

A committee of five usually consists of the man who does the work, two to pat him on the back, and two to bring in a minority report.

The Baptist Examiner

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

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MOCKING SIN

By L. D. GIBSON
South Point, Ohio

"Fools make a mock at sin." —
Proverbs 14:9.

The word "sin" is used in its
general sense for all moral evil
they are anything hurtful; and the
wise man calls all men "fools"

Who are those who make
a mock of sin?
(1) Most manifestly, every man
who openly glories in
his own wickedness; all who pride
themselves in evil exploits and
successes.

(2) Any man who winks at or
smiles graciously on the evil
deeds of other men, in business,
politics, social life, who either

condone it or excuse it because
of any partiality for, or participa-
tion with its perpetrators.

(3) Those who mock at its re-
provers, or spitefully use them
who labour for its reformation.
Those who either lead others in-
to sin or encourage them to abide
in it.

In short, every man "makes a
mock of sin," who either in his
religious creed, or by his daily
conduct, shows that he regards
sin as a trifle. Consider what sin
really is. It is an immense moral
evil. As theology defines it, sin
is any want of conformity unto,
or transgression of, the Law of
God.

"There can be no little sin, be-
cause there is no little God" is a

true saying. Even the smallest
sin is a violation of the whole
stupendous Law of God (James
2:10). But if you would under-
stand why God denounces it as
something so terrible and mon-
strous, you must observe its aw-
ful consequences, inquiring not
merely what sin is, but what sin
has done and will do. Every form
of evil and suffering in God's
universe is a consequence of sin.
All physical suffering we see in
the world is only symptomatic of
the daily ailment of the higher
life of the soul made in God's
image.

Down deep into the springs of
the spiritual life goes the malign
influence of sin, and the conse-
quence is spiritual death. As you
look on Calvary's cross you see
the outworking of sin, and sure-
ly there is needing no other argu-
(Continued on page 4, column 3)

CAMPBELLISM

Series by Bob L. Ross

XIII

OTHER CAMPBELLITE "PROOF-TEXTS" CONSIDERED

While Acts 2:38 is the favorite "hobby-horse" text of the
Campbellites, Mark 16:16 runs a very close second. These
two verses have something like a 50 to 1 lead over any other
verses in the Bible, as used by Campbellites. In other words,
these two verses are used about fifty times to every one time
another verse is used. We have already refuted the Campbellite
interpretation of Acts 2:38 and if we can do the same to the
Campbellite perversion of Mark 16:16, then the two great
pillars of Campbellism will have crumbled.

MARK 16:16 reads as follows:

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

Right away we wish to charge that the Campbellites
do not believe this verse of Scripture. In the first place, they
will add to it by saying the one who believes and is baptized
must hold out faithful to the end in order to be saved. Certain-
ly they do not believe that one who has believed and has been
baptized shall be saved. They teach the possibility of the be-
liever's apostasy, that one could believe and be baptized yet
fall out of grace and go to hell.

But some Campbellites try to argue that this being "sav-
ed" of Mark 16:16 is not talking about eternal salvation, but
only a present salvation. (And actually, this is all any Camp-
bellite professes to have; he would not dare tell you that his
soul is eternally saved by Christ). But this dodge is easily
refuted when we consider the second part of the verse: is it
only talking about a present damnation? Surely not. So the
(Continued on page two)

His Name: "Wonderful"

By GORDON WATT

A name sometimes expresses in
viable the leading characteristic
of a person. Of such a nature are
the names given to the Lord
Jesus Christ by this prophet, cen-
turies before he came to earth.

Presenting a marvelous com-
bination of lovely graces they
are descriptive of might, wisdom,
strength, living tenderness and
peace. They speak of the miracles
he wrought, the truths he ut-
tered, the power he exhibited, the
love he manifested, the peace he
secured. Through them there is
the outshining of his glory, his
guidance, his greatness, his good-
ness and his grace. Each one gives
a different view of him who is
altogether lovely."

First he is called Wonderful:
rightly so, for is it not true
that his "ocean-fulness riseth still
ages onward flow"? Literally,
the Hebrew word means one
separated to do a singular work.
Often has God raised up men
and women to carry out some
special purpose of his love.

Each one of God's children, if
he is viewed aright, has some-
thing to do that no other one is
able to do. But the Lord Jesus
Christ stands apart. He is "Jesus
only," without a rival.

He came to carry out a work,
planned in the purpose of God
before the foundations of
the world, which the most bril-
liant intellect, the noblest char-
acter, or the most gifted life
could never have attempted to do.
He alone can bear this name,
in the fullest measure, he
who has been separated by God

to accomplish a singular work.

Blessed is the man who comes
into real touch with this Wonder-
ful Person! A new world opens
its doors to him. To a great many
the Lord Jesus is only the His-
torical Christ, and their attitude
to him is one of cold belief,
which seems to increase spiritual
deadness and religious blindness.

In such belief there is the ab-
sence of personal experience, and
and Christ stands outside life.

A creed scarce keeps thy soul
alive:
Make it a faith, and thou shalt
thrive.

It is when cold belief becomes
warm faith, the confession of
which is "He is the Christ of my
life," that he becomes Saviour,
Lord, King, Friend, and in each
particular, The Wonderful. Expe-
rience, the outcome of a living
trust in a living Person, none
other than the Son of God, brings
a new religion, a deepening faith,
a treasured Bible, and a world in
which even common things take
on a new color.

Christ is the Wonderful One,
and in Christ everything becomes
(Continued on page 2, column 3)

Survey Reveals A Drifting Away By Convention Pastors

We notice that the American
Baptist Convention paper, *Crusa-
der*, gives a report in the Septem-
ber issue of a survey made among
the American Baptist pastors of
Pennsylvania and the Southern
Baptist pastors of Virginia. The
purpose of the survey was to
find out how similar are the
pastors of the two conventions.
Based on the replies received,
here are some of the percentages
that reveal the trends toward un-
belief in these Baptist circles:

Only about 91% of the Penn-
sylvanians wholly believe in the
Trinity. 97% do in Virginia.

96.4% (Pa.) and 97.4% (Va.)
believe fully in the deity of
Christ.

Only 80.6% (Pa.) and 37%
(Va.) believe the virgin birth of
Christ.

Only 81.4% (Pa.) believe in
the death of Christ as vicarious;
that is, of a substitutionary na-
ture. 95.8% believe it in Virginia.

68.2% in both states believe
that the unbaptized are in the
church.

On the subject of "close" or
(Continued on page 2, column 3)

Halliman Tells Of Plans To Move Into New Location

Dear Friends:

It seems that each time I write
to TBE I am always making pre-
parations to leave or just return-
ed from a trip. Well, it is no dif-
ferent this time; but these long
trips away from my home and
family will be over for the most
part after this trip. A week from
today I plan to leave, the Lord
willing, for Koroba to build a
house for us to life in and then
return for the family and the rest
of our things.

Going Into "Bush Country"

Today the last of our things
left for Lae where they will be
flown to Koroba from there. We
have left behind only enough to
get by on for a while and the
rest I am taking in with me to
have the house set up for house-
keeping when the family arrives.
These next few weeks will no
doubt be the most trying on us
yet. As for myself, I will be go-
ing out into virgin bush country,
completely removed from all
signs of civilization and with no
other white person around, but
with hundreds of savages on
every side, to attempt to build a
house out of raw bush materials.

MAP ON PAGE FOUR

We are printing in this
issue a small map which
shows Bro. Halliman's new
location. The map and brief
details appear on page 4.

I will attempt to get some of
these native folk to assist me in
the acquiring of the materials
and the erection of the house, and
it will depend on how many that
are willing to help and how well
they will work as to the length
of time that I will be gone.

For the most part I am anxious
to get started, for in so doing I
will begin to make some real
contact with the people whom I
feel that the Lord has called me
to minister to; yet on the other
hand, I am not looking forward
to these next few weeks for they
will be filled with loneliness and
the concerns and thoughts of
living among a strange and sav-
age people, not knowing their
habits and customs and having to
constantly be on guard for any
signs of the unexpected. The of-
ficer in charge of this area told
me the last time I was in there
that these people were very
moody and quick-tempered,
changing from a friend to foe al-
most instantly. On my part, there
will be need for firmness and wis-
dom in every decision made and
situation that arises. These first
few weeks that I will be spend-
ing alone with these people will
no doubt be the most crucial per-
(Continued on page 4, col. 1)

The Baptist Examiner Pulpit

"THE BIBLE'S FIRST PROMISE"

SERMON BY BOB L. ROSS, PREACHED ON THANKSGIVING, 1960; Mechanically Recorded

"And I will put enmity be-
tween thee and the woman, and
between thy seed and her seed;
it shall bruise thy head, and
thou shalt bruise his heel." —
Gen. 3:15.

We all perhaps are familiar
with the story of the entrance of
sin, the fall of man, and the
promised recovery of man. In the
text, God is speaking to the ser-
pent (Satan, of course, being in-
carnated in the serpent). This,
you will notice, is a definite
promise of Almighty God con-
cerning the future of Satan and
also the future of man.

The Bible contains many prom-
ises. I asked Brother Gilpin if
he knew how many promises
there were in the Bible, and he
said that he had heard many
preachers say that there were

over 30,000; but after he had
thought it over, he came to the
conclusion that it wasn't so, be-
cause there weren't that many
verses in the Bible. He said that
he would estimate that there
were around 3,000 or 4,000 prom-
ises in the Bible.

Of course these promises are
various and numerous. Some of
them are to individuals. There
are promises made to Noah, to
Jacob, to Isaac, and to David as
individuals. There are promises
made to the nation of Israel, and
even to some of the Gentile na-
tions promises are made by Al-
mighty God. Some promises are
made by the Father unto Christ.
Some promises are made to the
church by Christ Himself, such as
Mt. 28:20 where it says:

"I am with you always, even

unto the end of the world."

In Genesis 3:15 this is a prom-
ise to the Devil by Almighty God.
I might say that it is not a very
comforting promise, so far as the
Devil is concerned. It is a prom-
ise concerning what God will do
for mankind and in the punish-
ment and destruction of Satan.

One of the great comforts of
the Bible is the fact that we
have the promises of God to lean
upon. Therefore, it is not strange
or out of the ordinary that we
often sing that hymn, "Standing
on the Promises," because of the
fact that we are standing on the
promises.

Genesis 3:15 has been called
"the first Gospel sermon ever
preached," and it was preached
by God Himself. It is the first
(Continued on page 7, col. 2)

NO, WE WON'T BUY BOYS TOWN SEALS

We have just received the year-
ly envelope from Father Flana-
gan's Boys Town, containing the
Christmas seals and asking that
we make a contribution to the
cause. (We don't understand why
we have again received this en-
velope, since we had asked that
our names be removed from the
mailing list.)

We have not in the past and
will not this year send an offering
to Boys Town. This is a Roman
Catholic controlled organization
and the Roman faith is propa-
gated therein. We think Romanists
and not Baptists should be the
ones to shoulder the support of
Boys Town, just as we believe
Romanists, not Baptists and
others, should support parochial
schools.

A PICTURE OF HEATHENISM

Paint a starless sky; hang your
picture with night; drape the
mountains with long, far-reach-
ing vistas of darkness; hang the
steep deep along every shore
and landscape; darken all the
land; let the future be draped in
black; and yet deeper night; fill
the awful gloom with hungry,
sorrow-driven men, and women
and children. It is the
heathen world — the people seen
in the region of the shadow of
death to whom no light has come;
there still through the
night waiting and watching
for the morning.—Selected.

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BOB L. ROSS Editor-in-Chief
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THESE RATES APPLY THROUGHOUT THE WORLD

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Campbellism

(Continued from page one)

contrast presented is eternal salvation and eternal damnation. The believer shall be saved eternally, the unbeliever shall be damned eternally.

The point the Campbellites make on this verse is that one cannot be saved prior to baptism. They say with emphasis, "The verse does not say you are saved when you believe, but it says you must believe AND be baptized."

I heard one Campbellite put it this way: "Suppose you went to the store to get a sack of potatoes that were priced at a dollar and a quarter; if you only laid down a dollar the clerk would tell you the potatoes were a dollar AND a quarter. That's what you'd have to pay."

That illustration might hold true if the potatoes were Campbellite potatoes. But what if there were another sack of good ole Bible potatoes with no price at all on them? The clerk would then say, "Here's you a free bag of Bible potatoes; a man named Jesus paid the price for everyone who wants a bag."

What is the true meaning of Mark 16:16? Baptists certainly believe the verse, but they do not at all believe the Campbellite twist. What we believe the verse means is this:

An examination of the Bible on the subject of salvation will reveal that a person is in union with God when he trusts Christ as Saviour. **"He that believeth on him (Christ) is not condemned"** (John 3:18. Also see John 1:12, 3:16, 3:36, 5:24, 6:47, 20:31; Acts 10:43, 13:39, 16:31). Now in describing the believer, you can add baptism, prayer, church membership, the Lord's Supper, or any other good work; so long as you are speaking of one who truly trusts Christ as Saviour, you can most certainly say of him, **"he shall be saved."** Surely, if he that believes is not condemned, then he that believes and is baptized shall be eternally saved!

All of the promises relating to salvation are made to the believer. Certainly, then, he that **believeth** and is baptized shall be saved! How could such a one miss being saved, in view of the many promises of God made to the believer?

Why is baptism here mentioned in connection with faith? Evidently it is to be considered as an evidence of one's faith; that is, the believer goes on to show his faith in good works. The faith that does not work is a false faith, a dead faith (James 2:24). True faith, faith that is the faith of God (Eph. 2:2-9), works by love (Gal. 5:6). Works are the fruit of true faith in Christ as Saviour. Hence the believer will declare his faith in water baptism, as well as in other good works.

You will notice that while Mark 16:16 speaks of one who **believes and is baptized** and of one who **believes not, it does not have anything to say about the person who believes but has not as yet been baptized.** There is an intermediate period between faith in Christ and baptism. Mark 16:16 does not mention this period; it has nothing to say about he that believes but has not yet been immersed. Can we find the answer as to the condition of such a person? Yes, we read in John 3:18: **"He that believeth on him (Christ) is not condemned."**

Campbellism, however, finds itself in quite a predicament in regard to the person who has not as yet been dipped. It is conceivable that a person could be standing in the water of the Campbellite baptism and still not make it to salvation! In other words, a person could have followed the Campbellite formula of hearing, believing, repenting, confessing and be in the water, ready to be immersed, yet if something were to intervene and keep the person from being put under the water, everything would have been in vain. This means that God cannot save the person unless dipped by the Campbellite preacher. Neither can the person save himself, for he has done all he can do. Only the Campbellite preacher can save at this point. He is therefore the "saviour" in Campbellism.

How blessed is the way of grace, when compared to such a notion! How wonderful to have a Saviour who is not bound to water or the Campbellite preacher or anything else!

Yes, Baptists truly believe that the person who trusts Christ and is baptized shall be saved. And we also believe that the person who trusts Christ and has not yet been baptized shall be saved. Faith in Christ is alive **before** baptism, **in the act** of baptism, and **after** baptism. Baptism does not give faith its life. Rather, true faith in Christ works by love and moves the believer to be baptized.

(Continued on page three)

Survey

(Continued from page one)
"open" membership, the Pennsylvanians are more liberal. 45% believe in close membership and 54.1% practice it. Nearly 25% practice open membership. About 73% of the Virginians believe in and practice close membership.

On close communion, only 4.3% (Pa.) and 21% (Va.) believe it, and only 2.3% (Pa.) and 16.6% (Va.) practice it.

Regarding alien immersion, 21.7% (Pa.) and 45.4% (Va.) stated that they believe in this concept. The percentage of those practicing the concept was practically the same.

The last question asked was: "Do you believe Baptists should participate in councils of churches?" The answers: "Yes" (46.2% Pa., 13.8% Va.); "No" (9.5% Pa., 43.0% Va.)

Some one might say, "Well, those figures aren't so bad." But when you consider the SUBJECT under consideration (namely, the Christian faith), and the fact that "Baptist" MINISTERS are replying, these figures are alarming.



"Wonderful"

(Continued from page one)

wonderful. There are three aspects in which we shall find him true to his name. How winsome this Wonderful One was in his life! The perfect Son of God, he was the perfect Son sheltered in an earthly home.

I

Because of the life Christ himself lived, he raised the life of man, giving to it a new beauty, interest, aim and power.

As the children gathered around him there was nothing but perfect confidence in their hearts towards him. When the Lord Jesus "set a little child in the midst," he lifted up childhood, as one of earth's most precious possessions.

He became the friend of publicans and sinners. Outcasts drew near him in trembling, but not in fear. Men and women sin stained, careworn and depressed touched him and God's own rest crept into their hearts and spirits.

II

Then, how singular was his sympathy with human sorrow! He was the first true Philanthropist the world had ever seen: and only a few welcomed him.

While he loved men, he could rebuke sin as none other dared to do. He could scatter his accusers and enemies with a look or a word that made them glad to hide. All this was true, as he touched the common circum-

(Continued on page 3, column 1)

SEND TBE TO OTHERS

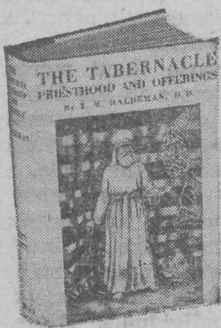
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Examiner Editorials

By Bob L. Ross

SOME ITEMS FROM OTHER PUBLICATIONS

★ Protestant paper on "adult baptism." The Standard Bearer, a Reformed publication, states in the April 15, 1961 issue: "We know only a few instances where adults have received the sacrament of baptism in our churches." This is one of the reasons why Baptists reject infant sprinkling: it practically destroys the baptism of believers. Protestants sprinkle babies and this supposedly puts them into the kingdom and church of God. Hence there is very little need of baptism, except in cases where a few "stragglers" get "converted."

★ Rome and the Bible. A recent "ad" by the Knights of Columbus claims that "the Catholic Church is the Mother of the Bible!" Rome is a "mother," it's true—but not the mother of the Bible. Rome is called "the Mother of harlots and abominations of the earth" in Revelation 17:5. Her harlot daughters are the Protestant churches that have come out of her.

★ Roman priest says Protestant baptisms are valid. Writing in the July 9, 1961 issue of Our Sunday Visitor, Msgr. J. D. Conway, states:

"Protestant baptisms are valid, because our Lord wants them to be. He has made baptism essential to salvation: and He has made it as easy as possible for everyone to be baptized. Anyone can do it. All that is necessary is that you do it right, and that you intend to do what Jesus wanted done. Baptism is a sacrament of the Church, but anyone—pagan, Jew, or heretic—can represent the Church in conferring it."

Too bad the Romanists who murdered our Baptist forefathers didn't know about this fact; maybe they would have left Baptists alone! But of course, the writer is speaking of "Protestants," Rome's unruly daughters, and Baptists are not of that group.

★ Billy Graham and infant baptism. We notice an article appearing in the Southern Baptist "machine" papers that we've been expecting: Billy Graham is repudiating what he reportedly "said" about infant baptism, etc. We knew it was coming, for this is typical of Billy. If he had not repudiated this report we would wonder if he were still alive. However, we don't believe the Lutheran writer would deliberately lie in this case and he evidently understood Billy to say what was reported in his magazine article.

If Billy doesn't believe those things, he ought to talk a little plainer and quit trying to straddle the fence. He tries to talk out of both sides of his mouth and often sticks his foot in instead. It's a sorry Baptist who mouths around in such a way to leave a Lutheran with the impression that he believes in infant baptism and infant baptismal regeneration.

Even in the published denial by one of his henchman, we read: "While Dr. Graham is a Baptist, yet he has repeatedly refused to criticize any particular doctrine of other denominations." That's just another difference between Billy and sound Baptists. He doesn't deserve to wear the name.

★ Southern Baptist wants silence about heresy. A letter appearing in The Illinois Baptist says: "Why such a sudden splurge of publicity about Southern Seminary heresy and so on? I dislike seeing such news in our Baptist paper. I do not think the papers should have such news." For a long time we

have said that one of the troubles with the majority of Southern Baptists is that they have osteichitis—the disease of sticking one's head in a hole.

★ The Roman Mass. "Father" Ginder, in Our Sunday Visitor (Oct. 29, 1961), writes on the mass and says that in this "sacrament," so-called, "the Son of God comes down from Heaven." He adds that "the wonder is visible only to those with faith." This sounds like the "faith-healer" who whoops and hollers about oil dripping out of his hands and fire resting over the tent, then says, "But only those with faith can see these things." We have no more faith in the Romanist notion on mass than we do in the assertions of the fake-healers.

★ Cooperative Program pushed. An article in the Oct. 4 issue of The Baptist Standard makes a plea for "a program of total support through the Cooperative Program." The writer suggests that there should be no other gifts made by Southern Baptists but those that go to the Cooperative Program. He implies that it is an "evil" to give otherwise and thinks the "shortage" in meeting the Texas state budget is due to the practice of taking "special offerings." The writer thinks that if Southern Baptists would make the "transition" to a program of "total support through the Cooperative Program," they would be able "to more adequately meet the needs of the world." There is nothing in the article that suggests that Southern Baptists should look to the Bible for the scriptural pattern of giving and missionary endeavor.

★ Editor "defines" sovereignty. The editor of The Baptist Standard, in the "Letters to the Editor" column (Oct. 18), states what he believes about the sovereignty of God. He defines his view as follows: "The sovereignty of God does not mean that He makes all the decisions. It simply means that He has the power and authority to do so. One cannot read the New Testament without knowing that He has, of His own accord, given to each of us the privilege of deciding for or against His will." Strangely enough, however, there have been thousands, yea millions, who have read the New Testament and never found such a definition of God's sovereignty. Instead, we have found the very contrary to what this editor teaches (Eph. 1:11, Dan. 4:35, Psa. 115:3).

★ Noel Smith rings the bell again. Writing against the Oxenams, the Pikes, the Peales, the

(Continued on page 4, col. 2)

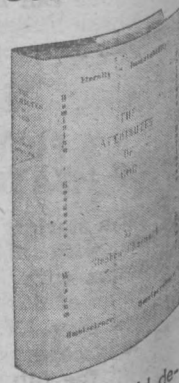
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AFTER READING THESE . . .

DON'T YOU WANT TO HAVE A PART IN SUPPORTING THIS PAPER?

MAYBE A LIBERAL THANKSGIVING OFFERING?

"I am sorry that I could not attend that wonderful Conference; however, I read a lot about it. I surely get lots of good from reading it. The Lord willing, I intend to attend the conference next year.

I am sending a small gift for the great work that your church is doing—\$5.00. I want to say that I cannot express in words the great good that I always get from TBE—the most Scriptural paper in print, to my knowledge. It is the one paper that is needed in every Christian home now.

Always praying the Lord will richly bless and keep Calvary Church strong, and to keep sending out that wonderful paper, THE BAPTIST EXAMINER."

Eld. O. B. Gabbard, Ky.

"I had hoped to get at least a few subscriptions to TBE, but the people of this community have been led to believe that this paper is poison. I heard the pastor of the big church came out of tell his people from the pulpit that he had rather have a Roman Catholic paper coming to his home than THE BAPTIST EXAMINER. Then, too, there are so many people around here who don't want to see the doctrine of election. It leaves them out of the picture too much. Most, if not all, of our people at Grace Baptist, are already taking it.

I am sending a small contribution to help out. Wife and I are praying that we may be able to send some all along. We want to do that more now than we did before I attended the Conference up there. We appreciated your work a lot before, but after coming face to face with it, it means much more to us."

E. G. Cook, Ala.

"Through a traveling salesman from a Baptist Church in Tampa, Florida, I came to read and later subscribe to THE BAPTIST EXAMINER.

After many months of careful study of the doctrine of election, I ceased to resist this doctrine and embraced it as the most beautiful, the most Biblical, and the most personal.

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William England, N. J.

"Wonderful"

(Continued from page 2)

stance of his day. But never did a sorrowing father or mother appeal to him in vain.

He healed the Syrophenician's

Christian Science Myth

By

W. MARTIN and N. KLANN

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daughter: He gave Jairus back the young life that was his treasure: the broken family circle at Bethany was reunited by his tenderness and power. To the oppressed and the needy he gave more than alms. He cheered them with the assurance that he understood them, proving that in him they had a true Friend.

In the realm of what is purely human, Christ is singular, wonderful in his winsome character, in his perfect devotion and unselfishness of life.

On the monument to Oliver Goldsmith in Westminster Abbey are the words, "He touched nothing which he did not adorn." It can be truly said of the Lord Jesus Christ, the Ever-Wonderful Saviour and Friend of men, that he touched nothing into which he did not bring a new atmosphere of goodness and holiness.

As the Man he placed life on the highest plane. Taking the commonplaces of our earthly pilgrimage, he made them sacred, and penetrated them with gleams of heavenly glory.

III

But the matchless Wonder of his Life shines in fullest splendor at Calvary.

The chief purpose for which he came to earth he ever kept in view. It was to die, because of sin, for sinners, and through that death to carry out perfectly his Father's will for the redemption of His people. In that work he stood alone. Others have lived winsome lives. Others have richly poured from their hearts the grace of sympathy with their fellows. Christ alone has died for sin, because he and he only could deal with sin.

What is the Bible, in one sense, but a record of sin, sorrowfully recognized as a terrible fact, solemnly judged and condemned, but with its power broken and gloriously overcome, thus throwing open the gate for man to enter into a life of reconciliation, victory, and rest?

And the Strong One, who has snapped the fetters, is Christ, the Son of God, Son of Man, the Christ of the Winsome life, the Christ of the sympathetic heart, the Christ of the marred face.

The Lord Jesus is Wonderful from Bethany to Calvary, from the manger-cradle with its poverty and neglect, to the green hill with its rejection and suffering.

Let us think, quietly and reverently, of his great lifework, and learn something of its mystery and meaning.

1. It speaks to us of a Gift. — Sin made Calvary a necessity, and each one who faces honestly and intelligently the great facts of his own sin and guilt understands his need of what the Cross proclaims.

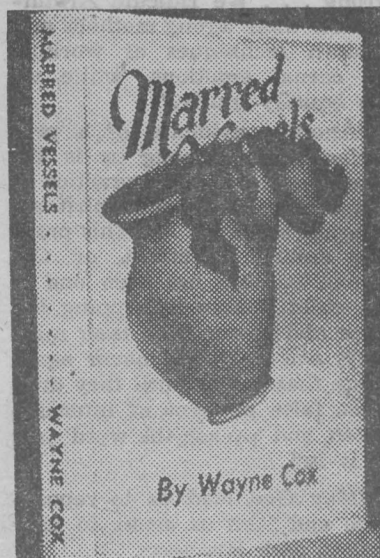
A young soldier wrote home to his father, from the trenches, saying, "This war had to be that I might be saved." The father read the letter to a friend, and said, "Just fancy George thinking that God would cause or permit all this upheaval that he might be saved." "Ah," replied the friend, "God upheaved more than all Europe that George might be saved. Calvary was the greatest of tragedies: and Calvary had to be, that I might be saved."

The only salvation possible for us is the gift of God through Calvary. As money cannot purchase it, neither can work earn it, nor personal virtues merit it. It is purely and solely a gift, to be either received or refused.

The Gospel is a gracious gift on (Continued on page 4, column 4)

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Campbellism

(Continued from page 2)

Acts 22:16

The verse that ranks third in importance and emphasis in the Campbellite view of baptism is **ACTS 22:16**.

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

Frankly, the case of Paul is one of the strongest death-blows to Campbellism found in all the Bible. I don't understand why a Campbellite would ever pry into the conversion of Saul and seek justification for his doctrine. But as the moth is drawn to the light, the Campbellite is irresistibly drawn to the water that is mentioned. Where there is water, you can be certain the Campbellites will have been there long before anyone else. They may have to go around mountains of grace to get there, but they will make it.

The Campbellite contention on Acts 22:16 is that sins are literally washed away in baptism. "You contact the blood in the water," is what they say around this section of eastern Kentucky. "You meet the blood in the water" is what others have stated. In this regard, Campbellism parallels Romanism. Romanism says the blood of Christ is in the wine; Campbellism says it is in the water. The only difference between the Romanist and the Campbellite is the **kind** of liquid used and the actions relating to the liquid. The Romanist will drink the liquid of wine in order to reach the blood, while the Campbellite will be immersed in the liquid of water in order to reach the blood.

Let's see if the Campbellite view is correct. It is the case of Paul that is under consideration in Acts 22:16. Prior to this statement by Ananias to Paul, what was characteristic of Paul? Notice:

1. He was a "**chosen vessel**"—Acts 9:16.

2. He had been "**separated**" from birth—Gal. 1:15

3. He was "**born out of due time**"—I Cor. 15:8. And this was not at his physical birth, but when he saw Christ.

4. He had both **seen and heard** Christ, while others didn't—Acts 22:14. This was therefore a special blessing to Paul. Christ said, "Every one which **seeth** the Son, and believeth on him, may have everlasting life" (John 6:40). He also said that the sheep "**hear my voice**" (John 10:27).

5. He had **repented**—Acts 9:6. "Lord, what wilt thou have me to do?" Repentance means "a change of mind," and is wrought by the grace of God. Paul once despised Christ; now he is ready to serve Him. Repentance? Certainly!

6. He had **believed**—Acts 9:6.

7. He had **Christ as his Lord**—Acts 9:6. The Bible tells us that "no man can say that Jesus is the Lord, but by the Holy Ghost." (I Cor. 12:3). Paul had, by the work of the Spirit, submitted to Christ as Lord.

8. He was **called to preach**—Acts 26:15-18. This really kills Campbellism. In the first place, they don't believe in God calling men to preach. Secondly, even if they did believe in the call to preach they wouldn't believe that God would call an **unbaptized** man to preach. But Paul was called to preach prior to his baptism! In Acts 26, where Paul tells of his conversion, he says that Christ told him to "rise, and stand upon thy feet; for I have appeared unto thee for this purpose, **to make thee a minister and a witness** both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles unto whom **NOW I SEND THEE**." What? sent to the Gentiles before baptism? Evidently, Christ and Paul didn't believe much Campbellism!

9. He **obeyed**—Acts 9:6-9, 26:19. Paul said he was "not disobedient to the heavenly vision." Was not this faith working by love? Wasn't Paul's faith a living faith in Christ? If so, it wasn't dead prior to baptism. Furthermore, the Word says that those who work righteousness are accepted with God (Acts 10:35). So Paul was definitely accepted before he was baptized. Actually, he was baptized because he was accepted.

10. He **prayed**—Acts 9:11: "Behold, he prayeth," the Lord said to Ananias. This indicates that Paul's praying was pleasing to God. But the Campbellites do not believe that God hears an unsaved man's prayer, quoting in this regard John 9:31: "God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." Well, Paul was a worshipper of God, calling Christ "Lord" and then doing His will.

11. He was **ordained to suffer**—Acts 9:16. Campbellites often refer to the words in Acts 9:6 which say, "it shall be told thee what thou **must do**." Then they jump over to chapter 22 and insert baptism as the "must." However, if they would just read the whole story in Acts 9, they would see that suffering for Christ was the "must" in Paul's life. Nowhere is baptism said to be the "must," but in verse 16 of the same chapter we read: "For I will shew him how great things he **MUST** suffer for my name's sake." Likewise, in Acts 22:10, reference is made to "all things which are **appointed** for thee to do." In verses 14, 15 and in Acts 26:16-18, some of these things are mentioned.

12. He was a "**brother**" to Ananias—Acts 9:17: "Brother Saul" were the words of Ananias to Paul. Campbellites quibble back that this was "customary" for one Jew to speak thusly to another and Ananias did not mean to call Paul a brother in Christ. In the light of the text in which this expression is found, this quibble appears to be rank foolishness. Paul was a brother in the faith, knowing Christ as his Lord, the same Lord of Ananias.

13. He **did God's will**—Acts 9:6-8, 26:19. He asked Christ what to do and Christ told him to go into the city. He did Christ's will then and throughout the rest of his life.

(Continued on page five)

Map Shows Bro. Halliman's New Location



Brother Halliman has been in the town of **Bulolo** for the last several months while he has sought where the Lord would have him go and work. He has made many trips from here and also has conducted services regularly. Now he is moving to the location near **Koroba**, at the left-center of the map. We have checked a map and estimate that this is about 225 to 250 miles from Bulolo.

We want to urge our readers to remember the Hallimans in prayer and also to send an offering to "Move the Hallimans." Address: **Macedonia Baptist Church, 2501 North Maplewood, Chicago, Illinois**. Make mention that this is to help move the Hallimans to the new location.

Halliman

(Continued from page one)
 and that I will ever spend with them. I will be just as strange to them as they will be to me and I will be watched both day and night by some of them.

Beloved, I face this task with fear and trembling, and only by God's sustaining and sovereign grace and the love of Christ that compels me to go on, will I be able to succeed in gaining their confidence and friendship. Remember me as you go to the throne of grace that God will grant me wisdom and grace to completely rely on Him. Also, be in prayer for my family as these long periods of separation for us are very depressing.

Supplies Flown In And Then Must Be Carried

Since starting this letter I have made a trip to Lae to get the rest of the supplies and make final arrangements for the things to be flown in. My things will leave Lae, on a DC3 aircraft, next Tuesday (Oct. 31st), for Mt. Hagen where they will be transferred to a smaller plane to be flown in to Koroba. After they reach the Koroba air-strip they will have to be carried in for the next 15 miles by carrier boys. It will probably take me a couple of days to secure a line of carrier boys and get the things moving from the airstrip into where I expect to build the house. The 15 miles' walk can be made in one day, but it will doubtlessly take several days to transport all my things in this manner.

There will probably be a government rest-house somewhere in the area where I can sleep, and store my things in for a few days, otherwise I will put up some kind of a quick shelter to sleep under and to protect my things from rain. No one will have ever encountered any more pioneer conditions in getting settled than I will encounter these next few weeks; the living will be hard but I am not without knowledge of how to live hard and my personal comfort is the least thing that concerns me.

I will attempt to write again as soon as I am settled enough in this new area to do so. By the time you read this in TBE I will probably have been there for about three weeks or more and only the Lord knows what I will

have experienced by that time. Again I ask you to remember me in prayer as I attempt to get settled among these primitive people. I will endeavor to keep you posted as often as is possible.

In Christ,

FRED T. HALLIMAN

Examiner Editorials

(Continued from page two)

Grahams and others in the *Baptist Bible (Babel) Tribune*, Mr. Smith says God has to allow such people and the evil they bring to the world because "God cannot wisely prevent it" (Oct. 27, 1961). So Smith now has added an impeachment of God's knowledge to his other degrading statements about our sovereign, almighty Lord. To say God cannot "wisely" prevent something which He does not purpose to exist is to say that 1) God's purpose is defeated, 2) God did not know beforehand such things would exist, and 3) what God can't do wisely He could do ignorantly.

Of course, Mr. Smith is one who believes it is a crime for God to "violate" the territorial rights of Lord Free-Will, so we can understand why he thus impeaches the Lord. He believes, you know, that those who go to hell go there because "God couldn't save them." He did all He could, but failed, says Mr. Smith. I still say he needs that "inflated pig bladder" worse than Dale Moody. Moody seems to be a little more consistent.

★ *Campbellites "confess" a creed.* An interesting statement found in a Campbellite church bulletin (The Reporter, Oct. 23) has this to say about creeds: "Yet all have a creed, whether written in a book or not." That's what we've been trying to get across to Campbellites for years. We're glad at least some of them see this fact. "Creed" simply means belief. You can write it down, speak it, or

just hold it in your heart—you still have a creed. Campbellites have long been noted for their condemnation of any written confessions of faith; they say such is a "creed" and is all wrong. Yet they do not hesitate to print tracts, sermons, papers, and books in which they, too, confess their faith. They don't call such publications "confessions," but that is exactly what they are. A creed is a creed regardless of its form. The important thing is whether or not your creed (belief) is scriptural.

★ *Hardshell paper is critical of Hardshells.* The editor of the *Old Faith Contender* has some very pointed remarks in the May, 1961 issue about the situation in Hardshellism. Here are some of his comments: "We may preach the gospel by putting Christ as the head and use election, predestination, salvation by grace, etc., as sub-heads, but we cannot reverse the order, and it still be the gospel, and that is what we have been doing."

"Our motives and methods are wrong . . . We ridicule Arminians for their wrong methods and modern techniques of working up carnal emotions, while we are equally guilty."

"Another evidence of a perverted gospel among us is the now almost universal practice of allegorizing and false spiritualizing all scripture . . . This practice among Primitive, or Old School Baptists has been one of the chief factors in sapping the force and power from their ministry, and they will never again enjoy that power until they drop these false patterns of interpretation, and 'preach the word' just as it is."

"May God lead us to repentance and turn us again, in holy zeal to seek His ways."

Mocking Sin

(Continued from page one)
 ment to prove that sin is an evil, demanding awful punishment and we need no further illustration of the truth of the text that fools, and fools only, make a mock of sin.

Consider further why such mockers are fools:

REPORT OF NEW GUINEA MISSION OFFERINGS SEPTEMBER 1961

New Testament Baptist Church, Hamilton, Ohio	10.00
Grace Baptist Church, Melbourne, Fla.	15.00
Grace Baptist Church, Springfield, Mo.	10.00
Zion Baptist Church, Detroit, Mich.	22.77
Tabernacle Baptist Church, Tulsa, Okla.	50.00
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West Side Baptist Church, Emporia, Kans.	10.00
Valles Mines Baptist Church, Boone Terre, Mo.	100.00
Faith Baptist Church, Hurst, Texas	20.44
Manhattan Bible Baptist Church, Manhattan, Kans.	10.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	50.00
Zion Baptist Church, Detroit, Mich.	10.57
Fossil Baptist Church, Fossil, Oregon	14.61
Meadows Baptist Church, Rolling Meadows, Ill.	7.00
Macedonia Baptist Church, Chicago, Ill.	100.00
Mr. Carl E. Johnson, Mich.	111.00
Mr. Purdom Carney, Ky.	10.00
A Friend, Culloden, W. Va.	5.10
Mrs. Nell Duggins, N. C.	15.00
Elder A. Alejandro, Rio Piedras, Puerto Rico	5.00
W. R. Powell, Texas	5.00
Mr. and Mrs. Robert L. Sturm, Ky.	25.00
Alton Waggoner, Tenn.	16.00

TOTAL 714.74

To mock at a thing is, in any way, either to treat it or regard it as of little moment; and if the thing is very mighty or great, either in itself or its influence, such mockery must be foolish.

Either to speak of sin or to think of sin lightly shows a want of understanding. By mocking sin, a man thereby puts in jeopardy ineffable good, or hazards immeasurable evil, and such proves the man a fool.

Beware of making light of sin.
 Beware of strong drink.
 Beware of bad literature.
 Beware of evil and infidel companions.

Beware of the profane man.
 Beware of the untruthful man; the dishonest man.

Beware as for your life of these beginnings of evil.

Come to Jesus. He alone can save you; and just to do this He came into the world. (Luke 19:10). He was revealed among men that He might destroy all the works of the devil.

"He came travelling in the greatness of His strength, mighty to save."

This was the end of the Divine mission, that He might nail a crucified sin to His own cross and bury a dead death in His own grave. He brought gloriously to pass the blessed saying, "I will ransom thee from the power of the grave; I will redeem thee from death."

"O death! I will be thy plague!
 O grave! I will be thy destruction."

And the redeemed of the Lord can now lift up the triumphal cry, O death! where is thy sting? O grave! where is thy victory? Yes, the only sting of death is sin, and Christ both tears away the sting and destroys the monster forever.

Come to Jesus, He is a Saviour from sin. However mighty the sinful fetters that are on you, He will break them.

However terrible the monster be whose hot breath is on you, Christ is stronger than he. Trust Christ as your Saviour, and then you will know how wise a thing it is to have heaven for a home, and will never know all the tremendous meaning of the text's solemn truth, that they that make a mock of sin are fools.

"Wonderful"

(Continued from page 3)
 one side, and humble acceptance on the other.

The greatness of it is revealed by its simplicity, and a man's responsibility to it is measured as well by that fact.

"My father," said the servants to Naaman, "if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?"

A great thing may feed pride,

but the way of God alone brings peace and life. A gracious gift and a humble acceptance. That makes the salvation of the Lord a personal reality, and an everlasting joy.

2. *The Cross sends to us a Call.*—Much more than salvation from his wrath on sin, and much more than his forgiveness of sin, is God's ideal for those who have accepted the offer of the Gospel.

The call of Calvary is to a new life, in which we become partakers of his Divine nature. We utterly mistake the message of the Gospel, as well as the meaning of the death of Christ, if we fail to recognize that the demand of God upon His children is for a holy life, separated unto him from the world's worldliness, and living for Christ under the influence of his Holy Spirit. "Complete separation from the world gives power," wrote a missionary of Calabar.

From a life like that flows the witness which Christ seeks, and the world needs. To be in sympathy with the Wonderful One, in his purpose of redemption for men, is to live the life of greatest value.

Tune me, O Lord, into one harmony
 With Thee, one full responsive vibrant chord;
 Unto Thy praise all love and melody,
 Tune me, O Lord.

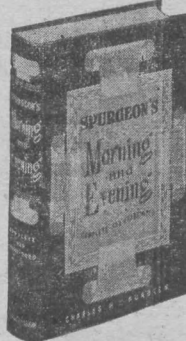
To seek that, to be willing for that, is to answer the Call, and know the sublime enrichment of the Cross.

3. *The Death of Christ also brings to us an Assurance of Power.*—It is the spring of all the equipment which Christian life requires, and Christian service demands.

The gift of the Cross is the (Continued on page 5, col. 3)

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Send TBE To Others

Campbellism

(Continued from page three)

All these things characterized Paul before baptism. Such a person is ready for baptism, but the Campbellites teach that he shouldn't have such spiritual marks before you are baptized. They want to give you these things in baptism! Now how did baptism "wash away" Paul's sins? Well, couldn't do this literally, for Christ literally "put away sin by the sacrifice of himself" (Heb. 9:26). The language in 22:16 is similar to the statement of Christ when He took bread and said, "This is my body." The bread was actually the emblem of His body. Baptism is the emblem of the washing away of sins by the death of Christ. Every time a person is immersed he washes away his sins in the same way Paul did: not literally, but ceremonially, pointing to the death of Christ by which sins were actually washed away.

1 Peter 3:21

This is another favorite verse of the Campbellites. It, too, however, has been greatly tortured and perverted in the effort to establish the water gospel. Beginning with verse 20, we read:

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

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

The ark, built by Noah furnishes us with a marvelous type of Christ, in whom His people are saved from judgment and entered into glory.

The ark was built of wood, meaning that the life of timber cut off Christ, called a root out of dry ground (Isa. 53:2), "the Branch" (Zech. 3:8), was "cut off" (Dan. 9:26).

The ark was pitched without and within. The word for this is *kapher*, the same word translated "atonement" in such places as Leviticus 17:11: "It is the blood which maketh an atonement for the soul." The word means covering. The ark of no value without this covering. So Christ, the crucified one, is our Atonement. We have a covering for sin under blood.

There was only one door into the ark. Christ is the door of salvation (John 14:6, 10:9). The door was in the side of the ark. It was not from the side of Christ that His blood poured out, but from a "fountain" for cleansing?

There was a window in the top of the ark, giving a view of Heaven. In Christ we, too, have access unto Heaven (Eph. 4:16).

When Noah and his family entered the ark, God shut the door (Gen. 7:16). No falling out of the ark possible. In Christ, believers are shut in and secure; no falling out of grace possible (John 10:27-30, Col. 3:3).

Inside the ark, Noah and family were safe from the flood. In Christ, believers are safe from the wrath to come (1 Thess. 5:9).

Campbellism, thinks, however that this experience of Noah and his family has to do with baptism. They are not among themselves as to how this is, but they all seem to think the event refers to baptism.

Some of them are in the habit of quoting the words "saved by water" in 1 Peter 3:20 and then bringing in water baptism. However, the Greek is "saved in (en) water." Furthermore, Noah and his family being saved in water did not mean that the water did the saving; rather, the ark was what saved them from the destructive waters. Those left outside the ark, in the water, were those who perished. So Noah and his family, being in the ark before the flood came, were saved by the ark, not by the water. No comfort for Campbellism here.

Then in verse 21, the words "even baptism doth also now save us" are often yanked from this text and context and misapplied by Campbellites. In verse 20 Peter had just spoken about the ark; he goes on to say that there is a like figure, or a similar figure, to the ark.

(Continued on page six)

"Wonderful"

(Continued from page four)

Holy Spirit. The product of Calvary is Pentecost.

There are three chief Greek words in the New Testament for this power. The first means power in a man (Acts 4:7) and is the expression of the inworking of Divine Grace through the Holy Spirit. Without him a Christian life must fail; and "a powerless Christian is a misnomer." We cannot give out what God does not put into us.

The second word means power over a man (John 17:2). "The government shall be upon his shoulder." Unless that be so there can be no right service for God. The Holy Spirit undertakes to make something of the life which by grace yields to him and trusts him so as to say, "Here I am: do with me as Thou chooseth."

Then, the third word means power given to a man, and manifested in his life and service. "Be strong in the Lord, and in the power of his might" (Eph. 6:10). Strength is needed, but it must be his. Strength assures victory, if we covenant to be his. The power which flows from the Cross, alone can make for holiness of life, and success in service.

"The weakest living creature," says Carlyle, "by concentrating his power on a single object, can accomplish something."

Live for Christ. Center the powers of mind, the gifts of intellect, the desires of the heart, and the opportunities of each hour on Christ, his work, his purposes, and there will be no failure.

Life glows with splendid possibilities when the Holy Spirit is in full command of it.

4. And we do not forget that Calvary gives us a Promise. — Beyond the Cross shines the light of a new day. Jesus, on the Cross for our sins, is the Wonderful Saviour. Jesus, on the throne for our interests, is the Wonderful Advocate. Jesus, in hearts that have received him, and yielded to him for the development of Christian life, is the Wonderful Sanctifier. But, we look still further, and see him as our glorious Lord and coming King.

The Advent of the Lord Jesus is a great promise to stand on, and a magnificent hope to live by, in the midst of sorrows and in the face of difficulty and animosity.

Some day he will come and all true hearts that wait for him will welcome him, and be satisfied with an everlasting satisfaction. His name is Wonderful! He is everything. He has everything. He offers us everything.

One, who has lived for years without any practical experience of the salvation of Christ, but who was brought to a saving knowledge of him, wrote these words in his Bible:

I've tried in vain a thousand ways
My fears to quell, my hopes to raise,
But all I need, the Bible says,
Is Jesus.

My heart is night, my soul is steel,
I cannot think, I cannot feel,
For light and life I must appeal
To Jesus

He died, He lives, He reigns, He pleads,
There's love in all His acts and deeds,
All that a guilty sinner needs
Is Jesus

Though some should scoff, and some should blame,
I'll go in spite of fear and shame,
I'll go to Him, because His name
Is Jesus.

And he bids us come to him for all we need, to come back to him if we have wandered from him, to come to him anew in love, in adoration and consecration, and to live "henceforth unto him." O Wonderful Saviour and Lord!

What Kind Of Church Are You Looking For?

By Frank B. Beck
Boston, Mass.

Scripture reading: Malachi 3: 8-12; 1 Corinthians 9:13-14

The Church of the Saviour (according to Chas. M. Crowe, *The Sanctuary*, 1958) in Washington, D. C., was started after World War II by Chaplain Gordon Cosby. It is not just another church. It has already been written up in *The Reader's Digest*, and that some years ago.

But I am afraid that some of you, my dear friends, could not be a member of that Church any more than you would be in the fellowship of the apostolic Church. Why? Because Chaplain Cosby wanted a Church that would cost something to join. Every member is required to make absolute commitment to Christ, which includes that every member must be a full tither! Some give twice that amount. In 1958 there were but sixty members. Most of them but salaried government employees. Yet the annual budget of the Church is \$62,000! Is this Church right in insisting that every member be a full tither?

Here is another church, quite the opposite. It is now being formed to make life easier. One of the requirements of this church is that money will never be mentioned, let alone tithing! No collection boxes can be found in this church building. This church needs (it says) no money! Perhaps some of you have been looking and longing for such a church for years. I read from its by-laws:

"Each member will come to services warmly enough dressed to eliminate any necessity for heating the building. This will dispose of the heating bill.

"Each member will take his turn playing the organ. Then no organist or music director will be needed. That is, of each one in turn, will direct the choir, the congregational singing, and arrange for the rehearsals.

"Each member will also come to church with broom and dust mop to keep his part of the building presentable. Then a paid janitor will not be necessary. Also a snow shovel to clean the pavements in the winter.

"Those who wish to use water will bring it in their own bottles. This will save the water bill.

"Each person will provide his own hymnbook and sheet music when in the choir.

"Each member will bring materials and tools to remodel and repair the building. Here we can really save money!

"Each member will spend some time working in the church office. If one desires a copy of the church bulletin or order of service, he will bring his own supplies for printing them. This will eliminate the expense of office help and equipment.

"Each member will take his turn preaching, leading the services, conducting the funerals, performing marriages, calling on members and prospects, visiting the sick, and guiding the administration of the church. This will save the expense of a pastor!

"Each one must agree to spend at least a year as a missionary, at his own expense, on some foreign field. This will dispense with missionary offerings.

"Thus we can be known as the 'church that needs no money.' What a spectacle it will make as the men, women, boys and

girls, bundled up head and foot in the cold winter, walk dutifully to church carrying water bottles, brooms, chairs to sit on, dust mops, sheet music, sermons manuscripts, hammers and saws, candles (no electricity to pay for!) and other such baggage. . . " (O. K. Collins; *The Huntington Park [Calif.] Good Citizen*).

Is the Church of the Saviour in Washington, D. C., insisting that all its members be full tithers right? If this is taught in the Word of God it is right. If it is taught in the Word of God, also, I will do it as a Christian; and preach it as a pastor! What else can I do? And should I not expect you, fellow disciple, to do the same?

"If a man would be a soldier, He'd expect, of course, to fight; And he couldn't be an author If he didn't try to write. So it isn't common logic, Doesn't have a real, true ring, That a man to be a Christian Doesn't have to do a thing.

"If a man would be a hunter, He must go among the trees; And he couldn't be a sailor If he wouldn't sail the seas. How strange for any member Of a Church to think that he Can stay away from worship And a worthy member be!

"When you join associations, You must pay up all your dues; And you pay for all your purchases, From your hat down to your shoes. There are social clubs for women, And the same for men and boys, But the members all expect To pay for what each one enjoys.

"Then how is it that the members Of a Church can sit in pews, And expect some few to run it Without others paying dues? The cost of operation Must be met in Church the same As in home or corporation Or in work of any name.

"Let us honestly consider Why this difference we find, Between our Church relations And every other kind. Our business obligations MUST be met, the laws provide; But the Church is not insistent, So we let the matter slide.

"May we undertake our duties For our Church and for our Lord With such measure of devotion As accords with His own Word.

If our human obligations Thus are recognized, why then Surely God should have our service Now and evermore. Amen." —Henry Anstadt, — *A Little Rhyme and a Little Reason!*

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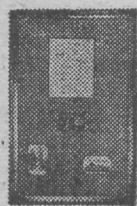
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Local Holiness Preacher -- A Convert To Campbellism -- Practices "Falling Out Of Grace" And Being "Restored"

The following is a story which was printed in a Campbellite paper, telling about the "conversion" of an Ashland holiness preacher to Campbellism. The Campbellites of this area really gloried in this preacher's conversion and for awhile it was the "talk of the town" among Campbellites. To avoid giving any unmerited publicity to these water gospellers, we are omitting their names. Here is the story:

Preacher Converted

The tri-state area (West Virginia, Ohio, Kentucky) has been stirred recently by the conversion of _____, of Ashland, Kentucky. Bro. _____ formerly led an independent holiness organization which was called "The Rescue Mission." He conducted a daily radio program on an Ashland station and carried weekly television programs on four stations. He published a monthly magazine called "The Rescue Hour Herald" and mailed it to over five thousand contributors to his television and radio work.

Largely through hearing a program at Ashland conducted by _____, Bro. _____ became convinced of his error and was baptized by Bro. _____.

After Bro. _____ changed most of his supporters immediately dropped their support. He had to discontinue his program on three television stations, but he continues his daily radio program, and his weekly program every Sunday at 12:00 noon on station WHTN-TV, Huntington, Bro. _____ has been speaking in one-night services (sometimes two or three nights) for various congregations in this area.

Bro. _____ is thirty-one years of age. He had a wide following in

his denominational ministry. He has a lot of zeal and enthusiasm, and he immediately impresses one with his deep sincerity and his genuine honesty. He gave up much when he obeyed the gospel, but at the same time he recognizes that he gained Christ. —Bible Herald

The way the Campbellites used this preacher during the past year reminded us of how the Philistines took Saul's head and paraded it all over the country, glorying in the fact that Saul was dead. But in recent months the local Campbellite movement has suffered a greater set-back in regard to this preacher than the "victory" they enjoyed at his conversion. He has "fallen out of grace" and only recently was "restored," after 3 months on the outside.

At a time when the arrogant Campbellite spirit was spreading itself out like a green bay tree (Psa. 37:35), I met the local Campbellite "big dog" in a public discussion for eight nights. This was the man who had been receiving the glory for the conversion and baptism of the holiness preacher and he was "riding high and mighty." In the debate, Campbellite history was exposed and the truth of predestination was upheld. The victory of both historical and Scriptural Truth was apparent and Campbellism suffered a terrific blow.

A second debate was held a short time later in which I met the Campbellite moderator of the first debate. We discussed baptism for three nights and security over a period of two nights. This debate was nothing like the first one, so far as the Campbellites were concerned. In the first one, hundreds of Campbellites from all parts of this Tri-State area attended; but in this second debate, only a handful were present. Furthermore, the second debate was hardly advertised at all and the local Campbellite church even refused to allow the debate to be held in the Campbellite building. They explained that I was "such a blasphemer" they did not want me in the pulpit! At the last minute, a tent belonging to the converted holiness preacher was set up and the debate was held in it.

In the second debate Campbellism again suffered under the heavy attack of the Truth. One Campbellite lady came to me and handed me a note instructing me to cancel her subscription to TBE. I knew she was upset by the Truth. Another faithful member of the local Campbellite church tried to steal the literature that was on a table at the back of the tent. I happened to see her carrying the literature out and fortunately retrieved it before she could get away. She explained that it was "only a joke."

The man I had met in the first debate moderated in this second one and he was so upset and disappointed that he displayed his passionate nature on various occasions. The defeat suffered was agonizing to both him and his brethren.

Following the debate, the converted holiness preacher began a "gospel meeting" in the tent and it fizzled out in the middle. Later I heard that he was trying to sell his tent, but did not think anything about his quitting the Campbellite ministry. Shortly thereafter he went off the radio "temporarily." Then he went off of television. While passing the new church which he had just recently started, I noticed on the sign hanging from the building that his name had been painted over.

Then it was learned that this preacher had quit preaching and no longer attended any church. Talk about the silence of a graveyard! You should have "heard" the local Campbellites! Not a peep from any direction. I called

up one of the faithful local members and asked him about the converted preacher. He said he "didn't know anything about it." I pressed him and he confessed that he also had fallen by the wayside and had not been "assembling"! And this was the very man who had been somewhat instrumental in getting me to debate with the local Campbellite "watch dog." He had even been used on radio to speak evil against me.

But this isn't all: the very man who baptized the holiness preacher, (the same man I met in my first debate) left this area and went to central Kentucky! They are now saying he had been planning to leave here all along; however, there was no evidence of such an intention when he was on the pedestal of glory earlier in the year. But if he had made previous plans, recent events have made his move much "easier." I doubt if he had to wait long to make up his mind to go.

Fortunately (?) for local Campbellites, the converted preacher has lately claimed to be "restored" and is "back in the fold." I doubt, however, that Campbellites will be as wild over him as when he first joined them. His "restoration" calls attention to the two "plans of pardon" taught by the Campbellites: the first "plan" is for a Campbellite preacher to "souse" one in water and run him through the wringer; the second plan is the "dry-cleaning" method, similar to the mourner's bench — that is, the "fallen" one is to pray for pardon. In other words, the front door into Christ is baptism, while the back door is prayer. You need a Campbellite preacher to "assist" you through the front door, but you can make it by yourself through the back door.

It is not hard to understand, then, why the spirit of Campbellism in the Ashland area is at an all-time low. Too many of them have been putting into practice their heresy of falling out of grace. —B.L.R.

MAN "RISES FROM THE DEAD"

Ceda Pavlovic, of Belgrade, Yugoslavia, is a 60 year old, retired jurist. While taking a hot bath, he forgot his schoolboy physics lessons, and reached up a dripping arm to snap on a light.

His wife found him unconscious. A hurriedly summoned physician pronounced him dead. His body was carted off for burial next day under government health regulations. It was lodged in a chilled vault beneath the cemetery chapel.

Pavlovic regained consciousness to find himself in a coffin. A bit perplexed, he briefly debated whether he was in eternity, then nudged the lid of the coffin.

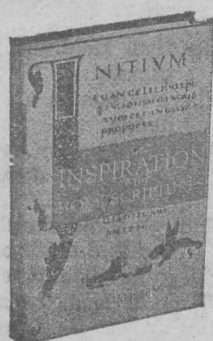
The lid moved upwards. He climbed out, only to find the vault door bolted. He cried for help. The frightened cemetery guard fled.

At the top of his lungs he cried: "I am here by mistake, let me out." The guard finally crept back and released him.

Pavlovic hurried to the nearest phone to inform his wife he

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Campbellism

(Continued from page four)

lar figure, which is baptism. The Greek word for "figure" is "antitypon." Vine, in his **Expository Dictionary of New Testament Words**, defines the word as "a corresponding type." He says, "It is not a case of type and antitype, but of two types: that in Genesis, the type, and baptism, the corresponding type." (Vol. 2, page 96).

Cremer's Lexicon says the word signifies an "image of similitude."

Thayer's Lexicon defines it as "a thing resembling another."

Baptism, then, resembles the ark, is a similitude or corresponding type and both of them point to Christ as Saviour. Notice how they are similar:

1. In a figurative manner, both point to salvation by Christ.

2. The ark was built of sacrificed life (trees), was immersed in water (water from below and water from above), then arose above the waters once they had ceased, coming to rest on a high mountain. Baptism speaks to us of how Christ sacrificed His life, was buried, arose again, then ascended to Heaven.

3. Both the ark and baptism reveal that only those who are in Christ shall be delivered from the wrath to come.

The Campbellites are at a loss to tell us what it is that represents baptism in this Old Testament experience. Some say the ark represents baptism. But where is there any similarity? There is none whatsoever. If baptism is even represented by the ark, it could only be in the waters of the flood. The Ark was immersed in these waters and they displayed the wrath of God against Christ once referred to His sufferings as a baptism (Luke 12:50). Baptism signifies His death, in which He suffered God's wrath against sin. So if baptism is typified in any way, it would be the waters that typify it. But this would kill Campbellism for Noah and family were in the ark **before** the flood came. Campbellites teach that one is in the ark of safety only after baptism. Even then, you have to "hold out."

It doesn't matter what the Campbellites might pick as typifying baptism, however. The fact is, Noah was saved before he ever built the ark. He had "found grace in the eyes of the Lord" (Gen. 6:8) and was a "preacher of righteousness" (2 Peter 2:5).

1 Peter 3:21 does not say that baptism saves us in any sense other than as a figure. It is the figure of the death, burial and resurrection of Christ by which we are saved. It's a shame how people try to rob Christ of His Saviourhood and give it to the water.

Notice, too, the verse plainly tells us that baptism is "the putting away of the filth of the flesh." Campbellites often try to escape the force of this statement by saying that Peter was speaking of the dirt upon the flesh. But the verse says "of" (not "upon") the flesh. The word "filth" is **rupos** and nowhere else used in the Bible. However, the word **rupoo**, which is of the same meaning, is used in Revelation 22:11: "He that is filthy let him be filthy still." This is not talking about dirt, but sin. Also in 1 Cor. 7:1 we read, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Surely, Paul wasn't talking about dirt, only those who are slaves to some theory could be so pressed as to contend that Peter is simply talking about dirt upon the flesh in 1 Peter 3:21. He is clearly saying that baptism is not for the putting away of the sinful filth of the flesh.

Peter goes on to tell what baptism is for: "but the answer of a good conscience toward God." What is an "answer" or a response. You ask a question, you get a response. The response of a good conscience is obedience in baptism. In other words, the person with a good conscience — made good through God-given faith in Christ (Acts 15:9) — responds to the command of God to be baptized. The saved person couldn't keep an easy conscience, knowingly failing to make such a response.

Then Peter mentions that the figure of baptism, or the which baptism points to as saving us, is the resurrection of Jesus Christ. The resurrection of Christ is the grand seal of His entire work in redemption. God's raising Him from the dead is God's stamp of approval upon His work. Therefore, it is by the resurrection we are saved, since if Christ be raised, all who trust in Him shall assuredly have all that is promised in Him. (1 Cor. 15:20-23).

(Next Week: A Continuation Of This Topic)

was coming home hungry. He "Faith cometh by hearing and was in for another shock. Under hearing by the Word of God (Romans 10:17). So, we urge to read and believe the Bible.

He tried next to re-establish himself with his neighbors. Answering his knocks, they looked quickly, shuddered and slammed the doors.

Finally, he found a friend who had not heard of his "death," who served as a go-between.

So many people say: "If someone were to return from the dead, they would believe. (See Luke 16:31). This incident reveals the fact that instead of believing, they would flee. They would say the person had not died and hence had not returned from the dead. They would regard him as being insane.

The Lord Who knows humanity perfectly said: If they will not believe the Holy Scriptures, neither will they be persuaded through one rose from the dead.

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God's Power Or Man's Schemes?

Genesis 1, verse 8; "But ye shall have power."

live in a day of slogans and positions, of supposition and constitution. It is not the imagination of men, but rather the revelation of God that we must have. We have "supposed that" until we are all but deposed from our positions. I feel if we should do a little less supposing from our pulpits and do a bit more exposing of sin, we should make more progress.

When the power of the New Testament fell, men did not cry for programs, but for a Saviour. The need is the same today. While men perish in their sins most of our modern church machinery is geared to soup rather than salvation. A Wednesday night stew in our church kitchen doesn't have the power to reach the man who is stewed in sin. It is still the blood of an old "tough" stewed in a soup-room supposedly for the glory of God. The power of church troubles might be traced to another type of "old-hen." I mean the model which thinks more of her bridge than she does of the Cross—Christ that bridges the gap from sin to salvation.

Readers of others need power, the power of God comes not from your position in this world, from your position before Show-going, World-chasing, self-disgracing leaders will be able to give one single word of help to the man-in-a-man must be "cleaned" from this world and its sin, he can be "steamed-up" with this power of God. Our need is a new idea or brainstorm, the pentecostal power from the "O Lord, Wilt Thou send power even now?" —T. G.

Redemption

began great—fell to the dust, walked with the Lord no longer is just.

heart is wicked, mind is dark; how hates God, left its mark.

left all alone never would turn; he loves his sin, his passions burn!

God in mercy led down from above chose Him a people saved them in love.

sent His dear Son on the cross those whom He loved were Helpless and lost.

others he left their own sinful ways continue to hate sound "Jesus Saves."

—Ronnie Forsythe Marshall, Texas

outset of human history. The world had just been created and the earth was in all of its glory—a glory which has never been seen since. Man, prior to the fall, was perfect and was in the Garden of Eden from which he was expelled and into which he has never entered again. So the occasion or time of this promise goes all the way back to the beginning of the world, just when the world had come into existence and just when man was in the Garden of Eden for the last moment of time. It was when the earth was without the curse which resulted from sin.

Then you will notice that the promise was given *after the fall* of man, yet it was before the curse was pronounced upon man. In thinking upon Genesis 3:15, I have often thought that before God pronounced a curse upon the woman, He blessed us with a promise. Before God pronounced a curse upon the serpent He blessed us with a promise. Before God pronounced a curse upon man and upon the earth God made a promise that one day the head of the serpent would be bruised and a Champion would come forth and conquer.

This certainly reveals to us something of the mercy of God, how His saving grace is always in the forefront when He is dealing with human beings. His grace is always out front ready to promise and ready to bless. We know His justice is inflexible, and certainly Genesis 3:15 is based upon justice, so far as the bruising of the serpent's head is concerned; but always mixed with His justice in our redemption is His grace. The basis of all is His grace.

Furthermore, this promise was made at a point of human frustration and human confusion. Here we find Adam, after the sin which he had committed against God, in a state of frustration and confusion. What did he do? First of all, he had the foolish idea that he could cover the nakedness of himself and his wife by sewing together these fig leaves. Certainly, this is rank, utter confusion and frustration, on the part of Adam.

Then to further show his confusion and frustration, we find that the God with whom he had once communed, the God whom he loved and served prior to his sin, in Adam's mind, was an enemy. Therefore when he heard this God walking in the Garden in the cool of the day, Adam and his wife hid themselves from the presence of the Lord amongst the trees of the Garden. This shows us the human frustration and confusion and helplessness of this man Adam and his wife.

But isn't this the way that God's grace always comes to us to bless us? It is when we are at the point of the leaping-off place, so to speak. When we are in frustration and confusion and don't know which way to turn, it is at this point that God always comes to us and blesses us with a promise of His grace.

II

THE CHARACTERS INVOLVED IN THE MAKING OF THIS PROMISE.

First of all, there is **GOD HIMSELF**. He says, "And I will put enmity between thee and the woman." This, among other things, tells of the fact that God is sovereign over all parties concerned. When He said, "I will do this," He affirms the fact that He has the power to do this. He affirms that He has the sovereignty over all the parties concerned and He is able to perform such a thing as He is speaking of.

Further, it reveals the fact that God always takes the initiative in dealing with human beings. God said, "And I will put enmity between thee and the woman." Thank God, He always takes the initiative.

He not only took the initiative in Genesis 3:15, but He took the

initiative back in eternity in the covenant of grace; He took the initiative in the creation of the world; He took the initiative in the creation of man; He took the initiative in the call of Abraham out of heathen darkness and the establishment of the nation of Israel; He took the initiative in the setting up of the tabernacle and the animal sacrifices proclaiming the coming of Christ to die for our sins; He took the initiative all down through the Old Testament period in the worship at the tabernacle and in the worship of the temple when He ordained specific ceremonies and priests; and He took the initiative in the pardon and forgiveness of sins.

Then when the Lord Jesus Christ came into this world through the virgin Mary, God took the initiative in giving a body unto Christ in which He might live under the law and fulfill the law for us and then go to Calvary and suffer at Calvary's Cross for our sins. God took the initiative in the establishment of the church which was given the commission to preach unto all nations that men might believe on the Son of God and be saved. Then we find in the early church of Jerusalem, stagnate so far as missionary work is concerned and enjoying the blessings of God which He was heaping upon them, God took the initiative and scattered that church so that the Gospel was spread everywhere. We find Him raising up apostles like Paul and Peter who would buck the Jewish tradition of no relationship with the Gentiles and would carry the Gospel to the Gentile world.

Yes, we should thank God that He always takes the initiative. Otherwise, where would the human race be today with respect to Jesus Christ? We would still be afar off from God—shut off in human darkness and the darkness of sin.

In salvation God takes the initiative. He planned it, He furnished Jesus Christ as our Saviour, and in our enjoyment of that salvation, God sends His Spirit and His Word, thus taking the initiative in salvation. As one persons put it, we are simply passive objects of the grace of God in this matter of salvation because it was God Almighty who first thought of redemption and who first proclaimed redemption, and it is God Almighty who blesses our hearts with this redemption. Whether it be in salvation, in mission work, or even in our prayer life wherein God has to stir us up and burden us to pray, God is the one who takes the initiative.

Then notice another character in this promise; that is **THE SERPENT**. There is a lot of speculation about the serpent. Adam Clark said it was a monkey. Others say it was a beast of the field such as a cow or horse. Others say, like John Gill, that it was a simple snake like we know today. Well, I would not be able to tell you exactly what the serpent looked like before the curse was placed upon him. Whether or not there was a change, I would not be able to say definitely, although the Scripture seems to indicate that there was. One of the curses placed upon the serpent was that he would crawl upon the ground during his life—that is, he would make his way upon his belly throughout the course of human history.

However, regardless of what the serpent looked like, we do know that he was a beautiful creature, because God's Word tells us of that. He was a beautiful and wise creature and one with whom Eve fell in love. She was very much taken up with this serpent, and Satan saw that the easiest way to the heart of Eve was through the serpent. You know the story of how he spoke to Eve and lied to her and eventually she partook of the tree. And then Adam also ate of the forbidden fruit and thereby God was disobeyed, His

law broken, and sin had its entrance.

Now this serpent, as he is involved in Genesis 3:15, certainly is no recipient of grace; rather he is a recipient of a curse of Almighty God, because he is to suffer the bruising of his head, which has reference to the power and dominion of Satan. Satan reigns in the kingdom of darkness, and this Scripture affirms that one day the head of the kingdom of darkness shall be destroyed and his kingdom scattered to the wind. So he is to suffer the bruising of the head. His dominion and his power shall be thrown down and utterly annihilated by Almighty God through the work of the Son of God.

So in examining this promise as to characters, we not only find God taking the initiative, we find Satan as being the subject of the divine wrath and the subject of destruction at the hands of Jesus Christ.

Then, thirdly, there is *the woman*. The woman is to give birth to the seed that would bruise Satan. The Scripture says that the enmity will be "between thy seed and her seed."

Now the word "seed" can be taken in the singular, as it truly is. As we read in Galatians 3:16:

"He saith not, And to seeds, as of many; but as of one, And to thy SEED, which is Christ."

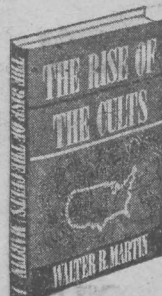
Paul interprets the singular seed to refer to the Son of God, the Lord Jesus Christ. I know that he is not referring to this in the particular Scripture here, but in that he has made a reference to another Scripture where "seed" is used, certainly we have all the grounds we need to understand that Genesis 3:15 the seed of the woman has reference to the Lord Jesus Christ who was made of woman. So the seed of Genesis 3:15 is the Lord Jesus Christ, and the woman was to give birth to the Son of God who would bruise the head of Satan.

Now notice, it was the **WOMAN** that Satan used in the deception of man in the fall of mankind into sin. It was to the woman that Satan introduced sin to the human race. It was through the woman that death entered mankind. It was through the woman that we suffer because of the sin of Adam and Eve. It was through the woman that Paradise was lost.

You will notice in this promise that God says, "All right, Satan, you have used the woman to bring about this evil. You have used the woman to destroy man's happiness. You have used the woman to make Paradise to be lost. Now I am going to use the woman to do even something greater than you have done. You have caused Paradise to be lost but I am going to use the woman to gain Heaven for the human being. You have caused sin to enter, but I am going to use the woman to give an everlasting righteousness which cannot fade away and be destroyed. You have caused the curse to enter, but I am going to cause a seed to come forth from the woman which will not only destroy the curse, but far outbourn the result of sin and redeem men to everlasting joy and happiness in Heaven."

So it was the woman that Satan used to introduce sin, and it was the woman that God used to (Continued on page 8, column 1)

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(Continued from page 7)
bring into the world the Son of God to destroy all the evil works of the Devil.

We also find **THE LORD JESUS CHRIST** in this verse, as I have already indicated. The seed is the Lord Jesus Christ, the seed of the woman. I think this has a direct reference to the virgin birth, the incarnation of Jesus Christ. It does not say "the seed of man," but "the seed of woman," and you and I know that the seed in physical birth is of the man. We are of the seed of Adam.

I certainly believe that this has reference to the miraculous incarnation of Jesus Christ, born of the Virgin Mary. It is not to Adam's side, the male seed, but it is of the female side that God brought forth the Lord Jesus in a miraculous way. Therefore He would not be of the seed of Adam, because if Christ had been of the seed of Adam, He would have been partaker, first of all, of the guilt of Adam, since Adam represented all of his seed in his sin. Secondly, He would have been partaker of the corrupt nature of Adam, because every one of us partake of that corrupt, depraved nature of Adam.

The Word of God tells us that the Lord Jesus Christ was made of a woman. In the book of Hebrews, quoting a prophecy from the book of Psalms, we have reference to the fact that God prepared Christ a body. God prepared His body, and the Holy Ghost gave the conception to the Son of God in the Virgin Mary.

So we find four characters in Genesis 3:15: God taking the initiative, Satan receiving the curse, the woman being used to give birth to the Son of God, and the Son of God Himself who would destroy and bruise the head of the serpent.

III

THE CONTENT AND NATURE OF THIS PROMISE.

First of all, we can say that this is a *promise of grace*. What else could it be but a promise of grace? It was impossible that there could be any bargains made between man and God. Man was stripped of all his righteousness; man was stripped of all of his merit; man was stripped of anything that might make him even partially acceptable in the sight of Almighty God.

All the promises of God are rooted in the grace of God. The Scripture says that if God has delivered up His Son, the very choice pearl of Heaven, how shall He not freely also give us all things? (Rom. 8:32). Beloved, if God gave His Son freely of grace, He is going to give everything else to us of His grace.

Here we come face to face with the doctrine of unconditional election. Here we come face to face with the fact that God says, "I'm going to bless you," and

doesn't add any "if's," "and's" or "but's." Yes, those blessed, as we read in Genesis 3:15, did not have anything to offer, and they did not have any bargaining ground. They were nothing but condemned sinners, deserving no mercy whatsoever.

The courts are rather light on people when they do things unintentionally, or as the case might be, for some similar cause; but this sin of Adam and Eve was a deliberate act of two perfect people who had already been warned not to do this. They did not blindly walk up to the tree of the knowledge of good and evil and say, "This looks like good fruit. God created it, so let's eat it." Adam was of the greatest possible human mentality when God told him not to eat of the tree of the knowledge of good and evil. He knew better, and Eve knew better.

This sin, therefore, was not something which could be overlooked or lightly esteemed as an unintentional crime or because of some other reason. Therefore, if God saves such people as this, surely He must do so purely of His grace.

It is also a *promise to sinners*. It is a promise to sinners which has been repeated all down through the ages of time since Genesis 3:15 by God, by Christ, by the Holy Spirit, and by the true ministers of righteousness. Jesus said:

"I came not to call the righteous, but **SINNERS** to repentance." — Luke 5:32.

"They that are whole need not a physician; but they that are **SICK**." — Luke 5:31.

"Come unto me, all ye that labour and are heavy laden, and I will give **YOU** rest." — Mt. 11:28.

You will notice that wherever you see a promise, it is always for sinners. It is not to those who are reformed. It is not to those that have turned over a new leaf. It is not to those who have "gotten religion." Rather, it is always to the sinner.

Paul says:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save **SINNERS**; of whom I am chief." — I Tim. 1:15.

Genesis 3:15 is not a promise to innocent Adam. You can examine the first few chapters of Genesis and you will find nothing but a warning made to innocent Adam. But when Adam became guilty, it didn't take God five seconds to get upon the scene with a promise of grace.

Furthermore, this is a promise of *what God would do* for the sinner and is not a promise of a blessing if the sinner would do certain things himself. God just took charge of the whole affair. That is what God does in salvation. He takes charge of the whole affair.

Back in eternity God didn't consult you, but He took charge of the whole plan of redemption. Furthermore, when He created this world and the fall of man came to pass, He didn't consult you, but He took charge of the whole affair. When He set up the tabernacle and the temple and when He gave the prophecies concerning redemption, God took charge. When Christ Jesus came into the world and Mary tried to tell Him how to act, He said, "What have I to do with thee?" as if to say, "You have no part in the plan of redemption. God is taking charge of the whole affair." At Calvary's Cross when Christ was crucified, the Scripture says that those men did only what the determinate counsel and foreknowledge of God had determined that they should do. In the death of Christ God took charge of the whole affair. (Acts 2:23, 4:28).

Furthermore, we see that here is a *promise of a Champion* to come into the world. A Champion is to come through the woman and this is the Lord Jesus Christ, the promised seed.

Yes, we can see the world to-

day and see how Satan has been the champion of evil in the world. In every field Satan has championed evil. Just look at the sin that is rampant today. Just look at the many crimes which are committed throughout the land and country of a so-called Christian nation. When you see all that, you can certainly say that Satan has been a mighty champion in the behalf of evil. When you see the destructive power which he has wrought among mankind, as it is manifested in our physical disabilities and our diseases and our deaths, you can certainly see that Satan has been a champion in behalf of evil.

But, beloved, the Lord Jesus Christ has not yet manifested the victory which he has already won. He has already won the victory. We can see the death of Christ as He died on the Cross. We can see Him win the battle over death, Hell and the grave, yet we have not seen the fullness of that victory. We don't yet know how great that victory is, for we are just now beginning to taste the firstfruits of the victory. We haven't yet had the resurrection of the body, not to mention our reign with Christ upon the earth, and not to mention what is out beyond the millennial reign when Christ will have delivered the kingdom up to the Father.

Furthermore, in thinking of the content and nature of the promise, we see the *defeat of Satan definitely promised*. It says, "I shall bruise thy head." This is a definite promise of the defeat of Satan. We lose many battles to Satan today, but we have the definite promise that one day the Champion of our cause shall defeat the champion of the evil cause, Satan, and we shall reign and rule with Him.

IV

THE FULFILLMENT OF THIS PROMISE.

The enmity between Satan and the Lord Jesus Christ has been manifest in all the ages since this promise was first given. We see it between Cain and Abel when Cain slew his brother, Abel. The argument between them was about redemption, because Abel believed in redemption through the blood of Christ, and Cain believed in redemption through human works. The contention between Cain and Abel was over Jesus Christ.

The contention between Isaac and Ishmael was contention about Jesus Christ — the one born of the spirit of promise and the other born of the flesh.

The contention between Jacob and Esau was concerning the promise of the Son of God. We see this manifest in the persecution of those who are born of the flesh, against those that are born of the spirit. We see this between the world and the church. We see this between the doctrines of Christ and the doctrines and traditions and idolatries propagated by men. We see this enmity manifest in all ages. Satan has opposed Christ's people. He has opposed Christ's truth. He has opposed Christ's church. He is opposed to all that pertains to the Son of God.

Spurgeon made the statement, in commenting on this enmity be-

tween the children of God and the children of darkness, that every sermon we preach shakes the gates of Hell and therefore stirs up the enmity of the Devil.

The "heel" of the Son of God is understood to be his humanity, because His deity is far above His humanity. His heel represents the lower part of Christ — that is, His humanity, although it was a perfect humanity. It was in this humanity, this human body, that Christ suffered the temptations and persecutions from Satan and his followers, and eventually His death at the cross. This constituted the bruising of Christ's heel.

The scripture says that He carried our sicknesses and our sorrows and that He was bruised for our iniquities. But notice this one great outstanding truth in the fulfillment of this bruising of the heel: it was not the bruising of the knee, it was not the bruising of the shoulder or the bruising of the head, but it was the bruising of the heel. Why? Because it was the heel that stepped upon the head of the serpent and crushed the head of Satan. Therefore in the effort of bruising the head of the serpent, the heel was bruised, but in the very action itself, the head, the dominion and power of Satan, was completely crushed.

It is blessed to think about the fact that whereas the serpent was destroyed by the strength of the heel of the Son of God, the heel itself was the only thing bruised. No other part was harmed. So the instrument that was used in the bruising of the head was bruised in that effort, which was Christ's heel — His humanity, backed by the mighty leg of Deity.

Christ in His death was bruised and yet bears the marks of that bruising, but Satan is completely destroyed. He is completely defeated. Oh, I know he is still at large today. He still stalks through the land and country, seeking whom he may devour; but so far as the regal power of Satan is concerned, so far as his power over death, Hell and the grave is concerned, out beyond this life He has no longer any power, for Christ has redeemed us from the curse of the law.

I want you to notice how the fulfillment of this promise is foreshadowed in Genesis 3. The promise is made in Genesis 3:15, and then from verses 16 to 19 we have the curse which God placed upon man, upon woman, upon the earth, and upon the serpent. Then in Genesis 3:21 we have the first gospel ordinance ever observed upon the face of this earth.

As I said, Genesis 3:15 was the only gospel promise until the days of Noah, and Genesis 3:21 is the only gospel ordinance. Of course there are other minor ordinances, but this is the major gospel ordinance — the sacrifice of animals. Notice:

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." — Gen. 3:21.

We reason here that to have the coats of skin, animals had to lose their lives. To have the coats of skin, blood had to be shed — a sacrifice had to be made. God took the skin from these animals and made coats and clothed Adam and Eve, thereby making them acceptable in His sight. This, beloved, is a foreshadowing of how the promise of Genesis 3:15 is fulfilled. It is a foreshadowing of the death of Jesus Christ, our Substitute, and the taking of His robe of righteousness and putting it upon us.

Isaiah 61:10 is the song of the prophet with respect to this matter of redemption. He says:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom

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decketh himself with ornaments and as a bride adorneth herself with her jewels."

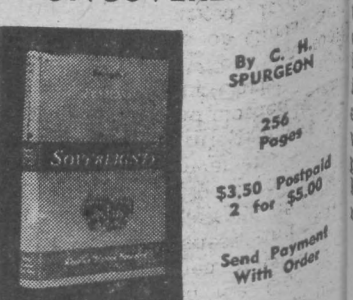
In Jeremiah 51 the prophet refers to the Lord as the Lord of righteousness, and the song of Isaiah is that the garment of salvation and the robe of righteousness hath covered me. God has covered and clothed us with the robe of righteousness, and that beloved, is the message of Genesis 3:21 — that God through His own grace and power and mercy provided a substitute from which He took a robe and clothed Adam and Eve. So Jesus Christ is our Substitute, from whom God took the righteousness of Christ and imputed, or charged, it to the account of the naked, and they are made whole in God's sight.

I'll close my message with the story about the young man who came to the wedding feast and did not have on the wedding garment. He had on some other garment. You perhaps remember how this man was taken and cast out into outer darkness, and there was "weeping and gnashing of teeth." This man illustrates that individual who does not have on the robe of righteousness furnished by Jesus Christ — who does not have his faith in the Son of God for salvation. Rather, he is trusting in human efforts, human works, human goodness, or something else he has concocted in his head for a way of salvation. He is cast into outer darkness without the wedding garment, and he illustrates that individual who does not have on the righteousness of the Son of God.

CONCLUSION

I want you to examine yourself as to whether you have on the wedding garment of the Son of God. Do you have on the leaves of Adam and Eve — the fig leaves of self-effort, or do you have on the sacrifice provided by God Himself — the clothing of the Son of God? Let us examine ourselves and see if we be in the faith, so that we might not, with Satan, suffer the destruction which is promised to him in Genesis 3:15.

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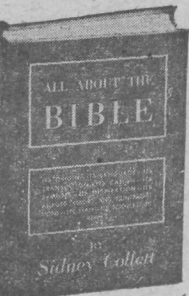
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