, page 330).

Some of Campbell's followers were even rebuked by the "master-spirit" for the manner in which they were conducting themselves. A discussion in the *Harbinger* of a particular subject was written by Mr. Campbell because, among other things, some of the "Reformers" "were too much addicted to denouncing the sects and representing them en masse as wholly anti-christian and corrupt." (Memoirs, Vol. 2, page 435). Mr. Campbell didn't improve the Campbellites on this, however. His example was more influential than his words.

In a letter to Andrew Broaddus, the "master-spirit" stated: "That our brethren have been to blame for some indiscretions as well as some unguarded expressions in giving rise to these acts of exclusion and proscription, I am frank to admit. [He should have "admitted" this in his own behalf, too.] Indeed the first of these anathemas, the Beaver Decrees, in 1829, have always believed were occasioned by some violent movements on the part of our brethren in the Western Reserve, Ohio." (Continued on page fourteen)

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# 'The Word Of Faith'

Sermon by Bob L. Ross

Romans 10:8.

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Tonight I want to take this expression, "The Word of faith," as the subject of this message. There are many expressions in

God's Word which describe His Word, such as "the Word of His grace," "the Word of righteousness," "the Word of truth." Here's one called "the Word of faith."

I want us to examine the expression, "the Word of faith," noting some reasons why it is that the Bible, or God's Word, is referred to as "the Word of faith."

The history of the Bible is one of faith. You cannot read the Word of God in its entirety without seeing that the historical background of this Book has to do with faith. From the very first book of the Bible, the book of Genesis, we see faith as the feature attraction in the historical background of the teachings, events and characters of the Bible.

Furthermore, the theology of the Bible is one of faith. The Bible is not a book particularly about science, although it certainly deals with science in a practical way. It's not a book about politics, although it deals with politics. It's not a Book about war, although it has a

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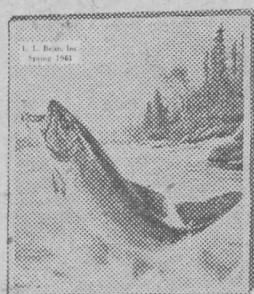
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great deal to say and to record with respect to war. It's not a "how to" Book, but in the course of the Word of God we find many things implied and taught specifically as to how to do certain things. The Bible, however, is a Book of theology—a book about God and the faith of men with regard to God.

Furthermore, the characters of God's Word are men either of faith or unbelief. Hebrews 11 is sometimes called "The chapter of faith," or "Faith's Hall of Fame," for in that chapter we have character after character mentioned and the purpose for mentioning these characters is that faith might be emphasized.

Also, the events of God's Word, regardless of what they may be, have to do with faith. If we read in the Book about a war, you'll find that that war resulted be-

cause of something to do with faith. If it were a war involving the taking of Canaan by God's people, it was a matter that they believed God, took His Word, and believed that He would act in their behalf in going in to fight the enemy. And so they made war on the Canaanites, the various tribes and inhabitants of the land of Canaan. They did this because they believed God, that He would intervene and fight for them, that He was "a man of war" and would make war in behalf of His own people.

So the Bible is certainly a book of faith when we consider its history, its characters, its events, and its theological subject matter.

Now, more specifically. I have about seven reasons why the Bible is called "the Word of faith."

(Continued on page six, column 1)

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**"The Word Of Faith"**

(Continued from page five)

1. The Bible is called "the Word of "faith" because faith is required by God's Word of all human creatures who would be accepted in God's sight.

In Hebrews 11:6, we read that it is impossible to please God without faith. It says those that who come unto God must believe that He is, and that He is a rewarder of them that diligently seek Him. The Bible says in John 3:36 that "he that be-

lieveth not is condemned already." It says in Revelation 21:8 that "without," or outside Heaven, are "the fearful and the unbelieving." The fearful and unbelieving are listed first among those who are without, outside of Heaven in Hell. It doesn't list the murderers first; it doesn't list the adulterers first; it doesn't list the thieves first, but it lists the fearful and the unbelieving—those who will not believe and trust this God who is the God of the Bible and the God of the universe.

So the Bible over and over again requires faith. As a matter

of fact, right here in the Book of Romans we have reference in the 11th chapter as to why Israel, the nation of God, was cut off, and it was because of unbelief; and the Gentiles, which were now grafted in, stand by faith, and they are not to be highminded, but believing, for if God spared not the natural branches, Gentiles should take heed lest He also spare not them.

Faith certainly, then, is required. You can't be saved by the faith of someone else — your mother, your father, your preacher, your uncle, your friend, your relative—faith must be in the individual soul, if salvation comes to the persons. Salvation says, or the requirement of salvation says, "Except ye repent and except ye believe ye shall all likewise perish." Jesus said, "If ye believe not that I am He, ye shall die in your sins." The salvation revealed in God's Word requires faith.

I'm afraid too many people disregard this fact. Take funerals for instance. Many times you go to a funeral and although it is known that the person who died was not a believer, nevertheless there is some ground sought for hope that he is saved on some other basis; not that he was a believer in Christ but perhaps he was a good father or a good friend or a good citizen or he did many wonderful things in life. All those things might be right and an individual, if he did those things, perhaps should be noted because of doing them; but the Lord said, "If ye believe not that I am He, ye shall die in your sins." Salvation demands faith, therefore the gospel, the Word of God, is called "the word of faith."

Furthermore, prophecy in God's Word requires faith. Can you imagine the thoughts of a man like Isaiah, as he would write upon the parchment or scroll the God-given words of prophecy—can you imagine, what Isaiah

thought as he wrote those words, not knowing how they would be fulfilled, when they would be fulfilled, or the persons involved in their fulfillment? Perhaps he would think, "Well, I just wonder if I'm writing the right thing here; I wonder if this is the truth, because after all, this thing which I'm writing seems so im-

possible; this virgin bringing forth a Son."

I imagine that Isaiah, in his own natural mind, at some time might have sat down and mused about the meaning of many scriptures which he wrote. The Scripture says that the prophets recorded these things, but they (Continued on page 7, column 1)



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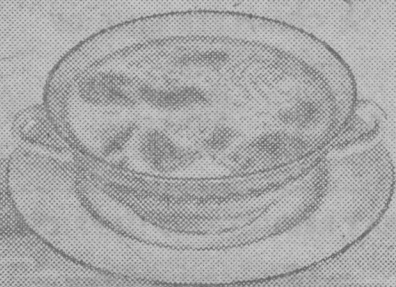
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## "The Word Of Faith"

(Continued from page 6)  
were not fully revealed to even the writers, for these prophecies were to be fulfilled in time to come. Nevertheless, these men moved in faith, they moved with faith in the God who spoke to them, who inspired the words which they wrote, and so when

these men wrote their prophecies it required faith on their part to believe that these things were right, were true, were from God, and it required faith to record them and to stand for them.

Imagine the thoughts of the prophet Jeremiah as he would receive a message from God to go out to preach to the people and tell them of their sinful miseries, their destruction and doom. Imagine Jeremiah as he would go out to preach; he had to go on faith and proclaim a "Thus saith the Lord," as to what was to come. He had to preach in faith. He had no visible assurance that what he was preaching would actually come to pass.

Well, in many respects, this is the same way we have it today. We read in the Bible about things to come. In fact, in the book of Revelation, John refers to "things which must shortly come to pass." We read these prophecies and we preach these prophecies as being the Word of God. Now what assurance do we have that these things shall actually come to pass? All we have is "the Word of faith" and all we can do is have faith in the very Word of God and what it says.

We have much to encourage our faith, however. We have fulfilled prophecy in the past. We have the encouragement of the saints of God before us who have stood for these things. We have many things which will encourage us to believe God's Word, accept it and to preach it.

11. Faith Comes by the Word and therefore I be-

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lieve the Word is so called "The Word of faith."

The scripture says in Romans 10:17—"Faith cometh by hearing, and hearing by the Word of God."

In Psalm 119, which is a classic chapter on the subject of the Word of God, the Word is mentioned there under many different terms, such as "precepts," "statutes," "commandments," "judgements," "testimonies," and the Word of God, in verse 130, says: "The entrance of thy word giveth light." What kind of light? Spiritual light. "It giveth understanding unto the simple." What kind of understanding? Spiritual understanding. Faith cometh by

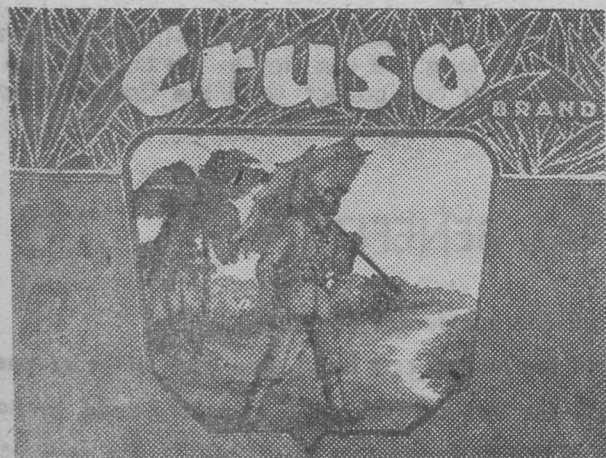
hearing, and hearing by the Word therefore, is appropriately called of God. This book produces faith; "the Word of faith." it is the instrumental source of Now you can go to the books faith, the means which God uses of the philosophers, read and digest them, but they will not be in producing, stirring up, and maintaining faith. This Word, (Continued on page 10, column 1)

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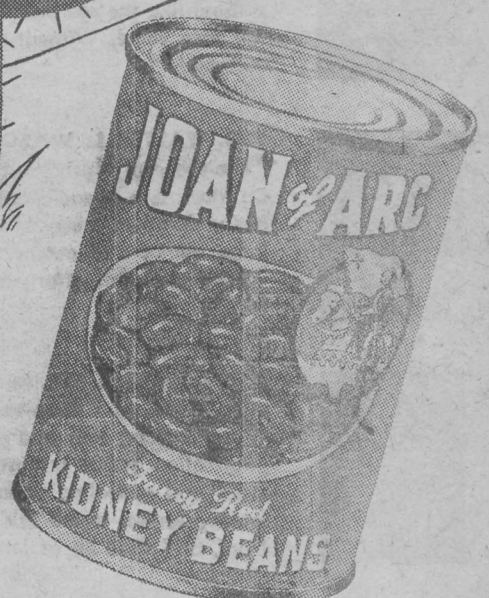
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**BRO. ROBERT G. LEE**, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: "After looking over and reading what is said in the Gold Star Hospitalization Policy I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."



**BRO. VINCENT CERVERA**, Widely used Evangelist:

"I am amazed that your company can offer such a policy for hospitalization with so much benefit at so small a premium. It is made understandable when one considers the fact the policy is sold only to non-drinkers. The plan stands head and shoulders above any Hospitalization Policy being sold today. I am delighted to give my endorsement to this Gold Star Plan. This is without a doubt the best."



# Coverage for Non-Drinkers ONLY!!

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- Question:** Will this plan pay in full in addition to my present hospitalization?
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- Question:** Do I have to discontinue my present hospitalization policy in order to get this?
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- Question:** Is it necessary to remain in the hospital for a whole week in order to collect benefits?
- Answer:** Absolutely not. The Gold Star Plan pays from your very first day in the hospital, or even if you remain there for only one day.
- Question:** Are automobile accidents covered?
- Answer:** They certainly are, as well as any other kind of accident — or sickness. The Gold Star Plan has no exclusions whatever except, of course, for the few things mentioned just below.
- Question:** Can this policy be terminated by the company or can my benefits be reduced if I have too many claims?
- Answer:** No.
- Question:** Is this good in any state?
- Answer:** It certainly is, in fact we already have satisfied policy-holders in all 50 states as well as missionaries in many foreign countries.

- Mrs. Dennis McCloud, Yuma, Arizona**—"We are thankful that we did have this insurance policy. With no other income while my husband was in the hospital, this check certainly helped out."
- Mrs. Mandeville Cherry, Dothan, Alabama**—"I received the check for \$\_\_\_\_\_ for which I thank you. Am pleased with your service—Your policy for the senior citizens is very reasonable."
- Mildred P. Mason, Westminster, South Carolina**—"Let me thank you for your kind letter and also the check. Your company is one to be praised for having a Christian Organization and one that you may take insurance with and know that you are dealing with Christian people."
- Emily C. Olson, Denver, Colorado**—"I want you to know I greatly appreciate this check I received on my recent claim. When I took this insurance your Company was unknown to me, but I had faith in you because of the Christian testimonies in your ad. Now, I can and will gladly recommend you to my friends. Thank you and God bless you."
- Mrs. W. R. Carson, Belzoni, Mississippi**—"I want to thank you all for the wonderful way you paid me off when I was so sick at two different times in the hospital just a few weeks apart. You paid me over \$\_\_\_\_\_. If it had not been for your help and kindness I could have never been able to pay my hospital and doctor's bill. Wish I could think of words to tell you how much I do appreciate what you did for me."
- Bro. Nels Lundgren, Elkins, West Virginia**—"I hasten to thank you for your prompt, courteous, and generous settlement of my hospital claim. I am truly sold on your company and will speak a good word for it wherever I can. I was especially challenged by the low cost in comparison with others and the benefits received, and that insurance would go into immediate effect. Little did I realize that I would have to call upon you so soon. I truly look upon my learning of your company as a God-send."

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### ONLY CONDITIONS NOT COVERED

pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

### HERE'S ALL YOU DO:

- 1 Fill out application at right.
  - 2 Enclose in an envelope with your first payment.
  - 3 Mail to DeMoss Associates, Valley Forge, Pa.
- YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

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APPLICATION TO  
**World Mutual Health & Accident Ins. Co. of Penna.**

My name is \_\_\_\_\_  
Street or RD # \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Date of Birth: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_  
My occupation is \_\_\_\_\_  
My beneficiary is \_\_\_\_\_  
I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered \_\_\_\_\_

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: \_\_\_\_\_ Signed: X \_\_\_\_\_

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY		IF YOU PAY YEARLY	
	Each adult age 19-64 pays	\$4.	Each adult age 65-100 pays	\$40.
SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!	Each adult age 65-100 pays	6.	Each adult age 18 and under pays	60.
	Each adult age 18 and under pays	3.		30.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

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I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.



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### "The Word Of Faith"

(Continued from page 7)

words of faith unto you. You can go to the writings of politicians, educators, poets and others, but they will not be words of faith unto you, unless they directly or indirectly bring some of the truths of God's Word to your attention. It's true that in many cases, through books other than the Bible, you can obtain a measure of faith, but it's only as these books impart to you, or bring to your mind and attention, the truths of God's Word. But you cannot find a single word of faith from any other source other than God's Book, because it's only here that truth is revealed concerning God. It's only here that

truth is revealed concerning salvation. It's only here that truth is revealed concerning this world — its origin, its history, its destiny to come. It's only in God's Word that you find the truth about the human being, what his needs are and what meets those needs. Faith comes by the means of the Word and so it is called "the Word of faith."

#### III. Faith's Foundation is in the Word.

Faith must always have a foundation to rest upon. You cannot have this blind, clinging faith which the modernists talk about, for it doesn't have a foundation. You've heard the exhortation, "Believe, believe, believe." But in too many cases there is no foundational subject matter ex-

pounded for you to believe. Many people say, "Believe on Christ," but they've never preached Christ so that you would know the Christ that you are to believe. We have to preach Christ to people before they can believe Christ. We have to specify, declare, and expound certain truths about the Son of God before people will know the person whom they are called upon to believe.

And so just to say, "Believe on the Lord Jesus Christ," or words to that effect, would be of no benefit to the man who doesn't know anything about Jesus Christ. That's why the gospel is preached. Paul wrote that he declared the gospel "how that Christ died for our sins." I've heard it said that the definition of the gospel is in I Cor. 15:1-3. No, beloved, the definition of the gospel is not there. Those are some facts within the gospel — facts that Christ died, He was buried, that He arose again—but you'll notice that Paul says here that he was preaching "how that" Christ did these things. It involved more than just saying, "Christ died, He was buried, and He arose again." There's not a grade school child who has not heard that Christ died, was buried and arose again, but that does not mean that they know the gospel or the "how that" of the death, burial, and resurrection of Christ.

Involved in the gospel of Christ is the fact of man's sin; involved in the gospel of Christ is the fact of Christ Jesus fulfilling the requirements of God's law; involved

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P. O. BOX 27

LEBANON, OHIO

in the gospel of Christ is the fact and this good news declaration of faith, that a man must believe sinners how that Christ died in the Son of God for salvation. things for sinners and how The gospel means "good news," (Continued on page 11, column 2)

Delightful . . .

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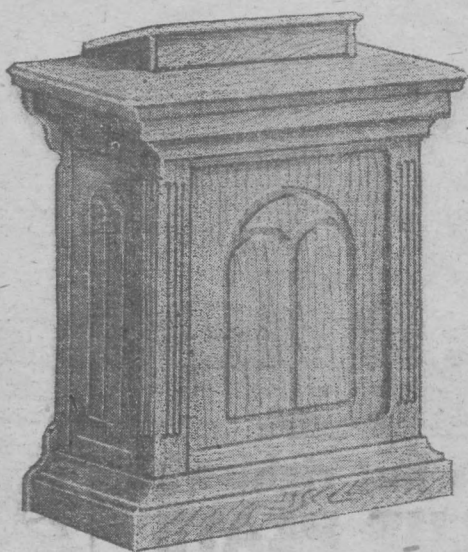
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### "The Word Of Faith"

(Continued from page ten)  
sinners may participate in the blessings which come to them from this work of the Son of God.

So faith must have a foundation and you cannot simply hurl out the exhortation of "Believe" and expect people to believe, if you don't give them a solid foundation upon which to rest faith, or the proper object in which to place faith.

Peter, as recorded in the Book of Acts, shows us what faith does to a person once it possesses his heart and soul. We read in Acts 4 how Peter and John, two of the preachers of the Lord, were called into the Jews' council. This council had forbidden these men to preach because they were stirring up the people. And so they were arrested and brought before this ruling council and they said, "Now you should not preach any more in the name of Jesus Christ and we command you not to teach in His name."

So Peter and John answered and said unto them: "Whether it be right in the sight of God to hearken unto you more than un-

Now that's what faith does for a person when it has a proper foundation. What was the foundation of faith here? "The things which we have seen and heard." (Continued on page 12, column 1)

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to God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19, 20).

And that's exactly what Peter and John went on doing. In other words, they said to this council, "Now so far as you're concerned, you can believe what you want to believe. You have the freedom of conscience and religious liberty to believe what you want to believe. But so far as we're concerned, we want that same privilege also, and whether you grant it to us or not, we cannot but speak the things which we have seen and heard."



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**1 EXTRA DEEP BACKREST**—8½" high provides more form-fitting back support than most competitive chairs — Deep drawn, it features fully curled bottom edge for added strength and occupant safety.

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Occasionally those involved in purchasing new church pews will ask us, "Well, a pew's a pew, isn't it?"

Yes and no.

Yes, when viewed from a distance — when they're both brand new — **quality** pews and **inferior** pews may **look** similar, just as quality shoes and cheaper shoes may look similar. But the smart buyer looks beneath the "shine" to the comfort and long-wearing qualities which really count . . . because true quality is not always apparent at first glance.

**NO, A PEW'S NOT JUST A PEW. LOOKING ALIKE AND BEING ALIKE ARE TWO TREMENDOUSLY DIFFERENT THINGS!**

As in everything else, there's no substi-

tute for quality. In developing and manufacturing Endicott pews, this involves—

The careful selection of quality woods . . . their proper aging and curing . . . pioneer construction features . . . finest finishing techniques and materials . . . the knowhow of experienced craftsmen . . . use of latest, most efficient equipment and facilities . . . factory-trained installers — plus artistic and creative designing and a thorough knowledge of the individual requirements and needs of the churches we serve.

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HARVEY, LOUISIANA

### "The Word Of Faith"

(Continued from page 11)

these men had seen and heard, and then it was the Word of God as spoken by the Son of God, Jesus Christ Himself, which they had seen and heard. Then it was the Word of God in Moses and

the prophets which they had seen and heard. It was the Word of God which the Holy Spirit had given through them which they had seen and heard. Therefore, these men, having this great foundation, this solid, sure foundation of the Word of God, acted boldly, with purpose, with cour-

age and with an assurance which only the proper foundation can give to faith.

There's a fanatical faith which cannot act with perfect assurance, with the proper purpose and with the right courage and boldness. There's a fanatical faith which cannot have these characteristics. Yes, it can have that blind, uncertain, fearfulness which grasps at shadows but does not have the substance beneath it. I think the Roman Catholic faith is of this character. They grasp at these superstitions, priest-made stories, fairy tales and traditions which have been invented and handed down through the ages. You take these "bleeding images" and "weeping pictures," which you hear about every once in awhile; you hear lieve it produces fanaticism, you and visions which are given. This is a fanatical faith and it produces fanaticism in the people

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who believe it. If you don't believe it produces fanaticism, you just speak a word in contradiction to those things and see the outrage of the people who hold them. They are fanatics and if the things which they believe are questioned, the fanatics become furious.

As a matter of fact, priests would not even them to read God's Word the idea in mind that this is final and that this Word is very Word of God to try our tions, our doctrines and our liefs. Their priests and (Continued on page 13, column

# TURFMASTER

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## The Word Of Faith

(Continued from page 12)  
 Teachers would not allow them to do that because they are fearful that if the people study God's Word, all these superstitions, human inventions, carnal notions, visions, and dreams will become nothing but the fancies of man having no foundation in God's Word. Go into Mexico and there you'll find fanaticism rampant among Roman Catholic believers. The same is true in Columbia, South America, Spain, Italy. Wherever you go you'll find fanaticism rampant among Roman Catholics because they have a fanatic faith which does not have a solid foundation.

The man who has a solid foundation for his faith does not care you question his faith. As a matter of fact he would be very glad to discuss his faith with you and try to convince you of the truthfulness of his faith. He's like Simon Peter and John. Peter and John did not have a fanatic faith, but they had a firmness, a boldness, an assurance and a purpose and they knew what they were doing. They knew why they were doing it, and so their faith was secure upon a solid foundation. Where did they receive it? From the Word of God.

### IV. Faith is bounded in God's Word.

Every detail regarding faith is specified and outlined in God's Word. In other words, as Paul says we are "not to think of men above that which is written." That statement is found in I Corinthians 4:6, and you notice the expression 'of men' is in italics here, and the statement is "Ye might learn in us not to think above that which is written." Now certainly Paul's statement perhaps includes men, but I think it can have a wider application in that we're not to think above anything that is written in God's Word. In other words, if it's a doctrine, if it's a practice, if it's anything relating to our life, we're not to think above or beyond what God's Word says about it. We're to have the boundary lines of our thinking drawn by God's Word.

Therefore, you don't need anything but God's Word. It's the boundary for your life, its the boundary line for your doctrine, its the boundary line for your practice, it's the boundary for your faith. It's not the traditions of men that are to be taken into consideration; the traditions of men have nothing to do with the boundary line of your faith. It's the philosophy of the world, not the thinking of men, it's a carnal reason that is to be the boundary line of your faith; not how you feel, it's not the way we live in, it's not anything in the Word of God.

You know, there are a lot of men that regulate their religious life by "the times." They think the modern times and the modern things, and so their faith does not involve anything that will coincide and harmonize with "the times." The same thing is held with respect to those who don't "feel" it. If something doesn't jive with the "feelings" of a lot of people, then they just don't accept it, and the "feelings" which they have are more or less the boundary lines of their religious faith.

You take the "holiness" movement, which is very fanatical on its point; if they were to come to service tonight and hear me say, "What a cold service it is tonight!" Well, we're preaching God's Word—at least we try to. We try to preach God's Word, I'm satisfied from my experience with the "holiness" people that there would be more of God's Word referred to here in their meetings, whether it was preached or not. There would be more of it referred to or referred to in one of their meetings. But what they would have a good service is one where the "feelings" run high in the meetings, and they have some emotional displays, have someone shouting all the time and have a

"testimony meeting" and, as one preacher put it, the Lord would "come down" and the preacher wouldn't even get a chance to preach.

Well, that's what some people think is a manifestation of a revival and a great experience in the Lord, but feelings have nothing to do with the regulation of religious faith. It's the Word of God which regulates our faith, and we should subjugate our feelings to this Word. We should not be deceived when we are

despondent or when we are downcast or when we are uplifted. We should not be puffed up. We should learn to live with the flesh, knowing the manifestations of the flesh, and learn how to deal with the flesh at the various times in which it manifests itself.

Yes, faith is bounded by the Word, therefore it's called "the Word of faith."

### V. Faith is nourished and guided by the Word.

Faith is nourished by the Word

because the Word is the food of faith. The Scripture says that we are to "grow in the grace and knowledge of our Lord Jesus Christ." Where is this knowledge to be found? It's to be found in God's Word. Therefore the Word of God is the food of faith.

If your faith is to grow it must have the spiritual food of God's Word. In the word our faith is directed to the proper object. In the word our faith is directed in the proper channels. In the word of God, our faith is marked out,

the course which it should take. Misguided faith is faith of no value, and such faith actually ranks with dead faith, the faith without works. Faith with the wrong works is no better than the faith without works. Faith is guided by the rule of the Word. The Word of God guides. It directs, it points out to you the channels of life in which you are to walk. The scripture says that it is not in man to direct his steps. All right, how are his steps

(Continued on page 14, column 1)

## Typesetting In Our Shop



This is one of the busiest corners in our printing shop, for it is here that all of our type for THE BAPTIST EXAMINER is set, and these are two of the men who operate our two linotypes. On these two machines, we are equipped to set about fifty different faces and sizes of type.

At the left is Henry Humphreys, who sets the most of the type used in our paper, and at the right is Bobby Hughes. In addition to these two, we have two other linotype operators who work for us, namely: Louie Stephens and Charles McConnell. All four of these men are regular employees of the Ashland Daily Independent, but work for us on their days off from the local newspaper, and evenings. By working in this manner, we get the equivalent of approximately eighty hours typesetting weekly on these two linotypes.

Mr. Stephens is the linotype maintenance man of the local paper. He in turn keeps our linotypes in working order. He has been serving in this capacity since we started our printing shop in 1944.

I am indeed grateful to God for each of these men,

and for the help they have been to me through the years. I am satisfied that each of them has put in much time in our behalf that they have never charged us for. Frankly, they have been most sacrificial in the work which they have done.

As I write this, I can hear our newspaper press in operation, where THE BAPTIST EXAMINER for this week is being printed. In order to get the corrections made on this so that it might be printed without holding up the mailing thereof, Mr. Humphreys came in at 3:00 A. M. this morning and made the necessary corrections for us. Truly we thank God for such service as he thus rendered — which is a common experience.

It is a joy to send the paper forth each week, and I am most thankful for these men who set the type for the printing of the paper. We are looking forward with a great deal of expectancy to many years of like relationship whereby they will continue to set the type, and we in turn will continue to send the paper forth each week.

### OUR READERS WRITE

We have no church nearby. We must depend on TBE to supply our messages as to the truth. We pray for you and your work every day. Maybe you think we are not interested anymore because we haven't sent an offering recently. We are most interested in the wonderful messages you are sending out. We feel certain that there are many others like ourselves who are getting great blessings by reading TBE.

Faithful readers from Grand Junction, Mich.

I have learned more in the last six years from reading THE BAPTIST EXAMINER than I have in all the balance of my life.

W. R. Shawl, Pa.

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W. F. Ashbrook, N. M.

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# The Water God Of The Water Salvationists

(Continued from page one)  
be saved."

## Baptistry Cracks During Earthquake!

Once during a service at one of these water gospel churches, there was an earthquake during the baptismal ceremonies and several people were killed by falling lumber and plaster. One of the persons killed was a man who was even standing in the baptistry, ready to be baptized.

This man had heard the word (Acts 13:48) and rejoiced in it.

He had repented of his sins (Acts 2:38).

He had believed in Christ as Saviour (Acts 16:31).

He had confessed Christ (Acts 8:37).

He loved God (1 John 5:7).

He was now manifesting his faith, it "working by love" (Gal. 5:6).

But just as the minister was about to immerse him in water, this terrible earthquake came, the baptistry cracked, the water flowed out, and falling materials hit the man on the head and killed him.

Beloved reader, when that baptistry cracked open and the water flowed out, the god of the water gospel was helpless to save. I would hate to think that this is the true God who is our Saviour!

## Salvation by Suicide and Murder!

An unsaved man, whose wife and

two children were members of a water gospel church, was stricken sick unto death and removed to the hospital, with very little hope for recovery, especially since he was well up in years. The water gospel preacher came to the hospital every day and drilled the water gospel to this dying man, and when the preacher would leave, the wife and children would pick up the teaching.

Finally, the man consented to be baptized. The preacher immediately called the doctor and asked him where in the hospital the baptism could be performed. The doctor was horrified and infuriated at the suggestion. "Why, this would be nothing short of a suicidal act, with this man in such a condition! Furthermore, whoever performed such baptism would be nothing but a murderer! I won't stand for such a thing!"

But the insistence continued, not only from the preacher but from the wife and the man himself. Finally, the doctor was so distressed and disgusted that he sorrowfully said: "All right, go right ahead and perform this act of murder . . . and suicide. I'm washing my hands of the whole affair."

The preacher arranged for an ambulance to take the man to the water gospel church building where the man was baptized. The next day the man died, his death being attributed to the aggravation of his illness by the immersion in water.

I would hate to think that the God of our salvation could not save a man without demanding a preacher to

commit murder and the believer suicide!

## A Bath Tub That Was Too Short!

There was also once another sick man, but his illness wasn't thought to be very serious. Two preachers of the water gospel talked to him and convinced him to be baptized. Since the man was at his home, they decided to fill up the bath tub and immerse him in it.

When the man was lifted into the tub by the two water gospel preachers, and one of them proceeded to baptize him, it turned out that the tub was too short for a complete immersion. When the head was put under the water, the knees or feet would bob up. So both of the preachers tried to put the man under. They worked for several minutes and except for the man's right big toe, they would have had him completely under on one of their tries. But they never did get the man completely under the water. They decided to get a larger container and bring it to the house and fill it up.

But due to the strain the man had gone through in all the duckings in the tub, he was seized with a heart attack. He was bed-fast for two months, under constant care, until he finally died.

I would hate to think that my big toe kept me from being saved! I would hate to think that the shortness of a bath tub cut short my salvation! What a god, that he can't save a person under such circumstances as these!

## Woman Goes To Hell, Begging For Baptism

Recently, over a local radio station, a water gospel preacher told a story about a woman who died, begging baptism. According to this preacher it was a tragedy that the woman without being baptized. I have learned that two water gospellers visited the woman and stated they would baptize her, if she could be brought to church building, but no one took her to the building, and so she was never baptized. The story is that she died begging to be baptized.

Was the woman saved? Well, we could not, of course, answer that question about her or anyone else who has died. All we can go by is one's profession. But it does appear from the story that the lady did not really trust Christ, else why would she be so distressed over baptism?

However, even if she had repented of sin, believed in Christ, loved and prayed, that would all be in accordance to the water gospel.

You see, the water gospel is the one can be saved until he or she is dipped under the water. It is no wonder that the water gospel preachers told the story as if the woman's being baptized were a great tragedy. We have not endeavored to give the true teaching of the Bible on salvation and baptism in this article, we'll be glad to send you material on these subjects which does. Just write to the following address:

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## The Word Of Faith

(Continued from page 13)

to be directed? Only by the Word of Almighty God. Only as God directs him can his steps be directed safely. In the book of Psalms, chapter 119, in verse 11, we read:

"Thy word have I hid in mine heart, that I might not sin against thee."

Now, what's David saying here? He's simply saying that the Word of God is a rule. He says in verse 105:

"Thy word is a lamp unto my feet, and a light unto my path."

The Word of God is a rule; it's a lamp; it's a light unto a man's path. Now this directs a man's faith. He is directed into the proper channels in which to place his life. He must take heed unto this rule of faith and be

guided thereby. Lastly,

## VI. Faith Is the Key to the Word of God.

and therefore it's called "the Word of faith." Paul says in the book of Romans that "the word is nigh thee even in thy mouth and in thy heart, that is, the word of faith, which we preach." Although Paul was speaking specifically here about the gospel of Christ, certainly that statement is true regardless of what part of God's Word we're dealing with. I can say to each of you tonight with respect to divine truth that the Word is nigh thee even in thy mouth and in thy heart. In other words, faith is the key to the understanding of God's Word.

You don't have to be a D. D. before you can go to God's Word and believe it and understand it. You don't have to have a Ph.D. or a Th.D. or LL.D. or any other D before you can understand God's Word. You don't have to have a high school education or a

college education or a theological education. You don't have to have these things to be able to go to the Bible and study it and understand it and believe it and know what is the will of Almighty God. The Word is nigh thee, even in thy mouth, and in thy heart—"the Word of faith," which we preach. In Hebrews 6:12 the apostle says:

"That ye be not slothful, but followers of them who through faith and patience inherit the promises."

It's through faith and patience that we inherit the promises of Almighty God. The scripture says in James 1:5—

"If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

If any man lack faith, we could also say, let him ask of God; if any man lack patience, let him ask of God. If any man lack godliness, let him ask of God. If any man lack anything, let him ask of God.

The Word is nigh thee, even in thy mouth and in thy heart, "the Word of faith" which we preach. You don't have to go through any institutions of men; you do not have to bow to traditions of men; you do not have to conform to the images cast by men. The Word of faith is nigh thee, even in the mouth and in thy heart.

Mark 9:23 says: "All things are possible to him that believeth."

And Christ, showing us the power of faith, said that if we had faith as a grain of mustard seed we could say to a mountain, "Be thou removed into the sea," and that mountain would be removed into the sea. In other words, Christ is emphasizing the lack of faith on our part. It challenges us to believe the Word and pray to God for more faith. Of course, the idea of going out and moving a mountain is not necessarily something to be desired. He was illustrating the power of faith. He wasn't saying that there would be any benefit or any practical value in moving the mountain. He was simply saying, "If you had this faith, look what you could do."

Since we have a sovereign God, if we believe in that sovereign God, if we trust that sovereign God, obey that sovereign God, pray to that sovereign God, and if that sovereign God by His grace works in us, then we'll be instruments of victory, instruments of power, instruments of

(Continued on page 15, column 3)

## Campbellism

(Continued from page four)

in the height of a great excitement." (Memoirs, Vol. 2, page 477).

Another illustration of Campbellite strife and bickering is the abolishment of the Mahoning Association. Not even the "master-spirit" himself could keep unity on this matter and the Association never met after 1830. (Memoirs, Vol. 2, pages 327, 328).

I have noticed some statements in a Campbellite paper which also gives some insight into the strife and bickering that is characteristic of Campbellism. These statements are as follows:

"It is not infrequent that the disputants and members of the audience lose their temper and say and do things which they ought not." (B. C. Webb in *The Sentinel*, November, 1960). This is said in regard to debates.

"Controversy for its own sake is wrong. Sometimes we develop 'professional debaters.' This is not a reflection upon those who are used by brethren frequently, but a denunciation of those who debate simply for the sake of differing. One paper which we read frequently carries articles by one who wishes to be known as 'The Disputer.' This one wishes to be a controversialist, but wishes to remain anonymous and take his 'pot shots' from a sniper's position behind an 'iron curtain.' We cannot imagine such an individual being sincerely interested in teaching and defending the truth. Our purpose in controversy must be to teach truth and expose error." (B. C. Webb in *The Sentinel*, November 1960).

## Stone's "Christians"—Curious and Interesting

The union of Campbell's "Reformers" with Barton W. Stone's "Christians" took place in 1832. Stone's group was just as curious and interesting as Campbell's, and when the two groups united, that made matters all the more curious and interesting.

As to their baptism, Richardson reveals that many of them baptized one another "on the ground that if authorized to preach [by Pedit-baptists] they were equally authorized to baptize" (Memoirs, Vol. 2, page 197). At the time of this early "awakening" among the Stoneites concerning baptism the doctrine of baptismal regeneration had not been "discovered." So none of the Stoneites was being baptized in accord with this doctrine.

Stone's group was characterized in its early activities by religious frenzies similar to and often surpassing the Holy Rollerism of our day. "The use of the mourner's seat" (Memoirs, Vol. 2, page 199) was originally a major affair with them, but it was later abandoned. They were "revivalists" and had a great zeal for conversions, while there was "an almost entire neglect of evangelization on the part of the few churches

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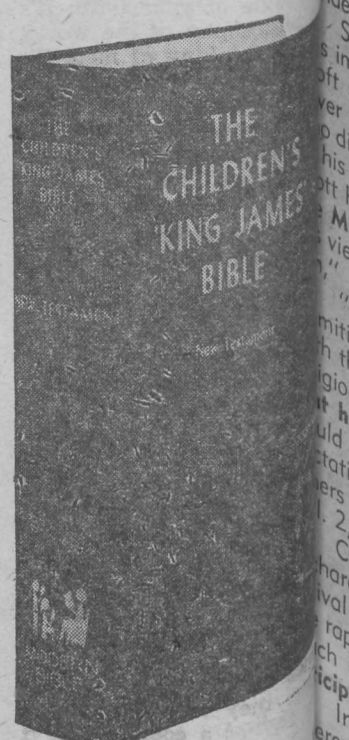
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## Campbellism

(Continued from page six)

which were originally connected with Mr. Campbell in his reformatory efforts." They granted "membership to the unimmersed and free communion to all." (Memoirs, Vol. 2, page 199). Mr. Campbell held "stricter views" (2, page 371). Stone and his group favored the name "Christian," while Campbell advocated "disciples." Thomas Campbell agreed with Stone's view, "but Stone did not concur in this, nor concede the correctness of criticism on the word [Christianos] upon which it chiefly rested." (2, p. 371). Of his differences with Campbell, Stone said: "In a few things I dissented from him, but agreed to disagree" (Works of B. W. Stone, page 29). He called Campbell "the greatest promoter of this reformation of any man living."

Stone's group is said to have "adopted" weekly communion and the doctrine of baptismal remission of sins (Memoirs, Vol. 2, page 387). Stone himself had previously tried to comfort mourners by quoting Peter's words in Acts 2:38, which had "rolled through" his mind, but this only wrought greater discomfort and he strangely let it go from his mind. "Into the spirit of the doctrine I was never fully led, until it was revived by brother Alexander Campbell, some years later." (Works of B. W. Stone, page 28).

"All the leading preachers of the Association, as well as members of the Christian Connection [Stoneites], hastened to adopt that primitive order of the different parts of the gospel which was then no less a novelty (Memoirs, Vol. 2, page 218).

### "New Views"

It is curious and interesting how people are so gullible to accept "some new thing" (Acts 17:21). That the views of Mr. Campbell were definitely new views is fully attested by Richardson. Campbell's teaching is referred to as: "the new views" (p. 100), "clearer views" (2, p. 103), "new thoughts" (2, p. 109), "strange things," "entirely new" (2, p. 140), "a new discovery" (2, p. 150), "newly-discovered simplicity of the gospel" (2, p. 262), "new light" (2, p. 377), etc., etc.

An old adage is: "If it's true, it's not new; if it's new, it's false." Every sect and cult in existence today had its origin with some man or woman who claimed some "new" truth or revelation.

William Miller, Mary Baker Eddy, Ellen G. White, Charles Russell, Aimee McPherson, the Fox Sisters, and their kind had something "new" to tell the world with respect to the teaching of the Bible. They all claimed—or at least made a practical assertion—that their teachings were straight from Scripture. What's that old proverb?—"The wish is often the father of the thought."

Of this new group, holding to these new views, Alexander Campbell asserted, in debate with Rice, that "It is, Mr. President, our honor to have given to the world the first example in modern times, of a great community, made up of accessions from all communities, meeting on the Bible alone" (page 506). A nice claim, but superfluous in the extreme.

### Curious and Interesting Views About the Millennium

The Campbellites had a rather "lofty" opinion of themselves, for it was even their belief that they were bringing in the millennium! On page one of the first issue of the *Millennial Harbinger*, Campbell stated that the object of the paper would be "the development and introduction of that political and religious order of society called the Millennium." Could they possess any greater self-conceit?

In the same issue, a letter from Walter Scott appears. He writes to looking "backwards upon nearly the whole train of events leading to the Millennium" (page 34). In the same letter, with an air of expectancy, he writes: "The Millennium described in scripture, will doubtless be a wonder, a terrible wonder to all!" (page 35).

Scott, seemingly more than any of the other "Reformers," was impressed about the millennium, which has always been a "hot spot" for those who come into "new light." We have never had a "new light" heretic to come upon the scene yet who did not have some "superior light" about the future. Prior to his "discovery" of the "practical importance of baptism," Campbell had intended to publish a monthly paper, "to be called *Millennial Herald* and to be devoted to the exposition of views of the primitive gospel and of the coming millennium." (Memoirs, Vol. 2, page 173).

"The wonderful success which everywhere attended the primitive gospel thus presented by its advocates filled them with the most ardent hopes that the preplexed and erroneous religious systems of the day would be speedily overthrown, and that happy millennial period be ushered in when the gospel would triumph and Christ's people be united. These fond expectations were especially cherished by Walter Scott and some of a like excitable and ardent temperament." (Memoirs, Vol. 2, page 225).

Campbell "shared in their views to some extent," says Richardson, and endeavored to make his contribution "to the realization of the millennium" (Memoirs, Vol. 2, page 285). "From the rapid spread of the reformatory principles . . . he was also much impressed by the conviction that the millennial period anticipated by the Church was nigh at hand." (2, p. 302).

In *The Christian Baptist* and *The Millennial Harbinger*, references to the millennium were common. One writer referred to it as being an era "soon to astonish the world." (M. H., 1830, page 323). Some of the "Reformers" were so carried away with the subject that Campbell published a rebuke entitled, "Imprudence of Reformers" (M. H., 1830, page 258).

### The Curious and Interesting Campbellite Spirit

There is a definite spirit about Campbellites that is the same wherever they are found. This has been observed by scores of people of my acquaintance. Jeter says the Campbellites imbibed this spirit from the "master-spirit," Alexander Campbell. From reading Campbell's writings, debates, and biographies, I am persuaded that Jeter is right about the matter. Not

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## The Word Of Faith

(Continued from page 14)

miracles in the hands of that sovereign God.

Jesus says, "Oh ye of little faith," and He asked the question, "When the Son of man returns, shall He find faith upon the earth." A challenging question to us today, since we live in the latter times. Shall the Son of man find us with a dead faith without works? Shall He find us with no love, no prayer, no grace in the heart? or will He find faith that is looking, waiting, watching, working and obeying with the lamps lighted and oil in the lamp, ready for the coming of the bridegroom?

Well, the scripture is called "the Word of faith" because of the fact that it is the key to the understanding and the receiving of the blessings of God's Word. When you come to the Bible to study it, you must come with the attitude of believing. You must come to God believing that He is and that He is the rewarder of those that diligently seek Him.



### "Obedience"

(Continued from page 4)

Paul was somewhat slow in obedience in the matter of baptism in that he waited three days to be baptized.

If I understand this Book, beloved, everybody who reads the Bible is bound to see that baptism is by immersion, that it is for believers, and it ought to be done, under and on, the authority of a New Testament church. I knew a woman years ago who all her life had steeled herself against the matter of baptism. One day the preacher slipped up, on the blind side of her. He didn't know it, and neither did she. She could meet every argument that was brought as to why she ought to be immersed. She was a believer all right, but she had never been immersed. She had never followed her Lord in baptism. All she had had was sprinkling. One day she heard this preacher friend of mine preach on the subject of the finality of the Bible and he made it clear that the Word of God is final in every particular. She sat there and drank it in and rejoiced and reveled in the truth that the Word of God is final in every particular. Then he said, "If you believe it is final, why don't you put it in practice?" Then he enumerated a number of things, and among other items that he mentioned was the question of baptism. When the service came to a close, she was the first to step out into the aisle and make a profession of faith, to ask for baptism that she had hated and despised for years. Why? Because she saw that if the Word of God is final, then she had to render an unquestioned obedience in the matter of baptism.

The same is true in the matter of the Lord's Supper. I don't think it is right for a child of God to be absent from the services of his church, when the Lord's Supper is being observed, if he can get there in any way at all. I say to you frankly, if I were a lay-member of the church, and I knew that the Lord's Supper was going to be observed in the church of which I was a member, I'd be there for that service above any service that was held in the church in a year's time. It is one of those teachings that is expressly commanded in the Word of God. Listen:

"This DO in remembrance of me." — I Cor. 11:24.

You haven't any choice in the matter. You haven't anything to say about whether you will or whether you won't. The instruction is, "This do in remembrance of me."

I used to know a sister who was too good to take the Lord's Supper because we just used one cup. She was so good and so clean and so sanitary that she couldn't drink out of the same cup that all he balance of us drank from. She said, "We try to teach our children sanitation in school, and then you come along in church and do everything you can to wreck what the school

## GOD'S WONDERFUL GRACE

My heart it is singing by day and by night,  
My soul overflows with wondrous delight;  
My joy would I share with a sin weary race,  
For I have been saved by God's wonderful grace.

The Saviour has lifted me; praise His dear name!  
His love and His mercy I'll ever proclaim;  
And someday I'll look on His beautiful face,  
For I have been saved by God's wonderful grace.

The truth of His goodness can never be told,  
But heaven alone shall His glory unfold;  
And there He has gone to prepare me a place,  
For I have been saved by God's wonderful grace.

Saved, Hallelujah! Saved Hallelujah!  
Saved by His marvelous matchless grace;  
I'll sing of His love till I meet Him above,  
For I have been saved by His wonderful grace.

—by Marshall Efav

stands for. No, I wasn't attempting to wreck what the school stood for. I was just trying to teach what I thought the Word of God stood for. I said to this lady, "Whether it is sanitary or whether it is unsanitary makes no difference at all. The command is, 'This do in remembrance of me.'"

Beloved, it is a question of a man's obedience to the Word of God. You have no right to say whether you will, or you won't, take the Lord's Supper with the church of which you are a member.

I'll ask you another question. Is your church membership where it ought to be? Is your church membership in a place that is pleasing to Almighty God? We read:

"Neither do men light a candle, and put it under a bushel, but ON A CANDLESTICK; and it giveth light unto all that are in the house." — Mt. 5:15.

He says the place for your candle is on the candlestick. Of course you can put your light under a bushel. However, I am satisfied that the majority of us wouldn't need a bushel to cover our light. We could cover it over with a little tin cup. But He says you can either cover it over with a bushel or you can put in on the candlestick. He says the proper place for a candle is on the candlestick.

Now, what is the candlestick? Listen:

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the SEVEN CANDLESTICKS which thou sawest ARE THE SEVEN CHURCHES." — Rev. 1:20.

Beloved, the candle is your light, and the candlestick is the church. He says the proper place for the candle is on the candlestick, or in other words, the proper place for your light is in the

fellowship as a member of a New Testament church.

I have said this repeatedly and I say it again. I'd have my membership in a church that I thought was true to the faith to the best of its ability if I didn't get to worship there but once a year. I said that during our Bible Conference this last September. Just a few days ago a man who attended the Bible Conference passed through town and came to see me. He said, "Brother Gilpin, what you said on Sunday morning in the closing session of the Bible Conference has grieved my soul ever since, because I know that that which you said was for me." He said, "I have been supporting a church that isn't true to the faith and I know I have no business retaining my membership in that church." That man lives approximately four hundred miles from Ashland, Kentucky, but if the Lord tarries and he lives until September of this year, that man intends to cast his lot with us though he will only get an opportunity perhaps to worship with us but once a year.

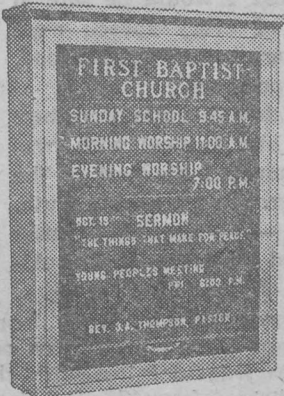
Beloved, you have no business to be outside the church that Jesus built and you have no business to be inside a church that is contrary to the Word of God. God's people ought to be standing together, supporting together, and working together for God's glory in New Testament churches.

I ask you another question: How do you stand on the matter of your tithes? "Now, Brother Gilpin, why would you bring up tithing? I have been enjoying the other things that you have talked about, but now you ruin it all by talking on the matter of money." Well, beloved, it is right here in the Book. Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are (Continued on page 16, column 3)

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## Campbellism

(Continued from page seven)

only the spirit of Campbell, but his mannerisms and other characteristics seem to have been passed down by those who have taken him or his followers through the years as examples. What are some of the marks of that Campbellite spirit? We answer as follows:

It is a spirit of **infallibility**. Thomas Campbell first claimed infallibility when he said: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Alexander Campbell, of course, took the same stand, thereby asserting infallibility: "Whatever the Scriptures say, I say." It was Alexander who put this claim into action and set himself up to judge the doctrines of others, according as he interpreted the Bible. And when others adopted the views of Campbellism, they became "far more certain" that they were right than ever before (Memoirs, Vol. 2, page 388).

In Jeter's **Campbellism Examined**, the author tells of a young girl who accepted Campbellism. "On meeting her, I found she had entered fully into the spirit of the Reformation. I inquired of her, whether she was satisfied that her new views were correct. She replied, 'I can't be wrong—I follow the Book.' I answered, 'I acknowledge that the Bible is an infallible guide; but I am not quite certain that you are an infallible interpreter of it.' Our conversation was continued for some time, and I could not, by any argument or appeal, extort from her the confession that she might possibly misinterpret the Scriptures. 'I follow the Book, and can't be deceived,' was her unchanged reply." (page 85).

The writer of these articles recently came in contact with a young lad, perhaps fifteen years of age, who was the son of Campbellite parents. This lad was not, he said, a member of the church, but he had all the marks of a full-fledged Campbellite: "Your doctrine is rotten," he said. I tried to reason with him, but he was insistent that all that I believed was contrary to the Bible. And remember, he was not even a professing Christian! Such is the spirit of infallibility that reigns within Campbellism and is imbibed by others related to it.

I have a letter before me from E. R. Harper, one of the frequent speakers on the Herald of Truth radio program, sponsored by the self-styled "Churches of Christ." In the letter, Mr. Harper makes such statements as the following: "I am right on this as certainly as we live." Another: "I am right about this." In other words, he is not satisfied to leave me to study his arguments, thereby determining whether he is right, but he insists on claiming infallibility on the matters discussed.

It is a spirit of **argumentation**. It began in this spirit and has ever continued to this day. If it had not been for Campbell's powers of argumentation, the Campbellite movement would probably have never amounted to the proverbial "hill of beans." Campbellite history is a history of strife and they evidently "love to have it so" for they continue to maintain their past course of activity.

One small boy, seven or eight years of age, once said, "Give me an axe and two thirty-eights and I'll whip any Baptist preacher in the world!" Now where did this youngster imbibe such antagonistic language and spirit? Probably from a Campbellite church or family. He had heard some preacher make a similar statement about Acts 2:38 (not "an axe and two thirty-eights.")

It is a spirit of **pride**. A spirit of infallibility, of course, is the incubator of a spirit of pride. The Pharisees are good examples of this spirit. Let a man think he knows it all and is not even possibly in error, and you will have the most puffed up ignoramus on the face of the earth. This spirit of pride is particularly manifest by Campbellites prior to, in and after debates. Prior to debates, they will bluff "sectarian preachers" and brag about how they will put them to flight, if they will but enter a debate. In a debate, they take about half the time persuading the audience that their opponent is "pressed" and is having a hard time "dodging," etc. After the debate, they will go away bragging about their "victory." Hedge's Logic, adopted in most debates, says, however, that truth, not "victory," is the intended goal of public debating.

Notice the following quotation from a Campbellite paper which well illustrates this point. Incidentally, the debate here referred to was between two Campbellites on a point of difference:

"Of all the debates this writer has attended, or read about, concerning these issues, brother \_\_\_\_\_ presented the weakest case. I am sure that I would be safe in saying that at least fifteen minutes of every speech were spent in dealing with different preachers in the brotherhood, which had nothing to do with the propositions."

"Brother \_\_\_\_\_, even though little Scripture was introduced by his opponent for him to deal with, was the master of every situation. He conducted his part of the debate as he should have—exposing error and teaching truth. The church of the Lord owes to brother \_\_\_\_\_ a word of thanks for the able way in which he defended the truth of God Almighty. He truly is a great defender of the faith."

Another piece of Campbellite braggadocio is at hand in which the following is stated: "I am happy to inform our friends that, since our first debate, in this vicinity, with the Baptists, we have had hundreds of additions from the Baptists, or those raised in that faith." In this same piece of Campbellite literature we notice something which is rather amusing. In referring to the Baptist opponent, some descriptive terms are used and one of the terms has been, subsequent to the original printing, blotted out in two different places. In other words, it was printed and later blotted out for some reason. The word, however, is not sufficiently covered as to be indistinguishable, and the sentence begins, "This Baptist (poor ignorant soul!) tries, and a try it is," etc. The Campbellite must have been convicted of his "meanness" and later blotted out "ignorant." We are glad to see at least this much "tenderness" in a Campbellite!

(Next week: Campbellism and Mormonism—Water Gospel Brothers)

## "Obedience"

(Continued from page 15)

curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

I won't even discuss it. I'll just let God's Spirit burn it into your soul. You know it is in the Bible. How do you stand? Is yours a questioned or an unquestioned obedience?

Let's go a little further! How is your consecration? We read:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

Beloved, do you try to live each day to glorify God? Do you try to live from day to day that even in the matter of eating and drinking, you do it for the glory of God?

How do you stand in the matter of your relationship with other Christians? To me this is a serious thing, for I find that lots of people who are saved don't even try to get along, and be nice, and compatible, and congenial with other Christians. Paul said:

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; Anr be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath. Neither give place to the devil."—Eph. 4:22-27.

I ask you, how do you feel toward other brothers and sisters in Christ Jesus. How do you get along? Are you seeking to have fellowship with them. Are you seeking to have unquestioned obedience to God in view of your relationship with other Christians?

Again, do you contend for the doctrines? We read:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should EARN-ESTLY CONTEND for the faith which was once delivered unto the saints."—Jude. 1:3.

"But sanctify the Lord God in your hearts: and BE READY ALWAYS to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Pet. 3:15.

Brother, sister, we ought to contend for the faith. That word "contend" is an interesting word. If you are familiar with football, you know what it is when a fellow runs down the field, carrying a ball. I have never yet noticed anybody when he ran into some fellow, stopping to pick him up, and saying that he was sorry he

bumped into him. I have never yet observed one of those big brutes crashing into another brute of like size, bumping him over, and stopping to pick him up and offering him a hand to get up by. Beloved, the word that is used in Jude 1:3 for "contend" is the identical word you would use if you were going to describe the man who is seeking to gain the goal that the other team is defending.

Now, beloved, that just simply means this, if in your contention for the faith you knock some heretic over, you are not to stop and apologize and say that you are sorry that you made him angry.

There used to be a fellow who worked with me considerably. He led the singing for me and he was a real good preacher. One day he preached a powerfully good sermon in my absence, so I was told. In it, he blistered some people that needed blistering, and he gave them exactly the message they needed, though they didn't want. After he had done so, he said at the close of the service, "If I have made any of you mad this morning by what I have said, I apologize for it now." Beloved, he might just as well have not preached. You and I have no business being apologetic to heretics. We are to contend for the doctrines of God.

I remember years ago hearing a woman talking to another woman one day, and she said, "You know we Baptists are pretty nearly the same as you Methodists. There is not much difference between us and you." Beloved, we are not to see how nearly alike other people we can be. We are to magnify our differences, if they are the truth.

I ask you again for a final test, are you preaching the Word? I am not talking to the preachers that are present. I am speaking to all of us in general. Paul said:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word."—II Tim. 4:1, 2.

We are to preach the Word; not books about the Word, but the Word! not book reviews, but the Word; not politics and modern social science, but the Word. That is what God gives us an exhortation to do.

In the light of these several tests, I ask you, is yours a questioned or an unquestioned obedience? You say, "Brother Gilpin, you know the answer. You know I am not perfect." Beloved, I am afraid I do recognize that you are not perfect. I am afraid that I recognize that you and I are made

of the same material. We are perfect. We have a fleshly nature that hinders our obedience.

## IV THE ENABLING FACTOR RESOURCE.

While the flesh is a hindrance, here is an enabling factor, and that is the Lord Jesus Christ. We read:

"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

"For without me ye can do nothing."—John 15:5.

Beloved, you and I can be obedient without Him, but Him we can do all things.

Oh, might it please God, take these words that I have spoken to you and bless your heart, and may you question your own experience with thought, is mine a question of obedience, or an unquestioned obedience? God help you, yours shall be unquestioned.

Don't say like Simon Peter, "Nevertheless at thy word I will follow thee down to the net," but may you follow the words of His mouth when she said, "Whatsoever he saith unto you, do it." If he speaks to you, and tells you something, may God help you to do it.

May God bless you!

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