

Money-raising devices are crutches on which a church may hobble along; tithing enables a church to "run and not grow weary."

The Baptist Examiner

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 30, NO. 41 ASHLAND, KENTUCKY, NOVEMBER 18, 1961 WHOLE NUMBER 1213

CAMPBELLISM

Series by Bob L. Ross

XIII

OTHER CAMPBELLITE "PROOF-TEXTS" CONSIDERED

(Continued)

JOHN 3:5

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Campbellites purely assume that the "water" here is "baptism." Hence they teach that one is born of baptism! Alexander Campbell even went so far as to say that the water is the "mother" in one's conversion ("Extra" on Remission of Sins, pages 29, 55). So Campbell has the "father" being an eternal Spirit and the "mother" an impersonal, spiritless liquid!

And another point, it would be appropriate to say that the Campbellite preacher is the "mid-wife;" God and the water can't bring forth a person in the new birth without the assistance of the Campbellite preacher. Their doctrine has God as the father, the water as the mother, and the Campbellite preacher as the mid-wife.

There is absolutely no basis for the Campbellite substitution of baptism for the "water" of this verse. The Campbellite who teaches this nation is under the responsibility of bearing the burden of proof and if he cannot produce scriptural evidence for his teaching, it should be rejected.

1. We believe the Campbellites are wrong on this verse, first of all, because it is definitely inconsistent with their teaching that the water gospel did not come into effect until the day of Pentecost, following the resurrection of Christ. Campbellism says that people were saved by a different "plan" or "law of pardon" before Pentecost. Why, then, would Christ present a "plan" to Nicodemus that wasn't even in effect and then rebuke Nicodemus for his ignorance of this "plan" (John

(Continued on page two)

THE PERSON OF JESUS CHRIST

By ROBERT McNEILL, Pastor
Randolph Street Baptist Church
Charleston, W. Va.

Preached at the 1961
Ashland Bible Conference

"And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the

wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"—Mark 4:35-41.

The battles over the great doctrines of the Christian faith sway back and forth over the centuries. You may think that this subject as to whether Christ was a real man would be superfluous. After all, anybody would say that He certainly was a man. This may come as a surprise, but if our subject had been announced in the early days of the church, it would have been one of the most popular of the hour. The humanity of the Lord Jesus Christ was the

(Continued on page 13, col. 2)



PASTOR ROBERT McNEILL

Calvary Baptist Church Invites All Who Can Possibly Attend, To Be With Us For Our Thanksgiving Services. U All Are Welcome!

TIME: THURSDAY MORNING, NOVEMBER 23 — 8:30 A.M.

PLACE: MAIN DINING ROOM, VENTURA HOTEL

Are You Allowing Yourself To Be A "Garbage Can"?

An ordinary, humble garbage can is a very necessary and beneficial receptacle, even around the church. It has the uncomplimentary and unpleasant responsibility of taking all kinds of scraps and cast-offs from all kinds of functions and people. It must accept these and safely conceal them until the proper time comes for dumping them into the proper place, the larger receptacle which carries them to the devouring fire where such refuse rightly belongs and finds its end. All honour then to the garbage can that does its rightful job.

I have seen another kind, of a sort that I do not prize so well. Those of this kind do not gather the same sort of garbage. They do not conceal it with the same legal care, nor do they dispose of it to the same searing end. These are the human garbage collectors who thrive in most churches, people who habitually hear and harmfully disseminate the foul refuse of gossips and busybodies,

of cranks and frustrated meddlers.

The church garbage can may have a high office, a low office, or none officially at all; but he or she has a way of being conveniently within reach when scandal, gossip, complaints, criticism and other people's affairs are being thrown around. You ask them how it happens that they hear so many things that loving, praying people do not hear or heed, and they assume a very innocent attitude and insist that they do not know why folks tell them such stuff so frequently. We have noticed, however, that very few people care to talk long to the

(Continued on page 16, column 5)

Romanists In Texas In Trouble Over Gambling

Groves, Tex. —There are times when Dist. Atty. W. G. Walley would rather dig ditches for a living, or just about anything else. And this is one of them.

"This case is just about as touchy as they come," Walley said today.

It started with the bazaar Sunday at the Immaculate Conception Roman Catholic Church. It's an annual event the church holds to raise funds to pay off the church debt.

Rev. Charles R. Johnson, pastor of the Wheatley Memorial

(Continued on page 16, column 4)

Is Feet-Washing A Church Ordinance?

By JAMES HOBBS

One of the "Short Sermons"
Preached at the 1961 Bible
Conference at Ashland

It isn't so much a question as to whether or not we should wash feet. I think every one of us agree that we should wash feet. But the question is, where? Should we do it at church or should we do it at home?

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing



ELDER JAMES HOBBS

that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, (Continued on page 16, col. 1)

The Baptist Examiner Pulpit

"WHY I LOVE THE BIBLE"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"Oh how love I thy law! it is my meditation all the day."—Psa. 119:97.

ITS AUTHOR

To me this Bible is not an ordinary book. I consider it from beginning to end God's Book, and I make no reservation concerning any portion of it. From Genesis 1:1 to Revelation 22:21 it is God's Book in every particular, and as such it is unlike any other book that you ever held in your hand. I am sure there are other books you have owned that you have read and appreciated. I do not doubt but that there are other books you have owned and read that you could say you loved to read them, but there is no book equal to God's Book in this respect, and I want to give you some reasons why I love the

Bible. In the first place, I love the Bible because of its author. With all my heart I believe the Bible is God's Word. I do not consider that man had any more to do with the production of it than though he were a scribe or a secretary to take down the words of God. I mean to say that the Bible is God's Book, and God is the author of it from beginning to end. We read:

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—II Pet. 1:21.

"All scripture is given by inspiration of God, and is profit-

able for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

Some folk might look upon the Bible as a human production. The modernist, the higher critic, and those who criticize the Bible might look upon it as man's book, but to me it is God's Book from beginning to end. I look at these two Scriptures that I have just read, remembering I might turn to many others throughout the Bible that would tell us the same thing. Over and over again we read such expressions as "Now the word of the Lord came unto Jonah," "The word of the Lord came expressly unto Ezekiel," and "Thus saith the Lord God." Time and time again we find ex-

(Continued on page 2, column 3)

Praise Thee, Oh God

Praise Thee, Oh God,
For you always Hear
When I cry Aloud
Burdened with Fear.

Praise Thee, Oh God,
Thy Presence I Feel,
At the Height Of My Need
When Trials Round Me Steal.

Praise Thee, Oh God,
The Father Of Lights,
Whose Love And Whose Mercy
Brings Joy Out Of Plights.

Praise Thee, Oh God,
May I Always See;
Your Will For My Life
Is My Earnest Plea.

Ronnie Forsyths
Marshall, Texas

The Clock

The clock of life is wound but once,
And no man has the power
To tell just when the hands
will stop
At late or early hour.

To lose one's wealth is sad indeed.
To lose one's health is more.
To lose one's soul is such a loss
That no man can restore.

39 people died while you read this short poem. Every hour 5,417 go to meet their Maker. You could have been among them. Sooner or later you will be. Are you ready?

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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

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

SUBSCRIPTION RATES

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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

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

Campbellism

(Continued from page one)

3:10-12)? Christ had been saving other people without the water gospel "plan." His disciples, Zaccheus, the thief on the cross, the sinful woman (Lk. 7), the blind man at Jericho, and many others were saved without going into the water. Why would Christ require something of Nicodemus that, according to Campbellism, had not even been brought into being?

They are going to have to do one of two things: either give up John 3:5 as referring to baptism, or admit that the way of salvation was the same before Pentecost as after.

2. Let's notice in the Bible of what and through what Christians are said to be born. Not one time is baptism mentioned.

"Which was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

"Born of the Spirit" (John 3:6, 8).

"I have begotten you through the gospel" (I Cor. 4:15). (That Paul was not speaking of baptism, see I Cor. 1:14-16: "I baptized none of you, but Crispus and Gaius . . . also the household of Stephanas").

"Of his own will begat he us with the word of truth" (James 1:18).

"Being born again . . . by the word of God" (I Pet. 1:23).

"Born of him . . . born of God" (I John 2:29, 3:9, 4:7, 4, 18).

3. Well, then, what does "born of water" mean if not "born of baptism"? That's what a Campbellite asked me once after I had demanded that he give evidence to support his theory. In other words, he tried to shift the burden of proof off on me when it belonged on him. Actually, it is a sufficient rebuttal of Campbellism to simply point out that there is **nothing** to substantiate the Campbellite substitution of "baptism" for "water" in this verse. No one need go any further. However, we wish to go on and discuss the meaning of the verse.

Brethren who believe in salvation by grace (not by water) are not agreed on what is meant by "born of water." Some say it means born of the Word, citing James 1:18, I Pet. 1:23, and Eph. 5:26. Some think the expression refers to the fleshly birth and quote John 3:6 in this connection. There are also some few who think baptism is meant, but certainly not in the sense Campbellites teach.

Another view, which is one that has been held by several outstanding Baptists, is presented by J. B. Moody in his debate with Harding. I'll briefly sum it up as follows:

(1) "Born of water" is **metaphorical** or **figurative** language.

(2) The conjunction **"and"** is the Greek word **"kai"** which often has an **epexegetic** or **explanatory** use. Vine states: "Some regard the **kai** 'and,' in John 3:5, as epexegetic, — 'even,' in which case the water would be emblematic of the Spirit, as in John 7:38." (**Expository Dictionary of New Testament Words**, Vol. 4, page 202).

John 7:38,39 reads (in part): "Out of his belly shall flow rivers of living water. But this spake he of the Spirit . . ."

(3) There is only **one** birth under consideration in John 3:5. In the Greek it reads, **"of water and Spirit,"** not **"of water and of the Spirit."** Therefore, to render the words **"of water even Spirit"** makes it clear that only one birth is under consideration. Any other explanation will have to combine both **"water"** and **"Spirit"** as the source of **one** birth, for there is only one birth in the verse.

It is sometimes said that "water even Spirit" would mean "born of Spirit even Spirit." But this disregards the fact that water is an emblem of the Spirit (which Nicodemus should have known—Eze. 36:25-27, Isa. 44:3) and that **"kai"** is used epexegetically — that is, in an **explanatory** way. Have the objectors never read such statements as "God **kai** (even) the Father," "Jesus **kai** (even) our Saviour" and the like? Such uses are common, as can be seen by consulting

(Continued on page three)

"Why I Love The Bible"

(Continued from page one)
pressions whereby the writers of the Bible declared that their words were not actually their words, but the words of God. Twenty-six hundred times Old Testament writers ascribed their words unto God, and 525 times New Testament writers do the same. Therefore I say that this Bible is God's Book, and I love the Bible because He is author.

Years ago a young girl selected a book at a library, carried it home and read it, to think it the dullest book that she had ever read. A few months later a man came into her life, and one evening after they became fairly well acquainted, she said, "It is rather peculiar, but I read a book some months ago by a man with the same name as yours." When she told him what the book was, he said, "There is nothing peculiar about it, because I wrote the book." After she had bid him goodbye for the day she made a trip to the library to get that same book, and she sat up until the late hours of the night reading it. This time she found it an entirely different book to what she had found when she read it before. Previously, she thought of it as a dull, dry, uninteresting book, but now when she had met the author, she found the book an interesting, inspiring, and enlightening composition.

I say to you, beloved, if a man knows the author, he will love the Bible, and I love the Bible because of the author.

II

FULFILLED PROPHECIES

Although I might multiply them by the hundreds, I'll give you two prophecies that have been definitely fulfilled. First of all, let's notice a prophecy relative to the Jews. We read:

"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life; In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." — Deut. 28:65-67.

This is a prophecy given by Moses telling us that the Jews are going to be scattered among the nations and that they will find no rest or peace. I ask you, has not this been fulfilled? Isn't it true the Jew has never found any place for the sole of his foot to rest but what he has had a trembling heart and a failing of eyes and a sorrow of mind? Three different times the Jews have been expelled by law from England. Eight different times the

Mabel Clement

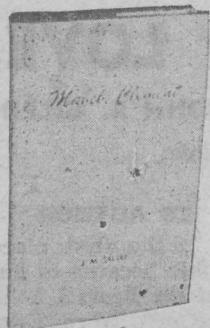
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Examiner Editorials

By Bob L. Ross

LETTER ON CHURCH AUTHORITY AND BAPTISM

This letter was written to a pastor who speaks each year at a Bible Conference held in a "Baptist" church here in Ashland. Some people wonder why we can't fellowship this church and conference. Well, this letter points out some doctrines on which we seriously differ with this church and many who participate in the conference. It's impossible for us to fellowship those who oppose church authority, church perpetuity and related truths.

Dear Brother:

I notice a couple of views expressed in your two latest bulletins which seem to me to be contradictory. In the Oct. 15 bulletin, you state your view that the validity of baptism does not depend upon authorization from the church. Yet in the Oct. 29 bulletin, you say your defense of the Baptist faith is "word for word" with the Philadelphia Confession.

The Philadelphia Confession, article 28, paragraph 2, refers to baptism being administered by those "qualified and thereunto called, according to the commission of Christ." Then in article 26, paragraph 8, the Confession

Jews have been expelled by law from the country of France. The only country on the top side of God Almighty's earth that has not stained its statute books with laws against the Jew is the United States. I tell you, beloved, this Scripture has been literally fulfilled over and over again. Most of us are old enough to remember how it was so graphically fulfilled a few years ago in Germany under the regime of Hitler, and what took place under the regime of Hitler is only a sample of the way in which the Jews have been treated down through the years.

Beloved, I say to you, this is one example of fulfilled prophecy. God said it fifteen hundred years before Jesus Christ was born, and it has been fulfilled to the very letter over and over again down through the centuries.

Let's notice another example of fulfilled prophecy. Listen:

"Therefore thus saith the Lord God; Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyre, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God; and it shall become a spoil to the nations. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God." — Ezek. 26:3-5, 12-14.

This is God's prophecy concerning the city of Tyre as was (Continued on page 3, column 1)

refers to "officers appointed by Christ to be chosen and set apart by the church (so called and gathered) for the peculiar administration of ordinances," etc.

The two articles appear to me to be teaching that Christ has placed the administration of baptism in the hands of His church. I've not taken time to search the Confession for any negative matter on this subject, yet this positive position is contrary, I think, to the view you stated in your first bulletin.

As for your view on the validity of baptism, I do not believe there is an example in the Bible where any person ever took it upon himself to administer baptism without having authority to do so. John the Baptist had his authority from God directly, as did the disciples under Christ (John 4:11). No one but a church member ever afterwards is cited as administering acceptable baptism. Philip, Ananias, Paul, Peter—all were members of the church and in many cases had direct authority, too. Neither can it be denied that these men filled positions to which the churches had appointed them. There is no example of God's approving any other type of baptism than an authorized kind.

As long as Christ remains the Head of the church, with the Holy Spirit indwelling the church and as long as the church is "the house of God, the pillar and ground of the truth," I see no reason to believe that the authority of Christ is back of any baptism not administered by one who is a member of the church, working in harmony with the body (Eph. 1:22, 2:21, 22, 1 Tim. 3:15, Acts 13:1-4, 26, 15:40). If Christ directly authorizes the administration of baptism other than through His church, we do not object to that; however, it remains to be proved that there is today such action by Christ. We find no reason in the Scriptures to think that Christ would do this in this day.

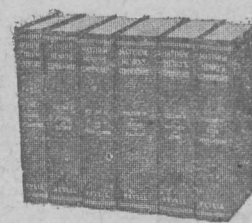
You did not mention Protestant churches such as Lutherans, Presbyterians and Methodists in your article, but I am wondering if you would consider these groups to be authentic churches of Christ and if you believe their baptism, when administered by immersion, is valid.

I am printing this letter in THE BAPTIST EXAMINER, without using your name. Should you wish to reply to it, either anonymously or using your name, I'll be glad to print your remarks and examine any verses or problems you might wish to offer against our views.

Yours by grace,
Bob L. Ross

(As of this date, there has been no reply.)

MATTHEW HENRY'S COMMENTARY



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This commentary is well-known and needs no recommendation. It has been of great usefulness for many years. Whitefield, Spurgeon and others prized it above all others.

**We Pray That This Thanksgiving May Be A Special Thanksgiving
In Your Life For The Blessings Of An Almighty Sovereign God.**

Rome's Doctrine Of 'Emergency Baptism'

Campbellism

(Continued from page 2)

The following is a reproduction of a tract published by the Romanists. It presents their teaching concerning "emergency baptism." Not long ago we had an article in TBE telling how a tavern-keeper performed such a "baptism" in behalf of a dying drunkard who had been shot in a brawl. This man was putting into practice "emergency baptism." This is just another heresy that has resulted from the be-dipped-or-be-damned teaching.

EMERGENCY BAPTISM PROCEDURE

(danger of death — risk in delay)

Infants and Adults

While pouring water over the forehead say audibly—at least in a whisper:

**"I baptize you
in the name of the Father,
and of the Son,
and of the Holy Ghost."**

Memorize word for word — accurately

Make sure it's water.
Have the intention to perform the rite "as instituted by Christ."
Turn the head sideways, and pour the water across the forehead (so as not to get it in the eyes). It must flow on the skin.
Pour the water while pronouncing the words. (The same person must do both.)

If the patient has reached the age of reason, try before baptizing to help him say My Daily Prayer or the Children's Daily Prayer (see cover). This is most important as a means to the essential dispositions required for salvation on the part of all who have reached the age of reason.

If an infant or adult is found recently dead, baptize conditionally, i.e., simply prefix "If you are capable of being baptized . . ." to the ordinary words proceeding as indicated above. (See note, opposite page.) It may be a matter of hours before the soul leaves the body and real death occurs.

Baptism is necessary for salvation. All will see to it therefore that no baby, infant, or miscarried fetus ever dies unbaptized, and that anyone who has reached the age of reason and wishes to fulfill the divine Will regarding baptism receives the sacrament validly, i.e., essentially as established by Christ. In danger of death, when there is risk in delay, anyone can baptize, and should not hesitate to do so. So also in recent death.

Unconscious

An apparently unconscious person can sometimes hear. Say distinctly into the ear: "O my God, have mercy on me! I'm sorry for offending You by my sins!"

"Why I Love The Bible"

(Continued from page two)
recorded about six hundred years before the birth of the Lord Jesus Christ. The city of Tyre was one of those old cities. It was one of the ancient cities.

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It was one of the cities of antiquity. In fact, the citizens of Tyre, the Phoenicians, were recognized as the earliest of all the mariners. They sailed the seven seas before any other nation ever dared to leave its shores for any perceptible distance. These Phoenicians, the citizens of Tyre, built a tremendous city. It was fortified to such an extent that when Nebuchadnezzar brought his army and besieged the city of Tyre, they withstood the siege of Nebuchadnezzar for thirteen years. Finally, the people of the city of Tyre realized that the city was going to fall into the hands of their enemies, because supplies were running out. We read in history how the king of Tyre, under cover of night, moved his army and his citizenry from the mainland out to an island a half mile in the ocean. When Nebuchadnezzar finally succeeded in battering down the walls and the gates of that city, he found that the king of Tyre and all of the people had fled. Their wealth had been carried away, and all that Nebuchadnezzar got for his thirteen years siege was a deserted city, without any wealth left therein. It infuriated Nebuchadnezzar to think that he had besieged the city for thirteen years and got nothing in return. The result was that Nebuchadnezzar

did what had never been done to a city before — he left not one stone on top of another. In other cities Nebuchadnezzar had battered down the walls. In still other cities he had destroyed some of the municipal buildings. In this case Nebuchadnezzar destroyed the entire city. The walls, the city buildings, the houses within the city — everything was thrown down so that there was not left one stone upon another. (Continued on page 4, column 1)

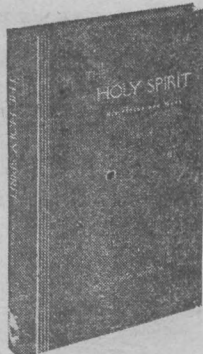
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a concordance or other reference works.

So this view lets "water" stand as it is, being an emblem of the Spirit, something an Old Testament scholar such as Nicodemus should have known. But even if this view is incorrect, it is no comfort for Campbellism; the burden of proof that "born of water" means "born of baptism" still lies upon the Campbellite.

4. We also find in the Bible that baptism is referred to as "death" (Rom. 6:4-6) but is never said to be a "birth." Campbellites try to twist Romans 6 to say that a person rises out of baptism into a new life and baptism is therefore a "birth." But Romans 6 says nothing of the kind. It says, "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (v. 4). It doesn't say when we first enter this "newness of life;" it simply points out that we are to walk in "newness of life."

5. In a birth, like produces like. For instance, flesh produces flesh. If one were really born of baptism, he would be like water. Perhaps this explains why Campbellites are so watery; maybe they really have been born of water in some way! Those born of the Spirit, however, are like the Spirit. The Spirit bears witness to Christ as Saviour (John 16:14); so do all those born of Him. They bear the "fruits of the Spirit" (Gal. 5:22).

Other Verses Distorted By Campbellites

Once Campbellites have paved the way for baptismal salvation by perverting Acts 2:38, Mark 16:16, 1 Peter 3:21, and John 3:5, they do not have any difficulty (or hesitancy, for that matter) forcing the heresy upon other verses that mention water and baptism, as well as verses that mention neither. However, having already exposed their warped interpretation of these basic "proof-texts," we should have no trouble seeing their incorrect handling of these "secondary" passages.

GALATIANS 3:27: "For as many of you as have been baptized into Christ have put on Christ."

This verse is supposedly teaching, according to Campbellism, that when one is baptized he is put into Jesus Christ. In other words, he goes into the water without Christ, salvation, redemption, justification, regeneration, or anything else given by God and then he comes out of the water with all these blessings. This interpretation, like Acts 2:38, is based upon a distortion of the word "eis," here translated "into." As has been already noted, Campbellites here give this word another twist: in Acts 2:38 they say it means "in order to" or "in order to obtain;" in Galatians 3:27, however, they say it means baptism puts one into Christ.

It is significant that Campbellites have two definitions for "eis" in two verses that deal with baptism. Why does "baptized eis remission" (Acts 2:38) mean one thing and "baptized eis Christ" (Gal. 3:27) mean another?

A comparison with another verse will show how Campbellites have erred on "eis." In 1 Corinthians 10:2, "baptized eis Moses" is used. If "eis" means one is put into Christ in Galatians 3:27, why wouldn't it mean that Israel was put into Moses? Or if "eis" means "in order to," why wouldn't it mean that the Israelites were baptized in order to Moses, or in order to obtain Moses? It is easy to see the folly of the Campbellites here.

However, when we understand "eis" as meaning "with reference to," or even the Campbellite "motion toward" idea, and consider that "eis" does not of itself express the specific kind of reference or "motion toward," we have no difficulty understanding the passage. "Eis Moses" would simply mean that the Israelites' baptism had a reference to Moses and when we study the event, we see what the reference was. "Eis Christ" simply means that baptism has a reference to Christ; in this ceremony, figuring the death, burial and resurrection of Christ, we see that the reference is to the fact that our sins were paid for by Christ in His sacrifice at Calvary. If we use the "motion toward" idea, then the baptismal motion would also simply be a motion of profession or declaration, not procuration.

Now for the word "enduo" (put on). This word also appears in Romans 13:14 where we read, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." This exhortation is not to a sinner, telling him to be baptized to "put on" Christ, but it is written to Christians, those already baptized. Evidently, then, baptism is not the only way to "put on" (enduo) Christ.

Romans 13:14 makes it clear that to "put on" Christ is to conform to Him, imitate Him. If we do this, our lives will be "clothed" with Christ-likeness. So it is in baptism; we "put on" Christ, conforming to Him in the ordinance that declares Him to be our Saviour. We also imitate Him, being immersed in water while he was immersed in death for our sins. We thus "put on" Christ and our lives are clothed with Christ-likeness.

Thayer defines the word "enduo" in this same sense. "To become so possessed of the mind of Christ as in thought, feeling, and action to resemble him and, as it were, reproduce the life he lived, Rom. 13:14, Gal. 3:27."

Verse 26 of Galatians 3 tells how a person becomes God's (Continued on page thirteen)

We Are Grateful To Be Able To Edit TBE. Are You Thankful For It? Your Offering Will Be Most Deeply Appreciated At This Time

A Thousand Thanksgivings

Thou Life of my life, blessed Jesus,
Thou death of the death that was mine,
For me was Thy cross and Thine anguish,
Thy love and Thy sorrow divine.
Thou hast suffered the cross and the judgment
That I might for ever go free;
A thousand, a thousand thanksgivings
I bring, O Lord Jesus, to Thee!

For me Thou hast borne the reproaches,
The mockery, hate and disdain,
The blows and the spitting of sinners,
The scourging, the shame and the pain;
To save me from bondage and judgment,
Thou gladly hast suffered for me;
A thousand, a thousand thanksgivings
I bring, O Lord Jesus to Thee!

O Lord, from my heart do I thank Thee,
For all Thou hast borne in my room:
Thine agony, dying unsolaced,
Alone in the darkness and gloom;
That I in the glory of heaven
For ever and ever might be;
A thousand, a thousand thanksgivings
I bring, O Lord Jesus, to Thee!

—Terstegen

"Why I Love The Bible"

(Continued from page three)

and he marched away in rage. Well, the king of Tyre on the island decided that such might take place again and therefore he wouldn't attempt to rebuild the city on the mainland. The result was that they built the city the second time on the island a half mile out in the ocean. Time passed by, and it looked like this prophecy wasn't fulfilled. It is true that Nebuchadnezzar destroyed the walls and broke down the towers. It is true that he destroyed everything within the city, but it is not true that he threw the dust and the timbers and the stones into the ocean. Two hundred forty years passed and Alexander the Great called on the island city of Tyre, and demanded of them that they open their gates to him: When they refused to do so, his armies picked up the timbers, the dust, and the stones of the ruined city on the mainland and cast them into the sea and built a causeway from the mainland a half mile out into the ocean to the island city. Over that causeway he led his army to the complete destruction and demolition of the island city of Tyre.

Beloved, it required the combined efforts of two great generals of the days gone by — Nebuchadnezzar and Alexander the Great. Two hundred forty years transpired between the efforts of one another, but ultimately God's Word was fulfilled. The city was destroyed and the residue of that city was cast into the sea just like God said that it would be. I tell you, beloved, this is a remarkable example of fulfilled prophecy within the Bible.

So I say to you, I love this Bible because of the examples of fulfilled prophecy we find throughout its entirety from one end to the other.

III

ITS MESSAGE WILL ENDURE.

I love the Bible because its message will endure. We read: "For ever, O Lord, thy word is settled in heaven." — Psa. 119:89.

Beloved, you might destroy all the Bibles that are in the world. You might go to the libraries and destroy all the books that speak of God and teach about the things of the Bible. You might go to the museums and remove all statues. You might destroy all the songs that have ever been written concerning the Bible. After you

have destroyed it all, you couldn't destroy the Bible, because there is a copy on file in the registry office in the sky.

Listen again:

"Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY." — Mt. 24:35.

I often think about the books that men write today. Those books don't endure for long. Even of those that do endure, usually the messages change sooner or later.

Take, for example, the books that have been written relative to medicine. There is hardly a book on medicine that was written fifty years ago that would be considered even intelligent reading on the part of a young doctor today. The books that have been written on any science have all been rewritten. The message does not endure.

Beloved, the message of the Bible is just as perennially fresh as it was the day that it was written. The fact of the matter is, its message will always endure. The Lord Jesus Christ said, "But my words shall not pass away."

I say to you, I love the Bible because its message will always endure.

IV

ITS MESSAGE IS FINAL.

If you will turn through the Word of God you will find again and again that the Bible declares it is final, and that there is nothing beyond what is written within the book. For example, we read:

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I CAN NOT GO BEYOND THE WORD OF THE LORD MY GOD, TO DO LESS OR MORE." — Num. 22:18.

Notice, Balaam is saying that it wouldn't make any difference how much money that Balak would give him to preach, or it wouldn't make any difference how much gold and silver he would pile up in his house, he could not go beyond the Word of God to do less or more. In other words, Balaam is saying that the Word of God is final, and regardless of what might be given unto him, he can't go beyond the finality of the Bible.

Notice again:

"What thing soever I command you, observe to do it: thou shalt NOT ADD thereto, NOR DIMINISH from it." — Deut. 12:32.

"For I testify unto every man

that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." — Rev. 22:18, 19.

You can't read this without realizing that the message of the Bible is a message of finality. You can't add to the Bible, and you can't take away from the Bible. That is why we as Baptists are so peculiar about some things. That is why we don't believe in sprinkling anybody because you don't find it in the Bible. That is why we believe it is wrong to have Easter because you don't find it in the Bible. I declare to you that the message of the Bible is a message of finality. Where the Bible speaks we are to speak. Where the Bible is silent we are to be silent. If it is in the Bible, it is Baptist doctrine; if it is Baptist doctrine, it is in the Bible. I say to you, I love the Bible because its message is a message of finality.

V

ITS SCIENTIFIC ACCURACY

Jesus said:

"If it were not so, I would have told you." — John 14:2.

To be sure, He was talking about His second coming, and of His going away and His return. At the same time, what He said was true relative to everything else, and I am persuaded to believe that if the Bible were not scientifically accurate that the Lord Jesus Christ would have told us so.

I am ready to grant the Bible wasn't written to teach science, but the Bible was written to teach men of God's way, and God's will, and God's Word. The Bible was written to teach men how to go to Heaven. Beloved the Bible was not written to teach science, but it does teach science anyhow. In every instance there is no conflict between the Word of God and science.

I say to you, the Bible wasn't written to teach us how the heavens go, but rather how to go to Heaven. It wasn't written to teach us about the age of rocks, but rather to tell us about the Rock of Ages. I insist, beloved, though it wasn't written to tell us about science, it is true nevertheless, and it is scientifically accurate in every particular. I'll take just one example in order to prove this to you.

There are individuals even to this day who talk about the earth as being flat, and I am satisfied that there have been such all down through the years. I often think about the time when Columbus had a conviction that the earth was round but he could not get anybody to believe him. He had a hard time getting Ferdinand and Isabella of Spain to finance his expedition, and only

the fact that he finally succeeded in telling them that there would be wealth in it for them if he succeeded, were they willing to finance his expedition whereby he proved that the earth was round. If Columbus had been a better student of the Bible, he wouldn't have had nearly as much trouble convincing Ferdinand and Isabella of the rotundity of the earth.

We read:

"It is he that sitteth upon the CIRCLE of the earth." — Isa. 40:22.

Beloved, you can't read this without realizing that the earth is round, for God teaches to us, the rotundity of the earth. Furthermore, when the Lord Jesus Christ was talking about the second coming, He told of certain things that were going to take place in that day, and He said that it would be daytime for some, and night-time for others. He said, "In that day . . . In that night." What does this teach us? Nothing in this world but the fact that the earth is round.

I cite this as one example, and I could cite you example after example to prove that this Bible is scientifically accurate, and that it is hundreds of years in advance of all known science. Take for example, the circulation of the blood. Do you realize that there was a time that men of science didn't believe that the blood circulated — they didn't believe that the life of the flesh was in the blood. They used to talk, 200 years ago, that the life of the flesh was in the muscle. Therefore, if a fellow were skinny, he didn't have much life left in him. Or they would say that the life of the flesh was in the brain. Therefore, beloved, but few people would have very long to live. Nobody came to the conclusion that the life of the flesh was in the blood. But do you know that long years ago God had already taught us the truth, that the life of the flesh is in the blood? Listen:

"For the life of the flesh is in the blood." — Lev. 17:11.

When George Washington became sick the doctor even bled him. The fact of the matter is, the doctor bled him to death for history tells us that he was bled twice in three days before he died.

A few years ago a doctor always carried a lancet in his saddlebags and the first thing that he did when he went to see a person was to open up the veins and drain out the blood, thinking he was going to help the fellow get well. The first thing that a doctor did was to use his lancet on a man and bleed him. That was where the barbers got their idea of the red and white pole that they have at the barber shop. It used to be in the early days that barbers were in the blood-letting business too. They not only shaved individuals, but they would drain blood from a man in order to save his life. Now then, organizations appeal day after day for more blood to be given in order to save life. Why? Because the Bible hundreds and hundreds of years in advance of science had already taught that the life of the flesh is in the blood.

I say to you, beloved, scientifically the Bible is true, and I love the Bible because of its scientific accuracy.

VI

NO MISTAKES IN IT.

I love the Bible because there are no mistakes in it. Listen:

"EVERY WORD OF GOD IS PURE; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." — Prov. 30:5, 6.

You'll notice this text declares

that every word of God is pure. Every once in a while you will meet up with somebody who will talk about the mistakes of Moses. He will refer to the mistakes and the inaccuracies and the discrepancies that are to be found within the Book. I tell you, beloved, there are no contradictions in the Bible; they are in the mind of the man who makes the statement.

I'll challenge any individual in the world to produce what he calls the mistakes of the Bible, and I'll show him that the mistake of the Bible is not in the Bible but in the individual himself. The Bible doesn't contradict itself. There are no discrepancies. There are no errors. There are no inaccuracies. The Bible is a pure Book from beginning to end. I say to you, I love the Bible because there are no mistakes in it.

VII

KNOWLEDGE IT BRINGS.

Again, I love the Bible because of the knowledge it brings. David said:

"Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation." — Psa. 119:98, 99.

Beloved, if you want to know something, you will have to learn it out of the Bible. If you want to have wisdom, you will have to study the Word of God. A man can go to college, he can be a seminary graduate, he can be a university graduate, he can study all of his life, and if he doesn't have a knowledge of the Word of God he will be a "dumb-bell" when he comes to his death. Believe me, when I say, I love the Bible because of the knowledge that it brings unto men.

I can understand why it is that people believe so many things that they do. For example, I can understand why it is that people believe that this earth came about through an evolutionary process. They don't read the Bible. The man who reads the Bible doesn't have any doubt as to how this world came into existence. He believes in a God that can speak a world into space.

The same is true on the doctrine of election. I can understand why there are so many Arminians in the world who want to put man on a pedestal, and God down at his footstool. I can understand why there are so many Arminians who want to elevate man and dethrone God. Listen to me, beloved friends, I can understand why man takes that attitude. Without the Word of God I'd be an Arminian, and without the Word of God you would be an Arminian. Everyone of us would deny the teachings of God's Book if it were not for the fact that He has taught us out of His Word.

Beloved, I would believe in the universal church if it were not for the Bible. I would even believe in women preaching, and turning the women loose to do anything they want so far as the church is concerned if it were not for the Word of God.

However, when I read in the Bible that it says, "Let your women keep silence in the churches," I have to accept what God says within His Book, and I have to believe exactly what the Bible says. I tell you, beloved, I love the Bible because of the knowledge that it brings to me.

VIII

THE PROMISES FOR THE REDEEMED.

I love the Bible because of the promises that it has for the redeemed of God. We read:

"No good thing will he withhold from them that walk uprightly." — Psa. 84:11.

(Continued on page 13, col. 1)

HISTORY OF BAPTISTS

By
G. H. Orchard

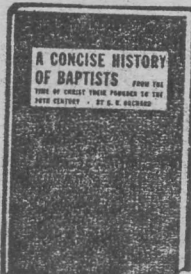
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The Buried Talent

By J. W. PORTER
(Now In Glory)

And I was afraid, and went, and hid thy talent in the earth; lo, there thou hast that is thine. —Matthew 25:25.

God gives everyone a talent, to be used for His glory. He never created, or recreated a nonentity. Every child of God may be something, and do something for his Master. A man never discovers his talent until he discovers himself, and he never discovers himself till he finds himself in trusting God. Divine wisdom is clearly manifest in the distribution and adaptation of talents. Whatever our talent, we are commanded to use it for Him, who has committed it to our keeping.

The size of the talent does not lessen the obligation for its development. The parable clearly teaches, that God gave the talents and for a specific purpose. At most, those who received the talents, were but trustees of a sacred trust. The giving of the talents were conditional upon development, by those who received them. The disposition of the talent was not left to the choice of those who temporarily possessed them. They were God's goods and subject to God's direc-

tions.

The man, therefore, had no right to bury that which belonged to God. Disuse may become as sinful as misuse. The talent was to be used according to the will of God, and not the whim of the trustee. Those who received the talents had no right to do with them as they pleased, but to administer the trust, in a way that would please God. We cannot wash our hands of a duty; or bury an obligation. Both will have a resurrection and demand an accounting. Every talent carries with it the power of reproduction. The tree has no right to say "I will not grow," for growth inheres in the acorn, and without it the end of its creation is defeated. The task of the churches for the near future will be not less subjective than objective. The emphasis will be on the internal and intensive, rather than the external and extensive. It will be a resurrection and a resuscitation of long buried talents.

"Come from the four winds, O breath, and breathe upon these slain, that they may live."

Many, and foolish are the excuses given for burying our talents. The man buried his talent,

and pled in justification the fact, that he was given only "one" talent. Having one, the greater the need of making the most of it.

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if by a still small voice He calls
To paths that I do not know,
I'll answer, Dear Lord, with my hand in Thine,
I'll go where you want me to go."

"Perhaps to-day there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wand'rer whom I should seek.
O Saviour, if Thou wilt be my guide,
Tho' dark and rugged the way
My voice shall echo Thy message sweet,
I'll say what you want me to say."

Broadus says: "To excuse one's lack of service, by accusing him

whom we ought to serve, is but adding insult to injury." Alford says: "The foolish virgins failed from thinking their part too easy; the wicked servant fails from thinking his too hard." He even attempted to justify himself, by telling God what he thought of Him. The truth is, the grave of the one talent would have been the grave of the five, had the same man possessed them. If the Lord valued the one talent, it should have been likewise valued by him who received it. Life is made up of seeming trifles, yet life is not a trifle. A single atom

does not make a universe, but the universe is made up of atoms. The little acorn is potentially the mighty oak, whose branches wave on in the winds of the centuries. Let us not despise the day of small things, or the worth of one talent. Talmadge well says:

"Michael Faraday, the greatest philosopher of his time, started from a blacksmith's anvil. Shakespeare held horses at the door of a London theater before he held the attention of all ages. The path of life opened for Robert Burns in a ploughboy's furrow. George (Continued on page 6, column 1)

as time goes by...
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The Buried Talent

(Continued from page 5)

Peabody endowed a library in the village where once he had sawed wood. The shoemaker's last would have been the most appropriate coat of arms for William Carey, the missionary. Herschel played in a brass band before God called him up to listen to the music of the spheres and the orchestra of the morning stars. A barber-shop was the starting place for Copernicus, the astronomer, and Jeremy Taylor, the ecclesiast. A mason's trowel was the weapon with which Hugh Miller, the geologist, began to fight the battle of life. With a weaver's shuttle Columbus, the discoverer, and Livingstone the explorer, began to weave their fortunes and their usefulness. Satan will see to it that neither

saint nor sinner shall lack for an excuse as a substitute for duty. Had it been true, that the one with whom he was dealing was a "hard" man, it should have caused him to strive the more to please him. One should be exact in dealing with an exacting man. The claim that he was "afraid" was obviously untrue. The way he spoke to his master was positive proof that he was not "afraid." Like others, he was slothful and lazy. His excuses were a mere pretense, the real reason was his own heart. Should the minister keep a memoranda of the excuses given him for unperformed duties it would probably convince him that the tribe of Ananias is not yet extinct. The saddest grave in all the world, is the grave of the buried talent. Here, the saint sorrows as those

who have no hope. The only voice from its caverns of clay is "it might have been," but shall never for the use of every talent that be. There is a place in the church, God has given. We are not all talented, but everyone has a talent, and it was given us to use for His glory. If we use wisely what we have, we will have more to use. What the churches need is not so much the men with five talents, as the development of the one-talented men and women. Not everyone is capable of being an officer, or teacher in the Sunday School, but everyone has a talent for teaching or being taught. One talent may not suit us, but is suited for the work God wishes us to do.

The talent referred to in the parable was money, probably about \$1,200.00, and the man who buried the talent robbed God of His lawful interest. The buried dollar can never bless man, or glorify God. And yet countless millions of dollars have been hidden from God in a grave of gold. The prophet's question "Will a man rob God?" can be answered with an emphatic affirmative by our age. The statutory offense of robbery is more prevalent than it has been for many years, and yet not so common as the practice of robbing God. The names of spiritual brigands and freebooters, grace, or rather disgrace, the rolls of numbers of churches. Alexander McLaren has well said:

"'Prove me' — One has often heard these words quoted as inducements to earnest prayer, but what was the 'herewith' by which God was to be proved? Not prayer, but bringing the whole tithe into the storehouse. Emptying pockets, not bending knees, is the way to prove God. If we will give all we can, and do all we can, then, and not till then, we can take this, His own word, to Him, and ask Him to be as good as His word. Then, and

not till then, has He pledged Himself to prosper our planting, pillar or blight, and to make our toil fruitful, so that the world will recognize how fair a heritage they have who love God, and offer all their works to Him."

We are all in some real sense, proportionate givers, that is, we give in accordance to the ratio of our religion. If one has but little religion, he will naturally give but little, whatever may be

his bank account. Where little is given, little may be expected, whatever may be required.

Many have buried the talent of Christian influence, that rightly belongs to God. There is no life devoid of influence, the only question to be determined is whether it is good or bad. Countless church members whose lives might have reflected Christ, have buried their influence in the ball-

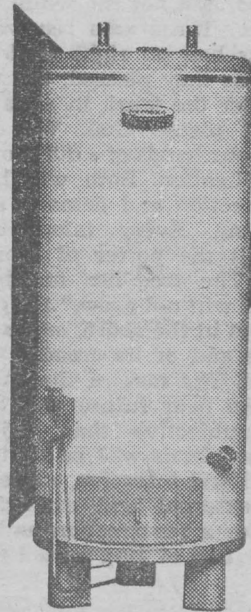
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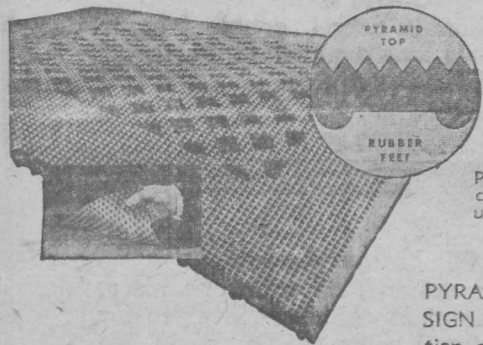


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WAUKESHA, WISCONSIN

The Buried Talent

(Continued from page 6)

dom or crucified it at the card-
able. Someone has said, that
Christianity only opposes what
experience has demonstrated to
be detrimental to religious life.
One of these hurtful things is
the spoken of: "Progressive eu-
re is generally backed up with
progressive religion. They are
wins." Buried beneath rubbish
of business, or pleasure, rests the
alent that might have adorned
life, and influenced for good
the lives of others.

There is a story of a Sunday-
school teacher who remonstrated
with one of the boys in her class
whom she had discovered in the
act of taking the eggs from a
bird's nest. "Think how the poor
mother bird will feel!" she said,
"Huh!" replied the boy. "You've
not the mother bird on your hat!
I guess she won't feel very bad."
The moral of the story need not
be pointed out.

The form of a little boy lay
in the coffin, surrounded by
mourning friends. A mason came
into the room and asked to look
at the lovely face. "You wonder
that I care so much," he said, as
the tears rolled down his cheeks,
"but your boy was a messenger
of God to me. One time I was
coming down by a long ladder
from a very high roof, and found
your boy close beside me when
I reached the ground. He looked
up in my face with childish won-
der and asked frankly, 'Weren't
you afraid of falling when you
were up so high?' and before I
had time to answer, he said: 'Oh,
I know why you were not afraid!

You said your prayers this morn-
ing before you began work.' I
had not prayed; but I never for-
got to pray from that day to this,
and by God's blessing, I never
will."

By burying his talent, he lost
it forever. Should God continue
to entrust us with a talent that
we wilfully refuse to use? To
him that hath shall be given, and
to him that hath not, shall be
taken away even that he hath.
There are those who could have
learned to praise God in song, but
they failed to cultivate their tal-
ent, and they will never be able
to sing. Failure to use, finally
means a permanent inability to
use the talent.

It will be noted that the reward
was the same with the one who
had two talents and the one that
had five. The ratio of increase
was the same. Each received the
plaudit, "Well done, good and
faithful servant." Had the man
who had the one talent increased
his in the same proportion, he
would doubtless have received a
similar commendation. Our re-
ward is for the faithful use of
what God has given us. We are
not rewarded for what we have,
but for rightly using what we have.
What a comfort this should
be to those whose opportunities
for service are limited.

The parable concludes with an
admonition concerning the sec-
ond coming of our Lord. The
Master who gave the talents went
into a far country, but promised
He would return, but failed to
state the time of His return. Many
years ago our Blessed Redeemer
left this world, and promised His
disciples that He would come

again, and receive them unto
Himself. We know not the day,
or hour of His coming; hence we
are commanded to watch, for in
such an hour, as we think not, He
will come to claim His own. Will
we be ready when He comes?
The only way we can be assured
that we will be ready when He
comes, is to be ready at all times.

"When Jesus comes to reward His
servants,
Whether it be noon, or night,
Faithful to Him will He find us
watching,
With our lamps all trimmed and
bright?"

"Blessed are those whom the Lord
finds watching,
In His glory they shall share;
If He comes at the dawn or mid-
night,
Will He find us watching there?"

The Preacher Some Folk Want

He must be wise as an owl.
And graceful as a swan.
As friendly as a sparrow
But once they get a bird like this,
they'll feed him like a canary.



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TAKING GOD AT HIS WORD

Our business is to believe what
God says without seeking to
know the philosophy of God's
conduct. More people stumble
through the "Hows" and "Whys"
of ignorance and pride than al-
most any way. It is presumption
and impertinence on our part to
ask God, "How." If we had any
adequate realization of the infi-
nite greatness and wisdom and
power of God and our utter ignor-
ance and weakness and nothing-
ness in comparison with Him, we
would be willing and glad to
leave the secret things unto Je-
hovah our God to Whom they be-
long and rejoice in the things
which He has been pleased to re-
veal unto us, believing them be-
cause He has revealed them and
not asking God to explain.

A FATHER'S CONCERN

During the frontier days, the
driver of a covered wagon stop-
ped his horses on the street of a
young town, and called to a pass-
ing man, "Hey any saloons in
this place?"

"Sure, we have four!" boast-
fully replied the man.

"Giddap," the driver shouted,
urging his horses on.

"Stop," called the man.

"I can't stop here," replied the
stranger, "I've got four boys in
this wagon."

"Why?" again called the man.

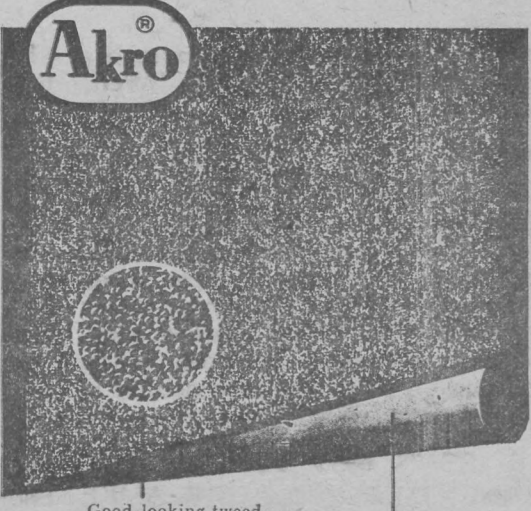
"What's your business?"

"My business is to raise these
boys for God, and I can't do that
in a town with four saloons." And he hurried his horses on,
soon turning the bend in the
road and passing out of sight.

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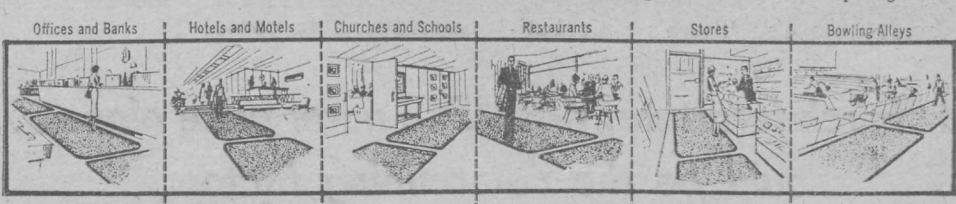
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- ★ A truly SAFE walking surface that holds up under heavy traffic.
- ★ The best protection for floors because it dries and cleans thoroughly.



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M11836	18x36	5.98 each	NM13844	38x44	21.98 each
M12929	29x29	7.98 each	NM13868	38x68	31.98 each

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WHICH?

When Michael Angelo had completed the clay model of Pope Julius II, looking to a most magnificent monument, the Pope looked at the majestic statue, and

noting the terrible but true expression on the face, demanded, "Am I uttering a blessing or a curse?" That is too often the trouble, you cannot tell whether a Christian be on the Lord's side or for the world.

5. The Supper is restricted to those who are members of the church. Acts 2:41-42 says: "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls and

Open Communion is possible only when there are divisions. As the devil is the author of confusion and division it follows that the devil is the author of open communion. God is the author of peace and harmony and as close communion is based on UNION, FELLOWSHIP AND PEACE it follows that God is the author of close communion.

The restrictions placed around the Lord's Table are many and the following are some of them:

1. The supper must be eaten in church capacity — must come together in the church. This does not mean church house for the house is not the church. To come together in the church means to come together as members of the church. I Cor. 11:18.

2. The social feature is forbidden. We should not take the supper to show our sociability. We have our own house to do that sort of thing in and should not shame the church of God by making it a means of showing our neighborly feeling toward our friends. "What, have ye not houses to eat and drink in?"—I Cor. 11:21-22.

3. There must be a right purpose in the supper. That purpose is to "discern the Lord's body."—I Cor. 11:29.

4. Nobody but those who have been scripturally baptized should partake of the supper. The great commission in Matt. 28:19-20, says that the church should "Teach all nations, baptizing them, teaching them to observe all things whatsoever I have commanded." Note the fact they were to be baptized BEFORE being taught to observe the other things commanded. If we teach people to partake of the supper BEFORE they have been baptized we have reversed the Lord's order and the order of a command is as important as the command itself.

they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread," etc. This passage says the converts were first baptized, then added to the church BEFORE they broke bread. Since this was apostolic practice it is a plain interpretation of the Commission under which they were working which says for the converts to FIRST be baptized and then teach them to observe the other things commanded.

6. The Supper is restricted to those who are walking in Scriptural order. II Thess. 3:6, we are told "withdraw from every brother that walketh disorderly." This does not mean one who is living in a vicious way or as an unconverted sinner. There are other passages which forbid vicious characters and unconverted characters from partaking of the supper, but this passage does not speak of such a character. This passage is speaking of a BROTH-ER — "withdraw from every brother that walketh disorderly."

So there are disorderly CHILDREN OF GOD who should not partake of the Supper. Scriptural disorder consists in such unscriptural practices as the Lord never commanded, in other words walking in a way not commanded by the Lord. Many children of God are in disorder in a Scriptural sense. The church is commanded to withdraw from such and we certainly would not be withdrawing from them if we sat with them at the Lord's Table.

7. The Lord's Supper is forbidden to those who live bad lives. I Cor. 5:11.

8. The Supper is restricted to those whom the church has judged and found worthy. I Cor. 5:12-13. "Do not ye judge them that are within?" The passage in the Lord's Sermon on the Mount which says, "Judge not that ye be not judged," means that no individual should set himself up as judge for there are constituted authorities who should act as judges. In civil matters the courts should judge and in religious matters the CHURCH SHOULD JUDGE and individuals as such must not arrogate to themselves the place of judge.

9. The Supper is restricted to those of the same faith. Heb. 13:8-10: "We have an altar whereof they have no right to eat who serve the tabernacle."

10. The Supper is restricted to the elements used — bread and wine. Matt. 26:26; Luke 22:19-20.

11. The Supper is restricted in its design — to remember the Lord. Luke 22:19: "Ye do show forth the Lord's death till he come."

12. The Supper is restricted to a UNITED CONGREGATION. I Cor. 11:16. A divided church is forbidden to eat the supper. How much less right, then, would those have who are so badly divided that they can't live together in the same church?

13. On top of all this and in addition to all these restrictions every one must examine himself. I Cor. 11:28. Yet some think this is the only restriction. It is one of many.

Some Minorities That Won

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won!

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight they were an insignificant minority—but they won!

When Elijah prayed down fire from Heaven and put the prophets of Baal to shame, he was in a notable minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won!

When Martin Luther nailed his theses on the door of the cathedral he was a lonesome minority—but he won!

When Jesus Christ was crucified by the Roman soldiers, he was a conspicuous minority—but He won!

—The Christian Witness

THE HIGH COST OF POOR PEWS

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

Yes and no.

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

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lukewarm

By Roy MASON
Tampa, Florida

Have you ever tried to drink lukewarm soup? Maybe you were given a meal, and things had been placed in a partly warm place where they had gotten sorta out. Everything was faintly warm — but just faintly, and you had actually rather cold food. Warm water is sometimes as an emetic. A swallow something that is to be poison, and must be to vomit. Dry mustard is stirred up in lukewarm (what a mess!) and added to make the child so that it will vomit.

Read in Revelation about the church that had reached the "lukewarm" stage, and Jesus in that that church nauseated such that he felt like spitting it out of his mouth." Rev. 3:14-22) Note some characteristics of this

church thought that they were: 1. in fine financial condition (v. 17).

2. Sufficient — didn't need the help of God.

3. Spiritually blind — couldn't see themselves in true light.

4. Lukewarm — neither hot nor cold.

5. Actually were: 1. Stretched, poor, miserable, naked (v. 17).

2. Lukewarm — neither hot nor cold.

3. Just about ready to be repudiated by the Lord.

4. In bad need of "eyesalve" such as to enable them to see their condition.

Note that Jesus pictures himself as OUTSIDE that church, standing outside the door. But he offers to have fellowship with the few members of that church who might still desire him. (v. 20).

ARE THERE LUKEWARM CHURCHES TODAY?

Yes, many of them, and they exist because of so many lukewarm church members. There is one thing worse than for a church to be in a quarrel and a fight — that something is for a church to be so lukewarm that it hasn't enough concern or virility to regard anything as worth fighting over.

SOME OF THE MARKS OF LUKEWARMNESS

1. LACK OF STAMINA TO CONTEND FOR THE TRUE FAITH betokens lukewarmness. (See Jude 3). Churches get so they will tolerate looseness concerning the ordinances, looseness of doctrine in the preacher, looseness of living. These matter so little that they are unwilling to take the trouble to say anything. Thus churches are led off into gross unbelief.

2. SPIRITUAL INDIFFER-

ENCE betokens lukewarmness. Jesus spoke of the time to come when "because iniquity shall abound the love of the many shall wax cold." People let the world sap all of the Christian fervor and warmth out of them.

3. ABILITY TO HEAR THE WORD PREACHED WITHOUT ANY STIRRING OF THE EMOTIONS betokens lukewarmness. A real born-again person who is in fellowship with God thrills to the preaching of the truths of God's Word. Often people get cool and calloused and accustomed to this, and they sit like dummies while the Bible is being preached. The preacher must do "stunts" or put on the "rousements" to move people. Evangelists with their singers who are often "stunt doers" pamper people like these. Soon however people of that kind would get tired of even the stunts. It takes more and more of the sensational to satisfy wordlings of this sort.

LATENESS AT CHURCH — IRREGULARITY — SPASMODIC ATTENDANCE betokens lukewarmness. Except under unusual circumstances when people drag in late to services — they just aren't vitally interested. People tell whole strings of lies to try to excuse their failure to attend church, but the real reason is THEY JUST DON'T CARE! One reason we have never carried on pastoral visiting is this: we hate to hear people lie. What is more distressing — what could wreck a pastor's morale worse than to spend an afternoon visiting the folks who haven't been attending and hear them lie?

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3. The 850 — Costs about \$140.

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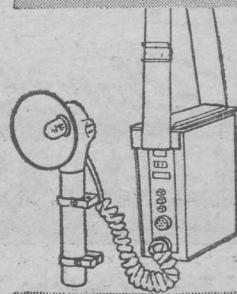
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A Father Who Raised His Kids The "Old-Time" Way

I will never forget when the some liberty in religion," she modern tide struck our home. My answered,

sister weighed one hundred pounds. She was an artist, nervous and temperamental and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. Father was glad to see her. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but father "took note of it," and the next morning, when she excused herself, he said, "sit still."

"But really," she pouted, "I don't care to stay."

"That doesn't make any difference—stay!"

"I think a person should have

"You can have all the liberty you please in religion," father told her, "but I run this house. I paid for your grub, I bought the clothes you have on, I paid for your education. Sit thou there quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, "Don't smoke them around here any more."

"I would like to know what right you have to throw that cigar out," brother complained.

"You know my idea," father answered. "This is my house. I

(Continued on page 10, col. 3)

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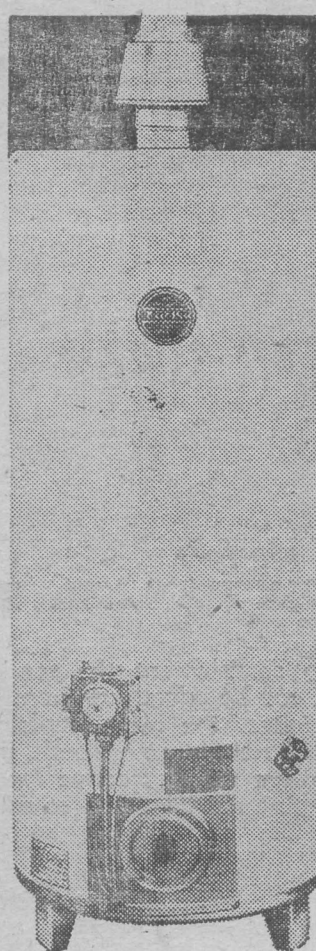
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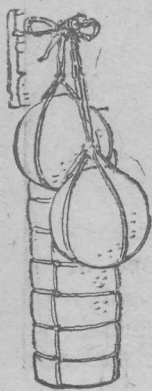
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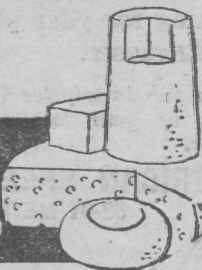


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SOWING AND REAPING

In the days of Louis XI he had a cruel, wicked bishop that was persecuting some of the saints of God, and the King wanted to know how he could make their punishment more cruel and bitter. "Well," said the bishop, "make them a cage and make it

so short and so narrow that they cannot lie down, and so low they cannot stand straight."

The king ordered the cage made, and the first one put into that cage was the bishop himself. He had offended the king before the cage was finished, and for fourteen long years the king kept him in that cage. He had to reap what he sowed.

ARE YOU RIGHT WITH GOD?

In the city of Brooklyn, some years ago, a detective laid his hand upon the shoulder of a young man as they met in the street, and said, "You are wanted."

"What do you mean?" asked the man.

"You know what I mean. You were in the Albany penitentiary some years ago; you escaped and went West. You married out there; came back here and settled; and we have been on your track ever since. Now we have you. You need not deny it."

He said, "That is true; I won't deny it; but I would like to go home, and say good-bye to my wife and child."

They went to his home. He met his wife and little child in the parlor, and said, "Wife, haven't I been a kind husband? Haven't I been a good father, and worked hard to make a living?"

"Yes," replied the wife, "What do you mean?"

(Continued on page 11, col. 1)

A Father

(Continued from page 9)
am raising boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so."

"I will go somewhere else," my brother threatened.

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"I am sorry; I love you," father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and came back and said, "Dad, you are all right, I submit and will play the game according to the rules."

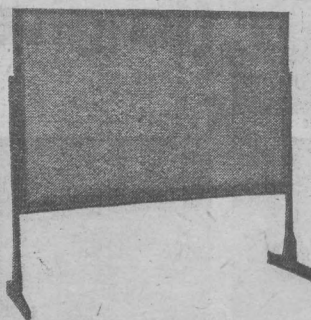
Most people say, "Well, you have to let children have their way."

Is that so? Then goodbye to home, to government, to everything. God will not stand for that.

I had a father who stood by the river of life, thank God, an old piledriver, and smiled while he drove down the jetty. He never licked me in his life, and I always knew I had one coming if I needed it. He raised ten children, and he did it as an under-master of God.

You never saw a spoiled boy in your life, to whom the mother had given everything she had, that would not take that little mother and trample on her heart before she got through.—Paul Rader.

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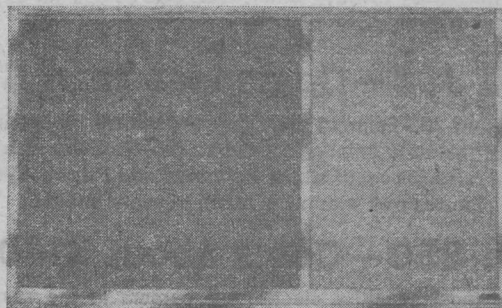
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Right With God?

(Continued from page 10)

"I mean that I am an escaped convict from the penitentiary. Since I met you, your love for me has made a different man of me; but I am an escaped criminal, and must go back to jail."

He was all right in his relation to his wife and child, in his business relations, and among the neighbors, but he was all wrong in his relations to the state of New York.

So, reader, you may be a kind husband, a loving father, an obliging neighbor, a good citizen,

but allow me to ask you very seriously, "Are you right with God?"

Many a man boasts that he is not a drunkard, a cheat, or a liar, but that will not suffice for the presence of God. You must have something more than that to say.

I was chatting with a young man after a gospel meeting not long ago. He was attracted by the gospel message, wished to go to heaven, but told me that he thought he was all right, that he lived a straight life, went to church and was a communicant.

I replied, "Did the Lord Jesus

die for you?"

"Yes," was the ready answer. He was rather startled when I asked him, "What dreadful crimes have you been guilty of, that required the Son of God to die for you?"

If I took you to a neighboring cemetery, and showed you a certain grave in it, and told you that there lay the body of a dear friend, who to satisfy the claims of the law, had died for me, I think I can see you start back in horror and surprise from my side, and ask in frightened tones, "Why, whatever awful crime have you committed?"

Oh! friend, there is an empty grave in Judea, where the body of my Saviour lay. He died to save my soul from hell. He died to satisfy the claims of the law. He died to bring me to God. I can tell you with humble gratitude that I am right with God now, but not apart from the atoning death of my Lord and Saviour.

Nay, further, I can point you to a filled throne, the complement of the empty grave, the proof that God is satisfied with the work done by His beloved Son, and the assurance that my sins are forgiven for "His name's sake." Can you say as much? Have you been forgiven by trusting his wonderful Saviour.

A last question, "Are you right with God?"

CHURCH MEMBERS ARE EITHER:

PILLARS—worship regularly, giving time and money.

SUPPORTERS—give time and money, if they like the minister and the treasurer.

LEANERS—use the church for funerals, baptisms and marriages, but give no time or money to support the church.

SPECIALS—help occasionally for some thing that appeals to them.

ANNUALS—dress up, look serious and go to church on Easter.

SPONGERS—take all blessings and benefits but do not help the church through any service.

TRAMPS—go from church to church, but support none.

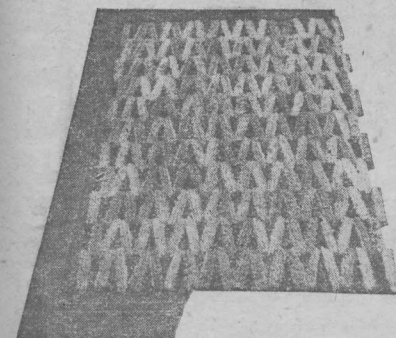
GOSSIPS—talk freely about everyone except the Lord Jesus.

ORPHANS—children sent by parents who do not set an example. —Selected.

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Multi-Purpose Link Mats

DURA-RUG — A new mat with close-nap, carpet-like surface made of specially processed Rubberized-Fabric links. **DURA-RUG** provides **maximum dirt scrapage and moisture removal** — the most complete and safest floor protection of any one product.



DURA-RUG mats are fully rollable to easily pick up dirt trapped beneath the surface. Mat surface is best cleaned with a vacuum cleaner — may also be swept or hosed. **DURA-RUG** adapts itself to established maintenance procedures.

DURA-RUG mats installed at entrances become full time members of your maintenance staff — they give all who enter the feeling of luxury underfoot. In addition they provide safe, sure footing, reduction of interior maintenance throughout the entire building, attractive appearance, long life, and low cost.

DURA-RUG'S carpet-like surface increases the natural, "Durable-Designed" resilience of Rubberized-Fabric links. The secure feeling of safety and comfortable underfooting to personnel who must stand or walk for long periods can mean much in an eight-hour day whether at a machine, an assembly line or behind counter.

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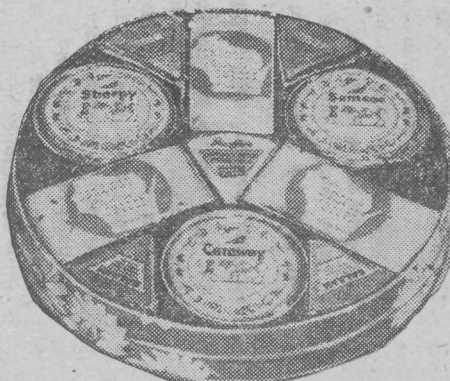
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"Do-It-Yourself" Religion

Most religion today that parades under the banner of Christianity must be classed as DO-IT-YOURSELF projects to gain salvation. Some churches have the inquirers come to an unscriptural altar (or mourner's bench) where they weep, cry out and go through emotional antics. Others have the folk come forward, repeat a sinner's prayer of repentance, or sign a pledge of faith card. Some churches have the people go through a religious ritual (maybe baptism) with the idea that a little water will make one a fit subject for heaven. Yet, others, trying to be more thorough, demand that you be educated into heaven so you must attend a class of instruction.

The appalling result is that millions of people have been deceived into thinking that they

are going to heaven because they have completed one of these do-it-yourself projects. Yet, when they stand before God they will hear those terrible words, "I never knew you: depart from me, ye that work iniquity." Matt. 7: 23.

The Bible presents an entirely different way of salvation. It is not of "yourself," nor of "works" (Ephesian 2:8, 9) but "salvation is of the Lord" (Jonah 2:9, Psalm 3:8). Salvation is entirely of the grace of God. A man is saved when he ceases the do-it-yourself and trusts in Christ Jesus alone as his Savior.

The do-it-yourself program is man-centered and is called Arminianism. The Biblical grace-of-God method is Christ-centered. The first is heresy and the second is truth. — Bob Nelson.

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Pays \$100 Weekly from First Day for Life to Readers of The Baptist Examiner

NO WAITING PERIOD ONLY YOU CAN CANCEL NO AGE LIMIT NO SALESMAN

TO THE ONE AMERICAN in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstiners Hospitalization Policy, which will pay you \$100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance — UNTIL NOW — cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because of the Gold Star Policy which is offered to non-drinkers. With this policy, you receive \$100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills . . . anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital — 47,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

Christian Leaders Say --



BRO. J. PALMER MUNTZ, Long-time President, Winona Lake Bible Conference:

"For years I have been hoping that someone would provide accident and hospitalization insurance at the lower rates warranted by non-drinkers. I am glad that such a plan has finally been developed by my very good personal friend, Arthur DeMoss, who is known the country over as a man of integrity and sterling Christian character. There certainly is no coverage anywhere which can compare and I know I wouldn't be without it."



BRO. HENDERSON BELK, Vice-President and Director of Belk Stores:

"It is a pleasure to recommend the Gold Star Total Abstiners' Hospitalization Plan, which is headed by Arthur DeMoss. He is a fine dedicated Christian, and this insurance plan should meet the needs of many at minimum cost."



BRO. ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention:

"After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."

How would you pay for a long seige in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.

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We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose.

THE GOLD STAR PLAN MAKES IT EASY

With a Gold Star Total Astainers Hospitalization Policy, you would receive \$100 per week in cash, so long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is NO LIMIT on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and NO LIMIT on age!

This is the same **GOLD STAR PLAN** as offered in the following leading publications.

- Baptist Beacon
- Baptist Bulletin
- Cadle Call
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- Christian Life
- Eternity
- Evangelical Beacon

- The Gideon
- King's Business
- Lighted Pathway
- Moody Monthly
- Sunday School Times
- Sword of the Lord
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Check These Remarkable Features:

- Only YOU can cancel.
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- No policy fees or enrollment fees!
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MRS. EDRA WALKER, Paintsville, Kentucky — "I was in the hospital eleven days. Was home three weeks. Without my check from you I could never have paid my bills. Thank you so very much. This is the best insurance policy I could ever have. Thank you again."

BENNIE LYNN, Henderson, Kentucky — "It is a pleasure to inform you that your company has handled the claim promptly. I am delighted to be included in the Gold Star Plan. Let's make it grow. Thank you for services rendered."

MRS. S. W. STEWART, Memphis, Tennessee — "I like your insurance very much. You were so prompt in sending me a check for my illness."

MARRY HARRIS, Murphysboro, Illinois — "Received your claim draft for my recent illness, and am well pleased."

ELEANOR CHEEK, Richmond, Indiana: — "Thank you very much for your prompt payment on my hospital bill. This was something very unexpected when I took out the policy. Again, my sincere thanks."

OTIS R. WHITE, Loudonville, Ohio — "Received your check to cover the ten days my wife spent in the hospital. Thanks! We are very well pleased and will suggest your insurance to our friends."

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Inc. Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

ADDITIONAL BENEFITS

- Pays \$2,000 cash for accidental death.
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RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION FOR **050 1161**

Gold Star Total Abstiners Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

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

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

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

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstiners Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: **X**

GEN. APP. 1010-4

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays	\$4.	\$40.
Each adult age 65-100 pays	6.	60.
Each child age 18 and under pays	3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

THE GOLD STAR PLAN is underwritten by the following leading companies (depending upon your state of residence):

OLD SECURITY LIFE INSURANCE CO. Kansas City, Mo.

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DE MOSS ASSOCIATES, INC. VALLEY FORGE, PENNA.

Only God Knows How Much We Need Your Thanksgiving Offering. Pray With Us That God Will Make It The Very Greatest For Us!

Campbellism

(Continued from page three)

"For ye are all the children of God by faith in Christ"
But of course, verses like this do not amount to a "bean" with the Campbellites, for with them every-thing is bound up in the water. They say, "But that is faith will go on and be baptized." Well, no one said it was any kind! The point is, it is real faith (trust) in Christ for something Campbellites don't even claim to have. They come out of the water. The faith of Galatians 3:26 is faith, faith that works by love, not by fear of going. This faith is alive before baptism. This is the thing Campbellites can't grasp.

ROMANS 6:34: "Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Eis, again the word that follows baptism and this passage therefore is to be understood in the same manner as Acts and Galatians 3:27. We are baptized **eis** (with reference to His death. This does not mean "in order to obtain His death." The reference is that Christ died for our sins and we declare this in baptism, professing faith in that death payment for sin.

Buried with him by baptism" is obviously referring to "likeness" set forth in baptism (v. 5) — the reality that old man [sins] is crucified with him" (Rom. 6:6). Romans 6:4 uses the words "like as Christ" and Romans 6:5 "in the likeness." This shows that baptism is a "likeness" not the reality; a shadow, not the substance.

ROMANS 6:17: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form doctrine which was delivered unto you."

Instead of confirming Campbellism, this verse and its context are directly opposed to the heresy of baptismal salvation. Campbellites say that the words "obeyed . . . that form doctrine" mean that these folk were baptized for sin. They then quote verse 18, "Being THEN made free from sin, ye became the servants of righteousness." They emphasize the word "then," saying it was in baptism that these were made free from sin.

Now let's notice how these verses are against Campbellism. Verse 18 reveals that these people became the servants of righteousness at the same time they were made free from sin. They were the servants of unrighteousness prior to being made free; but once made free, they became servants of righteousness. When were they made free? When they obeyed the form of doctrine, and the Campbellites themselves are silent on this fact. This couldn't, then, be at the point of baptism because baptism is a work of righteousness (Matt. 23). Obeying Christ in baptism is a work of righteousness. Who is a servant of righteousness. To teach otherwise is to say that we should baptize those who are still servants of unrighteousness! Remember, too, that these people were made free from sin at the same time they became the servants of righteousness. This, then, also comes before baptism.

In a public debate with a Campbellite, he referred to 119:17, "All thy commandments are righteousness," and correctly insisted that baptism is a command. He said, "When we obey the command to be baptized, we are working righteousness." So you see, Campbellites teach that we are servants of righteousness in obeying the Lord in baptism. Therefore, Romans 6:17, 18 does not support the Camp-
(Continued on page fourteen)

I Love The Bible

(Continued from page four)

at a promise! How many times I have read it over and over again. How many times the way has seemed dark, the skies looked like they were made of brass, when I refused to shine, and when I saw my Father's face that I looked up and cried to him for words of this text, "No man will be withhold from that walk uprightly." How I thank God for this blessed promise!

Notice again:
"I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." — Heb. 13:5, 6.

Thank God for this promise! So many times we have seen those who were supposed to be friends who have forsaken us. We have seen those whom we have known as acquaintances who have turned their backs upon us. We have seen those who have forsaken us and have left us. Beloved, here is a promise that He will never leave us nor forsake us.

I say to you, I love the Bible because of these great promises for the redeemed of God.

IX

THE COMFORT TO GOD'S CHILDREN.

Again, beloved, I love the Bible because of the comfort it brings to God's children. In the book of Thessalonians the Apostle Paul tells the Thessalonian Christians about the second coming. He reminds them that when Jesus comes again to this world He is going to raise out of the grave all

those of our loved ones who have died. At the same time, He is going to pick up those of the redeemed who are alive within this world. Then we read:

"Wherefore comfort one another with these words." — I Thess. 4:18.

Maybe you don't need any comfort right now. Maybe the sky is bright. Maybe everything is beautiful about you. Maybe there is not any sorrow within your life. Beloved, sooner or later the crepe will be flying from your doorway. Sooner or later there will be sorrow within your home. Sooner or later, unless the Lord comes again, you and I are going to know sorrow in some form or another. Paul says, "Comfort one another with these words." I tell you, I love the Bible because of the comfort it brings to the child of God.

Some years ago I visited a preacher's wife one afternoon in the hospital. She had been operated on four or five days before I went to see her. She said, "Brother Gilpin, they brought me into the hospital about forty-two hours before they operated on me. In all that time while waiting for the operation I had nothing to do but read my Bible." She said, "I have read the New Testament through and it was the greatest comfort in the world. I was ready for the operation when the time came, because of the comfort that the Bible had given me."

Brother, sister, I love the Bible because of the comfort that it brings to the child of God.

X

ITS MEANS OF SALVATION.

I love the Bible because it is God's means of salvation for the soul. Listen:

"And from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." — II Tim. 3:15.

How are you made wise unto salvation? Beloved, it is through the Bible. You don't learn how to be saved because the preacher tells a tear-jerking story. You don't learn to be saved, and you are not saved, because the preacher gets you down to the corner's bench and pounds on you. You don't learn how to be saved because a preacher leads you through a baptism. You are not saved because of anything that you do, or the preacher does, or the church does for you. Beloved, the Word of God makes you wise unto salvation.

That is why I preach the Bible. I have no message for you but a Bible message. So far as I am concerned, what you think is worth just as much as what I think, and what both of us think put together isn't worth anything in the sight of Almighty God. Beloved, the thing that will bring you to salvation is the Word of God.

I am glad I don't have to put my brain against your brain. I

am glad I don't have to challenge your thinking with my thinking. I am glad when I preach that I can give you a "Thus saith the Lord," and I can present to you what God says in His book, and I can leave with the thought in my mind, and with the assurance in my soul, that I have given you God's Book.

Brother, sister, if you are ever saved it will be because the Word of God has taught you how to be saved. If you are ever saved, it won't be because of anything I tell you or anything any other preacher tells you. It won't be because you pray through. It won't be because you are baptized. It won't be because you join the church. Rather, your salvation will be because the Scriptures have made you wise unto salvation and have taught you the truth about Jesus who died for our sins.

CONCLUSION

Oh, may the Spirit of God take these simple thoughts and bless your soul, and may you go away rejoicing for this truth. May you, too, go out and say, "I guess the Old Book is still worth reading," and may you say, "Thank God for the Bible." I hope you will go away saying, "Lord helping me, I am going to read it more; I am going to study more; I am going to hug it to my bosom more; I am going to make it a part of me more; because I, too, love the Bible."

May God bless you!



Person of Christ

(Continued from page one)

question the apostles and the early church had to debate and preach upon continually.

Today the battle is just the opposite. Many times Fundamentalists have to defend and preach continually upon the deity of our Lord Jesus Christ because the Liberals, the Modernists, the Jews, and the Mohammedans all say of course that Christ was a great man — probably one of the greatest that ever lived — but He wasn't God. The early church never had any doubt as to His deity, but it was hard for them to understand how, being God, Christ could also be man. The leaders of the early church were very dogmatic as to the manhood of Jesus Christ. For example, remember what John wrote to believers:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." — I John 4:1-3.

John had to write in the early days of the church about the fact that Jesus Christ actually had come in the flesh. Now perhaps some of you, although not publicly, have wondered or questioned, as those early believers did, how God could be a real man. They had been living in the days of Greek mythology and they had talked about God coming to this earth to live. Even the great philosopher Plato had said that if God were ever going to reveal Himself to man, God would have to come down to this earth in the form of a man. Therefore, when Jesus Christ appeared upon the scene and started to do some of the things He did, and speak the

way He did, many people of course had that question in the back of their minds.

There is either too much vagueness in our conception of the Lord Jesus Christ, or, on the other hand, there is too much sweet, sickly sentiment concerning Him. We need to have a true conception of His glory as God and His work as a man. It will help us, I think, if we keep in mind that the problem before us is not whether God came to dwell in a man or whether man was deified by God, but whether a God-Man ever existed. This description, I admit, is baffling, and even the Scriptures seem to indicate that.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." — I Tim. 3:16.

We don't expect to answer many questions that are asked about this great matter of the God-man this morning. How you could have complete deity and complete humanity in one person is too much for the average person. But we would stand where Athanasius of old, in the early church, stood when he said, "He was very God of very God, and He was very man of very man." Two natures in one seem to us a great contradiction — something with which we are not familiar. We must face and weigh the evidence, and having discovered the evidence to be true, we must believe. Though we find it strange and mysterious sometimes, we are persuaded that this is exactly what the Word of God teaches — that Jesus Christ was very God of very God, and very man of very man.

I don't think in an audience like this we need to spend any time arguing that Jesus Christ was God. He certainly was Deity, manifest by His very works. When John the Baptist sent messengers to our Lord that is what Christ pointed them to. He was raising the dead, healing the sick, and He had power over nature itself. He could control the wind and the sea; He could just speak the word and these would be calm. That in itself would prove that He was very God.

But what about some of those "I am" statements? "I am the Bread of Life." "I am the Good Shepherd." "I am the Vine." When you just take those words themselves, it is no wonder the infidel, George Bernard Shaw, the playwright, who died not too long ago, said that "Jesus Christ was a mad man." I believe with all my heart that if an unbiased man were to take the Gospel of John, sit down and start to read, he should have to come to one of two conclusions; that Jesus Christ was exactly what He said He was — the eternal God, or He was a mad man.

One time an infidel came to Thomas Carlisle and said, "Why, I could make those 'I am' statements that Jesus Christ made." Carlisle said, "Yes, but who would believe you?" Christ backed up every single statement by His very works.

Of course we don't have a shadow of a doubt about His being eternal God. Any belief in God demands that God in whom you believe, because He is God, must be absolutely sovereign. In other words, He is not confined even by His own law. If God is sovereign, then it is not surprising to see that if He decides to manifest Himself in some other way, He is perfectly free to do so. Who is to hinder God from changing His manifestation if He so desires?

Now this does not mean that
(Continued on page 14, column 1)

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Person Of Christ

(Continued from page 13)

Jesus Christ had to lay aside His deity in becoming a man. We forget sometimes that the Bible says specifically, "In all things He was like unto His brethren." Yet remember that His brethren in the flesh were sinners. That is why the Bible says that "He was holy, guileless, undefiled, separate from sinners." He was the "mighty God" and "everlasting Father."

You who sometimes get discouraged at your menial tasks, you who are preachers of the Gospel but have to work on the side to support yourself, when you go out to work on week days, remember that this One who created all things, went to the carpenter's shop to work. We read concerning this man whom we call the God-man, who came into this world like other men, that "all things were made by Him." He condescended to do the menial task in a carpenter's shop.

Did you ever realize that God could not express Himself to man in all his fulness, for man would not have been able to comprehend or understand. We learn that fact in the Old Testament. The very fact that Jesus Christ took upon Himself the form of flesh was so we could really understand and know God.

A number of years ago, Brother Chester Tulga made a statement that has weighed a lot in my mind. He said that the great emphasis today, especially in local circles, is placed upon the love of God as the greatest attribute of God, but he said, "I definitely believe that it is the holiness of

God." Think of us as corrupt sinners coming into the presence of a holy God. No wonder God in His great wisdom decided that He would send Jesus Christ, the eternal Son, to this earth as a man.

I don't know whether you parents have problems or not, but we have had six children and we have had a lot of questions. "How does grass grow?" "What makes night?" "What is a Southpaw pitcher?" You have to get down and make yourself very, very simple to explain to those children exactly some of the questions they ask.

When we see Jesus Christ come to us in the form of a man and living like we live, we can certainly understand God better. For thirty-three years God gave up the height of His authority and the glory of His position, without surrendering one whit of His divine attributes, that man might come to a knowledge of Himself.

The Word said that He was in the world, the world was made by Him, and the world knew Him not. Was Jesus Christ all that God desired man to be? I believe Yes. In the very true sense of the word, He was the universal man. He was man as God planned Him to be. He was God entering into every point of human nature at its highest and fullest expression. I want to point out this morning four or five different ways Jesus Christ certainly was a true man.

I.

First of all, He was a true man physically.

He was born as all men, through the humble doors of motherhood. He had one parent. It is not necessary that He should have two parents to be a true man. Adam was a true man, as God intended him to be. Adam had no parents outside of God Himself. So you cannot deny true humanity to Jesus Christ because He had no human father more than you can deny humanity to Adam because he had no parent but God.

There is a lot of explaining that will have to be done between our position and the Romanist position. You find so many people today in churches who are confused all the time about the virgin birth and the immaculate conception. Every once in a while they think they get straightened out, and then they forget that Rome also teaches a perpetual virginity. They teach that Mary was a virgin before Jesus Christ was born, that Mary was a virgin at the time of conception, that Mary was a virgin when she was giving birth to the child, and that she was a virgin afterwards. They teach the perpetual virginity of Mary, which is absolutely contrary to Scripture and medical science.

Sometimes we forget that Jesus Christ came into this earth just like any other man. He was conceived in the womb of Mary, but He had no earthly father. He was born of the Holy Spirit. Jesus Christ was a true man. He had a material body of flesh and bones and blood. I believe that His physical appearance was similar to that of the men of His own day. I think He looked like a Jew and acted like a Jew. His speech was probably Aramaic, the speech of a Jew. I think I can prove that because in John 4 the woman of Samaria looked on Him as an ordinary Jew and was surprised that He should ask a drink of water of her, since the Jews and the Samaritans had no dealings.

I think one of the greatest statements concerning the manhood of Jesus Christ was made by the Roman governor, Pilate himself. Remember at the trial he cried out, "Behold the man!" Why did Pilate make such a statement

about the Lord Jesus Christ? I think he had seen many men suffer and die. He probably had been the instrument himself of pronouncing judgment upon men. He probably had seen men whine and plead and beg not to be crucified by the Romans. When he watched Christ stand there in His perfect manhood and not complain (and remember even Herod that night of the trial was astonished and baffled at the silence of Jesus Christ), he was amazed at the perfect manhood of Christ, and he said, "Behold the man!"

I think there is only one exception in all the Bible as to Jesus Christ actually appearing as a true man, and that is in Isaiah 52:14 when it describes what He looked like in His appearance on the cross. It says that He was so marred that He didn't even look like a man. They beat Him so badly, which again proves that all this "art" concerning the death of the Lord Jesus Christ is wrong. How many times have you seen a "picture of Christ" hanging on the cross with a halo over His head? The Bible says that He didn't look like that at all. They had beaten Him so badly that His face and His body (at least the upper part of His body) didn't even look like a human being. That is the only place, I think, in the Scriptures where it actually says that He didn't appear as a normal man, and that was because of the sinfulness of men. Your sin and my sin at that particular time was being laid upon Him as He was taken to the cross and crucified and went through all those tortures of the early part of the crucifixion.

I believe He had a real material body which grew and developed. He came up from babyhood to boyhood and on to manhood, subject to all the laws of human nature. Jesus Christ, the true man, was subject to the limitation of our human frame. We read in the Scriptures that He, being weary, sat down. Jesus slept soundly, though the boat rocked; yet He never awakened until the terrified disciples aroused Him. Jesus was often hungry. Temptation in the wilderness being ended, the Scriptures say that He afterwards hungered. He was thirsty even on the cross, for He said, "I thirst." His physical body passed through agony and suffering. Jesus Christ died a physical death. By that I mean consciousness ceased and vitality left Him. I don't believe dissolution set in. He had been long enough in the grave for corruption to start, but there was no corruption. You see, there was a specific purpose in His death. He came to die for the elect. There was a definite reason why He came and God knew that. There was no dissolution so far as His body was concerned.

II.

In the second place, I think He

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By

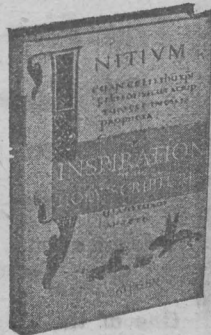
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Campbellism

(Continued from page 13)

bellite cause; rather it opposes it. And if we read just a further in the context, we find that those who became "fruits of righteousness had **"fruit unto holiness,"** following their being made free from sin (Rom. 6:20-22). Christ taught that an evil tree cannot bring forth good fruit and a good tree cannot bring forth evil fruit (Matt. 7:17,18). If we are ing God's righteousness in baptism is good fruit, the tree must be good to bring it forth. So it had to be made good by baptism.

Further evidence of the Campbellite error on the passage is found in the fact that the word for "form" (**tupeos**) means mould, pattern, cast or frame (Vine) and, according to Thayer, refers to "the teaching which embodies the sum and substance of religion and represents it to the mind." If "form" means baptism, we would have to read the verse with this sense: "We have obeyed from the heart that **baptism of doctrine** which was delivered you." This is a sample of Campbellite jugglery of the Bible.

The "form of doctrine" (teaching) evidently refers to the Gospel message of salvation by grace which Paul and other apostles preached. This is clear when we consider the facts: (1) It was a form of **teaching** that was obeyed, not an act such as baptism. If you substitute baptism, you might as well substitute the Lord's Supper, too; there is just as much scriptural justification for the substitution of one as the other. **You don't obey an ordinance, but you do obey teaching.**

(2) This was teaching **delivered**, not an act administered. Teaching is delivered to a person, while baptism is the immersion of the person. (3) This teaching was obeyed **from the heart**. In Acts 15:9 Luke states that God purified hearts "by faith." In 1 Peter 1:22, the apostle Peter writes of those who purified their souls "in obeying the truth." So **faith** and **obeying the truth** are references to the same act, resulting in purification of the heart (or soul). Then Paul, in Romans 6, teaches us the same truth in the words, "ye have obeyed from the heart that form of doctrine."

Since **love** is the moving cause of obedience ("faith which worketh by love" — Gal. 5:6), these people had love in their hearts. How does such love come about? "The love of God which is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). And John says, "Every one that loveth is **born of God**, and knoweth God" (1 John 4:7). These truths do not blend in with the Campbellite theory.

(4) "Obeying the Gospel" — a phrase Campbellites use in with Romans 6:17 — does not include baptism. Romans 10:16 equates "obeying the gospel" with **believing** the Gospel. "They have not all **obeyed** the gospel. For Esaias saith, who hath **BELIEVED** our report?"

John also quotes the same prophecy from Isaiah in John 12:38. This was **before** Pentecost and John quotes it to reveal that this prophecy was "fulfilled" in the case of those who "believed not on him" (12:37). Here is what we find, in which both Paul and John quoted Isaiah's prophecy in which the prophet asks, "Who hath **believed** our report?" Both Paul and John refer to the prophecy as describing those who **believe** and not. Paul, in his reference, makes this unbelief foretold by Isaiah equivalent to not **obeying** the Gospel. Now if "obeying the Gospel" included baptism, John could not have so easily quoted Isaiah's prophecy, for Campbellites teach that this "gospel plan" did not come into existence until Pentecost. But we understand that baptism is not a part of the Gospel, and that the Gospel was preached before Pentecost, we can understand how both Paul and John could use the same prophecy from Isaiah.

Referring again to 1 Peter 1:22, we find a reference to "obeying the truth." This "truth" is said to be the Gospel (1:25), the Word by which we are born again (v. 23). John 1:18 tells us that we are begotten "with the word of truth" and Paul states in 1 Corinthians 4:15, "In Christ Jesus I have begotten you through the gospel." To see that baptism is a part of the Gospel, hear Paul in 1 Corinthians 1:14-17, "I thank God that I baptized none of you, but Crispus and Gaius. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel..."

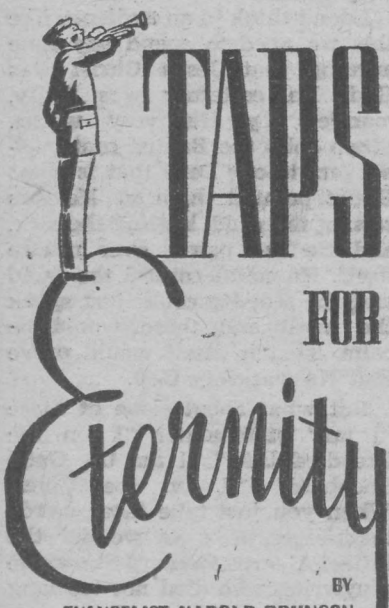
Now if baptism were a part of the Gospel, how could Paul say he only baptized a few of the Corinthians, yet in 1 Corinthians 1:14-17 he says that he had begotten these people "through the gospel"? Another contrast that reveals faith to be obedience to the Gospel is given in II Thessalonians, chapter 1. In verse 8 the Word of God tells of vengeance that shall come upon those who "obey not the gospel." In contrasting the saints to the unsaved people, Paul says Christ shall come and be "admitted in all them that **believe**." (v. 10). The opposite to **not obeying** is **believing**, as in Romans 10.

(Next Week: A Continuation Of This Topic)

was a true man mentally.

He was wonderfully balanced. Sometimes you hear preachers up and use great, long words often think of what Spurgeon said when he gave advice to students. He said, "Remember the Scriptures tell us to feed the sheep, not the giraffes. I'll take it down low enough that you could understand Him. That has

(Continued on page 15, column 1)



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Person of Christ

continued from page 14)

can eat it and understand." I hear some men get up and say, "high-sounding words." If you read the Bible, especially the Gospel accounts, there are very few words that even the smallest child can't pronounce. Oh, you might run across a word like "propitiation" once in a while, but most of the words are one or two syllable words. Even the smallest child can understand. I think the Bible is written for the common man with His wonderful intellect and wisdom in senses limited the knowledge of His flesh so that men can understand, yet He was so moved from men who classed themselves as intellectuals that He was an enigma to them. He was a knowledge all that man has before the fall and all that was lost. No wonder they came and said, "No man ever was like this man."

III.

In the third place, I think He was a true man emotionally. He had a human heart. He was for love and was disappointed when He did not receive love. He was speaking humanly now. He said that God is never disappointed or disappointed, but I have many times we seem to be that the two things at Christ was amazed were love and faith.

When the centurion's soldier said to him, "I have not found so great a man, not in Israel." He longed for friends, yet found so few. He was sorrowed with those who had loved ones. I think sometimes as fundamentalists for part of Christ's ministry in with those who are in of sorrow and are going some deep water, for the God says that He wept. God He knew that in a minutes He was going to call forth from the tomb. Why weep? I have heard two things and I think there in both of them: to enter the sorrow with Mary and the fact that He was to call Lazarus back to the body again and Lazarus have to go back to a sin-earth and go through all of dying the second certainly think that is happened to Lazarus — he back to life and lived a normal life and died again. When Christ realized that He was to call him back from a place, He wept.

He was indignant again and in the presence of sin. I read many, many times in Scripture about Christ being the Son of Man. I think all races can claim Him. He is the son of every age. He cares for the poor as well as the rich. It would be a surprise sometimes if we looked beyond our own circles. We travel in our own particular brand of society. I would say that it would be the middle class here so far as the United States is concerned. There might be some workers here doing rescue mission work, I don't know. You know, there are many, many days of the year that we just don't touch other parts of society at all. Many times you go on a vacation and you will see some of the great homes of the rich. We never touch that side of it, that is for sure. Many times we don't touch the lower side. But Jesus Christ is the universal man. He can save a rich man, and He certainly saves a lot of poor men, and He saves many of the middle class. He is the universal man, and He saves all colors — red, black, yellow, white.

IV.

In the fourth place, I believe He was a true man spiritually. He was a unique relationship with Him and God. He called Him "Father," as we are permitted to call Him our Father if

we are born the second time.

Yesterday morning, in my church, I preached on "The Family of God." It was interesting to go back and try to find out where this business of the universal fatherhood of God and the brotherhood of man actually started. You can't find anything in the Puritan writings where they mentioned the fatherhood of God. When did this all of a sudden spring up? A lot of people believe that it sprang up when the National Council of Churches and the World Council of Churches started a number of years ago, but it came in even before that. I found a statement by Charles Haddon Spurgeon where he warned about people praying the so-called Lord's Prayer and saying "Our Father" when God wasn't really their father. There are two families and we don't belong to God until we are born from above, but Christ always prayed, "My Father." There was one exception to that, for on the cross He cried out, "My God! My God! why hast thou forsaken me?"

I read a statement last week where someone estimated that if you went to church every day in your life — morning worship on Sunday morning, evening worship on Sunday night, and prayer meeting on Wednesday night — at the end of a normal life of about seventy years you would have been in church just nine months, yet continually you hear people say, "What do you want me to do, live in church?"

Think how much time you sleep and how much time you eat. Aren't we all condemned when Jeremiah says, "My people have forgotten me days without number." Brother, it has been true of us. We haven't prayed like we should. Jesus Christ was not that way. He was a perfect man.

That brings me to this, what was the real purpose of the incarnation? What was the purpose of Jesus Christ becoming a real man? First of all, I think God manifested Himself to man to make Himself known to man. We seem to get that especially in John's Gospel.

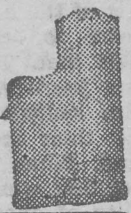
"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." — John 1:18.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father." — John 14:9.

The second thing, I think God manifested Himself in Jesus Christ in order to be the universal man. Let me explain that. We read many, many times in Scripture about Christ being the Son of Man. I think all races can claim Him. He is the son of every age. He cares for the poor as well as the rich. It would be a surprise sometimes if we looked beyond our own circles. We travel in our own particular brand of society. I would say that it would be the middle class here so far as the United States is concerned. There might be some workers here doing rescue mission work, I don't know. You know, there are many, many days of the year that we just don't touch other parts of society at all. Many times you go on a vacation and you will see some of the great homes of the rich. We never touch that side of it, that is for sure. Many times we don't touch the lower side. But Jesus Christ is the universal man. He can save a rich man, and He certainly saves a lot of poor men, and He saves many of the middle class. He is the universal man, and He saves all colors — red, black, yellow, white.

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I used to pastor a church in New York and we would have 300 or 350 on Sunday morning, but the missionary we were supporting in Africa used to get 1800 people out for a morning service in the church in Africa, and they would walk 20 or 25 miles to come to church. Brother, we have to beg people to cross the street to come to service.

I think another reason why Jesus Christ became a man was to show men how to live. I know the Liberals like to dwell on that part of it, that we are to have Jesus Christ as our great "way-shower," and our great example. Listen, the Scriptures teach that, definitely. "Ye should follow His steps." (I Peter 2:21).

"Be ye holy; for I am holy." — I Pet. 1:16.

I have heard all kinds of excuses from people why they are not born again, why they are not believers, why they don't attend church, but I have never yet in all my ministry in over eighteen years had a single person say to me, "I think Jesus Christ was a liar. I don't think He told the truth." It is wonderful to turn and point to a man and say, "Follow Him. Live like this man." You say, "I can't." Then you are right back to the great teachings of the Scripture. You are a depraved creature and you never will live like Him. You won't even live perfectly after you receive Him as your Saviour, but nevertheless this is the goal. Let me illustrate:

I have always been interested in athletics. I was saved by God Almighty on a football field. I think the most thrilling thing I have ever seen in the realm of athletics was the day a few years ago when I watched on television those two men, one from Australia and one from England, break "the four-minute mile" contest, and they both ran the mile under four minutes. Men had been striving for years and years to run a mile in less than four minutes. Some people said it couldn't be done. It has been done many times since, but both those men on the same day ran a mile in less than four minutes. Now some

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place today there is a limitation so far as man is concerned how fast he can run one mile, but no man knows where that is, and every spring men are running in track-meets to try to bring that down, and I believe that that is the way it is so far as our lives are concerned. We are never going to be perfect before we get to Heaven so far as these physical bodies are concerned, but we have a perfect Saviour, Jesus Christ, who set the example, and we should be striving toward that goal.

The the last and most important thing of all, He became a man that He might be our Redeemer, that He might save us. How was God going to save sinful men when we were absolutely depraved, absolutely had nothing in ourselves, unless we get this imputed righteousness of Jesus Christ? How were we going to go to Heaven? No wonder Plato, a heathen philosopher over two hundred years before Christ was born, said that if men were ever going to know God and be saved, God would have to come down to this earth in human form. That is exactly what Jesus Christ did. He went to the cross in order to save His people.

I don't hear a lot of Baptists preaching this in these days in which we live. My background before I ever came into some of these truths was Presbyterian. I went to a Presbyterian seminary. I didn't hear these truths there. I had to get most of these truths out of the Bible after I got out. You know, a wonderful thing about a Conference such as this, is to be able to gather and talk to some of these men and see some of their backgrounds. God's grace in bringing us to the truth is almost as marvelous as His saving us. You hear about some of these men being Pentecostals, some being Presbyterians, some of them being Methodists, and some rank Arminians, and then all of a sudden being brought in to the truth. The grace of God in bringing us to the position we are today is almost as marvelous as His saving us in the first place.

Now you have run into this error on God's foreknowledge: God foreknew what you were going to do; therefore He saved you. Now you hear that all the time. The word "foreknowledge" is mentioned five times in the New Testament, and five times it states that God foreknew people. Look at Acts 2:23:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

There are three other times when He speaks about us being foreknown — in Romans 8, Romans 11, and I Peter 1. Some people get all mixed up and try to understand foreknowledge as God foreknew what we were going to do; therefore He elected us. That is not what it says at all. He foreknew persons.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." — I Pet. 1:20.

Now four times the word is translated "foreknow" and one time "foreordained." It is the same Greek word — the first and the fifth are about Jesus Christ. It almost sounds like the book of Revelation — alpha and omega, the beginning and the end.

Not only were we foreordained, but Christ Himself was foreordained before the foundation of the world that He might come to die and save us. Now I realize when I talk about this and say that He died for a people that it will be accepted here, but, brother, it is not accepted in many places. That is the great thing that I find that my fellow Bap-

tists seem to draw back on. I don't know how you feel about it, but I get sick and tired of these liquor Calvinists — these whiskey Calvinists. Let me explain what I mean:

I never drank in my life. I was an athlete. When I was in college I used to go out sometimes with the fellows before I was saved and I would often drive the car back for them as they would often drink. I used to continually hear about them getting "a fifth," buying a fifth, or wanting a fifth. I walk along the streets in Charleston even today and I see a bottle marked "a fifth." That is about all some Baptists want; they want a fifth. They want eternal security. Lots of Baptists today have the fifth but they don't have the other four-fifths, and so far as I am concerned, you have to have those to know exactly why Jesus Christ came. The Son was foreordained and foreknown, and He came for that very purpose, to save and to die in your place.

I don't often read poetry, but every once in a while I come across a poem that really expresses something. This is written by A. B. Simpson. Theologically, he wouldn't be with us, but let me read it, as it bears out what I have been trying to say this morning.

"Once it was the blessing, now it is the Lord,
Once it was the feeling, now it is His Word;
Once His gift I wanted, now the Giver own,
Once I sought for healing, now Himself alone.

Once was painful trying, now 'tis perfect trust,
Once a half salvation, now the uttermost;
Once was ceaseless holding, now He holds me fast;
Once was constant drifting, now my anchor's cast.

Once was busy planning, now 'tis trustful prayer,
Once was anxious caring, now He has the care;
Once was what I wanted, now what Jesus says,
Once was constant asking, now it's ceaseless praise.

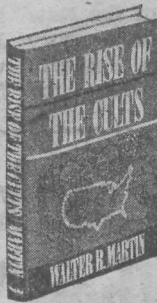
Once it was my working, His hence shall be,
Once I tried to use Him, now He uses me;
Once the power I wanted, now the Mighty one,
Once for self I labored, now for Him alone.

Once I hoped in Jesus, now I know He's mine,
Once my lamps were dying, now they brightly shine;
Once for death I waited, now His coming hail,
And my hopes are anchored safe within the veil.

All in all forever, Jesus will I sing,
Everything in Jesus, and Jesus everything."

We are wrapped up in Jesus Christ, the eternal one. We know (Continued on page 16, column 1)

Rise of the Cults



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Person of Christ

(Continued from page 15)
who He is — the very God of very God, and very man of very man. We have the Christ of the Scriptures.

Feet-Washing

(Continued from page one)
and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now! but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou has no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." — John 13:2-17.

Now, beloved, it won't be hard nor will it take long to answer the question, "Is footwashing a church ordinance?" for the answer is a very definite "no." I am sure that there are lots of people who disagree with me. In fact, after it was written in THE BAPTIST EXAMINER as to what my subject was, I received in the mail a tract that tried to tell me that foot-washing is a church ordinance. However, I would like to say that it is not a church ordinance, and I would like to give you a few reasons why it is not.

REASON NO. 1: The ordinances of the church are baptism and the Lord's Supper. Let me remind you that when we observe the ordinances of the church the Gospel is preached. Every time we observe the Lord Supper we are picturing that our Saviour's blood was shed upon the Cross of Calvary, and that His body was broken that we might have life. Every time we take an individual into the water of baptism and raise him out of the water, we are saying that our Saviour died, was buried, and rose again and is now alive.

Now foot-washing does not in any way picture the Gospel of the Lord Jesus Christ. Foot-washing does picture our humility, but we are not to point to ourselves. We are to point to Christ, and the ordinances of the church point to Christ.

REASON NO. 2: In the book of Acts and the epistles of the New Testament you will find the story of the church in action. You will find many times where the

church has observed the Lord's Supper and baptism. You will find that they are either commended or criticized for the manner in which they have done those things. Not one time do we read in these books where the churches in that day observed foot-washing as a church ordinance. Now, beloved, if the Lord were teaching the apostles here that foot-washing is a church ordinance, can we say that the church, immediately after Christ went back to Heaven, did not observe that ordinance? If they had, surely as they had mentioned baptism and the Lord's Supper and the preaching of the Gospel, they would have mentioned the fact that they washed feet.

REASON NO. 3:
"Let not a widow be taken into the number under threescore years old, having been the wife of one man. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." — I Tim. 5:9, 10.

The apostle is writing here of those things done by a widow which show her to be worthy of receiving the help from the people. I want you to notice that everything mentioned has nothing to do with the church, but with the home. The work of the woman is directed primarily in the home, in hospitality, in taking care of God's people. It mentions foot-washing here, but it does not mention baptism and the Lord's Supper. If the woman were a child of God and a member of the church, she naturally would have observed the ordinances of the church — baptism and the Lord's Supper. If foot-washing were one of the ordinances, then it would be considered that she had observed the ordinances of the church, but here they mention this as one of the activities of the woman at the home. In other words, what he is teaching is hospitality — taking care of God's saints. A godly woman will take care of His saints — His preachers, — His children.

REASON NO. 4: Christ always used common or natural surroundings when He began teaching a lesson. You will recall when He went on one of His journeys that He said He must needs go through Samaria, and on the way through He stopped at a well. When He stopped there, a woman came to draw water from that well, and He used the water to begin to teach her the spiritual lesson that He is the water that brings forth eternal life.

When He was talking to the Pharisees one time, He pointed out to them that their fathers had manna in the wilderness, and He went on from there to teach that He was the bread of life. He used something that the people knew and understood — something that they had known from their custom, or from their daily living, or from their teachings, and He went from there to teach a spiritual lesson.

In this passage in John, the Lord Jesus Christ had come before this group of people, and these disciples had just previously been in a big argument as to who was to be the first in the kingdom. They had been arguing much about which one was greater than the other, and so Jesus took something that they would understand and began from there to teach them a spiritual

lesson. He put before them the custom of feet-washing.

Naturally, in those days it was part of the hospitality to provide water for the people to wash their feet. They had walked a long journey. They had walked with sandals over dusty roads, and their feet were dusty and tired. When they washed their feet that was the sign of hospitality of one person toward the traveler. After these disciples had begun arguing over who was the greatest, the Lord Jesus Christ came to them, took a towel and girded it about Himself, and washed their feet.

Now they knew exactly what He was doing. When He came to Simon Peter, Peter said, "Dost thou wash my feet?"

Jesus said, "What I do thou knowest not now; but thou shalt know hereafter."

Peter knew that Jesus was washing his feet, but Peter didn't know what Jesus was teaching. Jesus said, "You don't know what I am doing now." He was referring to a spiritual lesson.

Peter didn't understand, and he said, "Thou shalt never wash my feet."

Jesus said, "If I wash thee not, thou hast no part with me."

Then Peter said, "Lord, not my feet only, but also my hands and my head."

Then Jesus said to him, "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all."

He was referring to Judas in one sense, but He was referring to something else in another sense. He was referring to Christians in this sense — that is, when we are saved, we are cleansed completely and entirely — but in our daily walk as we walk through this life day in and day out, we sin because of the natural part of man. We need to be cleansed from that sin — we need to have our feet washed.

As you recall, the laver in the tabernacle was there for the priests to wash their hands and their feet. The priest, before he

began, was to be washed all over. Moses washed Aaron all over, and from then on all he needed to do was wash his hands and feet — his hands showing service and his feet showing walk.

Beloved, in our daily walk we need to be cleansed. In I John 1:9 we read:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

After Jesus had washed their feet He said, "Know ye what I have done to you?"

"Why yes, you have washed our feet."

"No." He went on to explain what He had done. He said, "Ye call me Master and Lord; and ye say well; for so I am." Now what is the lesson? Here it is:

"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent sent him."

In other words, the lesson is this: **WE ARE NEVER TOO GREAT TO BE A SERVANT.**

CONCLUSION

There are many lessons that we could find in this. I don't have time for them all, but I believe we have enough to know why foot washing is not a church ordinance. It is a lesson of humility. It is a spiritual lesson that we are not so great that we ought not to be a servant of His and our brethren.

Romanists

(Continued from page one)
Baptist Church, had a gambling charge filed against the Rev. B. J. Marino, pastor of the Catholic church, for letting games of chance run at the bazaar.

It's a delicate situation. And the way Walley looks at it, no matter what happens, he stands to be a loser.

There are more Catholics in Groves than there are in many sections of Texas, and any disposition of the case is likely to make somebody unhappy.

The Rev. Mr. Johnson went to Father Marino's bazaar to look for gambling. Father Marino said he ordered the Rev. Mr. Johnson to leave because he considered him "undesirable and looking for trouble."

The Rev. Mr. Johnson said Father Marino told him — and he has witnesses — "you get the — off of my property."

"I didn't say anything at all," the Rev. Mr. Johnson said. "I didn't file any complaints. Dist. Atty. Walley filed the complaint ... at my request."

"We've done it (run bazaars) for 15 years and nobody has complained before," Father Marino said.

"He was selling lottery tickets, spinning a wheel for silver dollars and pitching pennies for a payoff ... and that's against state law," the Rev. Mr. Johnson charged.

"He and his congregation sold three raffle tickets on a new automobile to a 15-year-old boy who is a member of my congregation."

Monday, Walley ordered a full investigation of the gambling charge. He said his assistant, John Dewitt, would make a report before any decision was reached on whether to prosecute.

"He will talk to witnesses and

do some briefing before we decide what action will be taken," Walley said.

"We will handle this as a routine case just like any other of this nature — to the best interests of both the people of Groves and the two parties involved."

— (Houston Chronicle, 5-8-61)

"Garbage Can"

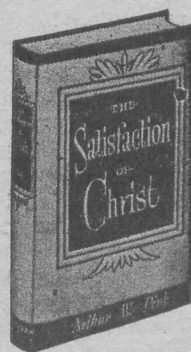
(Continued from page one)
deaf or indifferent, that those who peddle garbage demand attention from audiences as well as others, and that they usually prefer to be delivered their rubbish to those who they know will pass it on.

One may be turned into a garbage can without realizing exactly what is happening. It may be in the customary telephone calls. It may be in the care and unguarded attitude he adopts in the exercising of official duties. It may be the growth of a habit allowed in many homes, the habit of admitting repeated discussion of other Christians as a regular part of conversation at the home. The dinner table becomes a center for berating believers, for recriminating and reporting their faults and failures, it will not be long until those who meet there will be looking for more loot to share.

If garbage mongers find us listening without reproving their faults and without requiring scriptural proof and helpful, honest efforts to face and correct faults they report; they will likely come again. If they find following the principles set down in Scriptures such as Paul's words and Timothy, if we demand proof and witness before listening and if we insist it is our duty to go humbly and graciously to wash the erring brother's feet, they will be more careful about turning our minds and hearts to stench-bearing carriers of foul excretions that too commonly pour from their evil minds.

It is better to have no friends at all and no workers either than to have to buy or hold their friendship or service by having them develop us into trash receptacles for the devil. We should shun such tale-bearers as would the plague, no matter how much the telling and hearing of the things they bring adds to the ego or ours. The feeling of bitterness we get while others are being made small is not worth the millionth part of what it costs to get it. — J. R. Boyd.

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