

The fact that you do not live up to the light you have is proof that the heathen cannot live up to their light.

# 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

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## Should Baptists Receive Alien Immersion?

By C. W. SHAFER  
Bancroft, W. Va.

One of the "Short Sermons"  
preached at the 1961 Ashland  
Bible Conference.

"And Jesus came and spake  
unto them saying, All power is  
given unto me in heaven and in  
earth. Go ye therefore, and teach  
all nations, baptizing them in the  
name of the Father, and of the  
Son, and of the Holy Ghost;  
Teaching them to observe all  
things whatsoever I have com-  
manded you; and, lo, I am with  
you always, even unto the end of  
the world. Amen."—Mt. 28:18-20.

I don't recall ever being as-  
signed a subject in my life that  
I could more completely fulfill  
in one word and that is "No."

Now let me say before passing,

Jesus said, "All power is given  
unto me both in Heaven and in  
earth." All Missionary Baptist  
people, please get that fixed in  
your mind. He is our sovereign  
God, and He said, "All power is  
given unto me, and because of  
this you go out and preach the  
Word, baptize and then teach  
them to observe all things what-  
soever I have commanded you." We  
are to make disciples out of  
them and then build them up in  
the most holy faith.

Now here is the commission,  
and I would have you observe  
before passing that His commis-  
sion was given to a church. This  
is a church and not a group of  
preachers. He said, "And, lo, I  
am with you always, even unto  
the end of the world." If He had  
spoken that to a group of preach-  
(Continued on page 2, column 3)



BRO. C. W. SHAFER

## "ICHABOD" The Glory Is Departed

By J. W. PORTER  
(With the Lord)

And she named the child Ichabod,  
saying, the glory is departed  
from Israel; because the ark  
of God was taken, and because  
of her father in law and her hus-  
band. — I Sam. 4:21.

Israel had engaged in a great  
battle, and met with a humiliat-  
ing defeat. The aged Eli, pre-  
ceptor and prophet, hearing of  
the tragic loss sustained in the  
battle, fell over and broke his  
neck. His two sons, who had failed  
to heed his counsel, were both  
slain in battle. The wife of Phine-  
has, shortly after his death, gave  
birth to a child. Sorrowing over  
the death of her husband and  
father-in-law, she called the  
child "Ichabod." The name re-  
flected her feelings concerning  
the departed glory of Israel. In  
her melancholy mind, her own,  
and her nation's glory were gone.

It is sadly true, that the glory of  
an individual, a nation, or a  
church may depart. Alas, it is all  
too true, that the glory of many  
of our churches has departed and  
"Ichabod" could be truthfully  
written over their pews and pul-  
pits. An aborted Bible, a blood-  
less Gospel, and a worldly mem-  
bership tell the tale of their  
unutterable desolation.

Well may we ask, what is the  
real glory of a church? First of  
all, a consecrated membership.  
There can be no possible sub-  
stitute for genuine piety. Superior  
culture, unlimited wealth, or end-  
less activity, never atone for a  
lack of a vital union with Christ.  
The current craze for organiza-  
tion, is a commonly accepted

counterfeit of Christ. It seems we  
are forgetful of the fact that an  
organism is necessary to an or-  
ganization. Action, without life,  
is at most merely mechanical. It  
is not unusual when the life of  
a church begins to droop, to try  
and resuscitate it by starting a  
new organization. We have al-  
ready made a heavy demand on  
the alphabets of several lan-  
guages to meet the ever-increas-  
ing need for names for these new  
organizations. Instead of univer-  
sal organization, we need indi-  
vidual consecration. It will be  
generally conceded, that our  
churches lack spiritual power.  
They have much influence, but  
little power. Paul did not have  
enough influence to keep out of  
jail, but he had the power to open  
the prison doors, and lead the  
jailer to the Saviour. In many in-  
stances the church has taken sec-  
ond place and consequently the  
glory of many of our churches has  
departed, and well may they sob  
(Continued on page 7, column 3)

## The Baptist Examiner Pulpit

### "BOSSY WOMEN"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"For after this manner in the  
old time the holy women also,  
who trusted in God, adorned  
themselves, being in subjection  
unto their own husbands." —  
I Peter 3:5.

I might say at the very outset  
that I consider this a most im-  
portant subject. Frankly, beloved,  
it is one subject that is most rarely  
ever preached on, and I can  
easily understand why that is  
true. After all the years of my  
preaching, and although I believe  
the majority of you would be  
anxious to follow the will of God  
as revealed within His Word, at  
the same time, I, too, approach  
this subject with somewhat of a  
feeling of fear and trembling, as  
I desire to be certain that I preach  
to you exactly what God says

within His Book.

Now most people, both preach-  
ers and laymen, treat this sub-  
ject as a joke, and I suppose there  
is nothing about which more jest  
is offered than there is about  
marriage, and the relationship of  
husband and wife. I remember in  
particular one fellow whom I  
knew a good many years ago, who  
very rarely ever lifted his voice  
in any wise at all by way of ob-  
jection to what his wife had to  
say. One day in conversation,  
when it was very obvious that  
she was wrong, and he was right,  
I asked him why it was that he  
submissively bowed to her wish  
and will in everything. With more  
or less of a smile on his face, and  
a jesting tone, he said, "Well,  
Brother Gilpin, to tell you the

truth, it is cheaper to let her be  
boss than to pay alimony."

I remember another such in-  
dividual who was the most hen-  
pecked of any man that I have  
ever known in my life. At the  
place where he worked the men  
called him "Henny," and that  
wasn't short for Henry. I asked  
him one day why it was that he  
allowed his wife to completely  
dominate his life, and why it was  
that he was such a henpecked in-  
dividual, and he said, "Well,  
Brother Gilpin, to tell you frank-  
ly, I think it is a mighty sweet  
old hen that does the pecking."

Before Jack and Rhoda were  
married I told them a little story.  
I told them about the young  
fellow who went to talk to his  
(Continued on page 4, column 3)

## CAMPBELLISM

Series by Bob L. Ross

XV

### Campbellites Teach Church Apostasy

Campbellites not only teach that a child of God can fall  
out of grace and be lost, but they teach that in the early  
centuries after the apostles the church itself apostatized!  
Then in the 19th century, fortunately for the Lord and a  
lost world, along came the Campbells, Barton W. Stone,  
Walter Scott and other "pioneer reformers" and "restored"  
it. There is a great deal of historical literature written by the  
Campbellites in which the terms "restoration" and "reforma-  
tion" are used in reference to the work of the Campbells and  
their associates. These "restorationists" or "reformers" claimed  
to have restored the church, the gospel and the scriptural order  
of faith and practice. "Not until within the present genera-  
tion," wrote Alexander Campbell, "did any sect or party in  
Christendom unite and build upon the Bible alone." (Chris-  
tianity Restored, page 5).

Walter Scott, in the preface of his book, *The Gospel Re-  
stored*, says: "In 1823 a plea for a particular ecclesiastical  
order was put forth publicly, by Brother Alexander Campbell.  
This for distinction's sake was called the ancient order." He  
calls this "plea" by Campbell the "master-stroke." On the  
same page he says: "In 1827 the True Gospel was restored.  
For distinction's sake it was styled the Ancient Gospel."

Hence Mr. Scott claimed that the Campbellite church's  
"ecclesiastical order" was set forth by Campbell and Scott  
himself was the one who was instrumental in "restoring the  
Gospel." Campbell acknowledged Scott as the one who ar-  
ranged the "gospel plan," for in the tenth number of the  
*Millennial Harbinger* of 1831, Campbell states:

"Brother Walter Scott, who, in the fall of 1827, arranged the  
several items of faith, repentance, baptism, remission of sins, the  
Holy Spirit, and eternal life, restored them in this order to the  
church, under the title of ancient gospel, and preached it success-  
fully to the world—has written a discourse," etc.

(Continued on page two)

## THE FORGIVENESS OF SINS

There are many errors today  
that result from a misunderstand-  
ing of the forgiveness of sins.  
People who believe you "pray  
away" sins and those who be-  
lieve that sins are literally "wash-  
ed away" in water baptism, are  
among those who are in error  
on this matter.

Actually, all the sins of every  
man that was ever saved or ever  
shall be saved were LITERALLY  
FORGIVEN when God's wrath  
was poured out on Jesus Christ  
at Calvary (Heb. 9:26). In other  
words, the broken Law of God  
was satisfied by the death of  
Christ in behalf of all the elect  
of God (Gal. 3:13). Divine Jus-  
tice punished our Substitute,  
thereby relieving us of any fur-  
ther condemnation by Law (Rom.  
6:6).

All of this took place before  
any of us today were even born.  
(Continued on page 4, column 2)

## The Prodigal Son

By A. W. PINK  
Read Luke 15:11-32

1. He had a "substance" or  
"portion."

"A certain man had two sons:  
and the younger of them said to  
his father, Father, give me the  
portion of goods that falleth to  
me. And he divided unto them  
(his) living" (vv. 11, 12). In ad-  
dition to our natural endowments  
or talents, and our time and  
strength, God has given to every  
one of His creatures a soul. This  
soul may be regarded as capital  
in hand with which to do our trad-  
ing both for time and eternity.  
It is a most valuable portion, for  
it is worth more than "the whole  
world"; it is worth more than the  
whole world because it will en-  
dure after the world and all its  
works have been burnt up.

The parable begins by bringing  
into view the sinner before he  
goes out into the "far country,"  
or to use the language of the  
parable, before he "took his jour-



ARTHUR PINK

ney into a far country." It was  
while in the father's house that  
he received his "portion of goods,"  
and that "he (the father) divided  
unto them (his) living," so that  
the portion received was a living  
portion. This can only refer to the  
creature, prior to his birth into  
this world, receiving from "the  
Father of spirits" Heb. 12:9) a  
"living soul."

2. He "took his journey into a  
far country" (v. 13).

The "far country" is the world  
which is away from God, so far  
away that "the whole world lieth  
in the wicked one" (I John 5:19).  
As the result of Adam's sin man  
was separated from God, and all  
of Adam's descendants enter this  
(Continued on page 8, column 1)

### Appreciated Letter

"The Baptist Examiner is truly  
a wonderful magazine. It has  
helped me to better understand  
the meaning of the scriptures  
and has answered many questions  
which I have wondered about.

"One thing which is especially  
great about TBE is that it preaches  
the truth plainly and does not  
beat around the bush like some  
of the preachers you hear on the  
radio.

"I admire the way TBE can  
tear the Catholic Church to  
pieces. I'm thankful that the Lord  
showed me the real nature of  
the Catholic Church before I  
almost became a Catholic.

—Name misplaced.

### Appreciated Letter

"We surely enjoyed very much  
everything at the Bible Confer-  
ence. We brought back with us  
some convictions that the Lord  
put upon our heart—convictions  
that we didn't have before hear-  
ing some of the messages—such  
as one cup, one loaf, and a  
woman's wearing a hat in God's  
house."

Mr. and Mrs. Cecil Thomas,  
Texas



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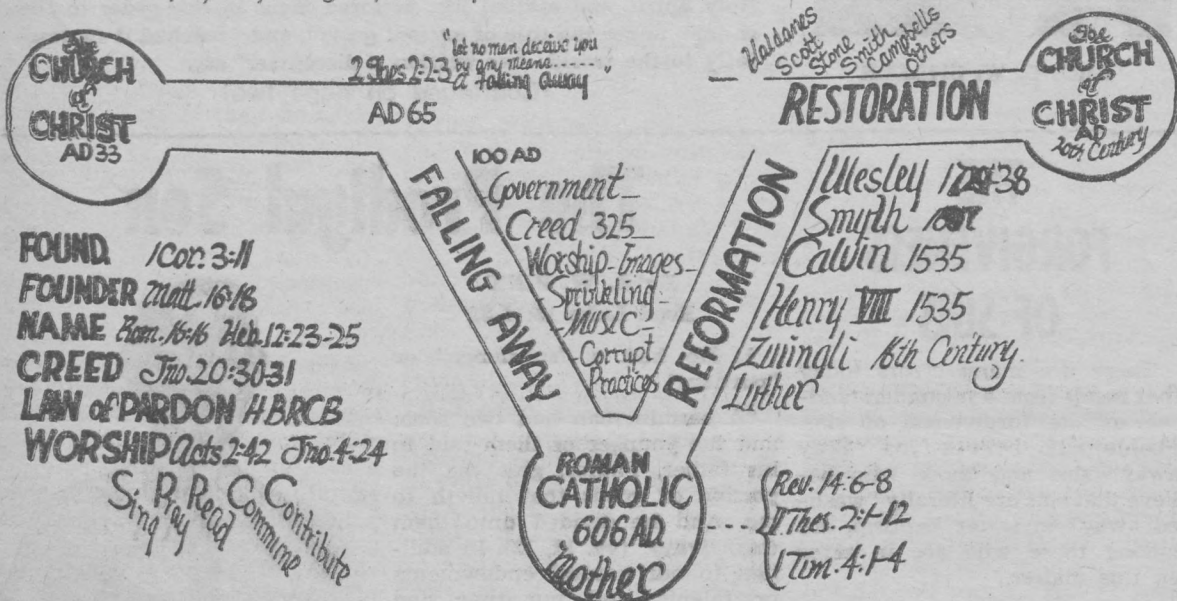
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## Campbellism

(Continued from page one)

As for baptism, Campbell says of it: "The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been, till now, disinterred." (Mill. Harbinger, Extra on Remission of Sins, page 2). Campbell says a "vail" has been "on the hearts of Christians" and "to take that vail away, since we have discovered it, has been our constant object."

The accompanying chart was printed in a booklet entitled, *Charts*, by Roy Burgess, a Campbellite. It well illustrates



the teaching of the Campbellites on church apostasy. Notice that it has the church "falling away" into Romanism and later coming out of this "Mother" through "reformation." A book by L. G. Thomas entitled, *Restoration Handbook—A Study of the Church, the Falling Away, and the Restoration*, teaches the same doctrine. Other historical books by Campbellites teach the same, such as those by Shepherd, Klingman, Cox, Brumback, and Garrison and DeGroot.

Campbellites teach this heresy, and misuse a few passages as "proof-texts," because they can't find a church of their kind before the days of the Campbells. Hence they conclude that the church of the Bible must have apostatized. Ask a Campbellite where his church was prior to the Campbells and he'll jump back to Pentecost. Of course, the church at Pentecost was not the Campbellite church, but this is the "answer" that you receive. They think that if they build a church that is like the one on Pentecost, then the two must be the same! Their church is not even like the one on Pentecost, but even if it resembled it in every detail, it would not be the same church.

If Campbellites are further pressed to tell where their church was from Pentecost to the Campbells, various answers—all amounting to the same thing—are given. For instance, in a tract on *Facts Concerning the New Testament Church*, the writer says, "The church of the beginning was lost . . . To restore that church was the work of Thomas and Alexander Campbell. They held up the Bible, and by its teaching restored the church of Christ and His apostles."

In the tract, *Restoring the New Testament Church*, the writer says: "Alexander Campbell did not found a church of his own, he, along with a group of great and good men already mentioned, restored the church which was founded by Jesus Christ and his apostles in Jerusalem in A.D. 33." Yet the writer goes on to say that "some of Campbell's ideas were not consistent with the ideas of Christ." We certainly AGREE with this statement, and in view of the Campbellite doctrine of apostasy, their "restorer" fell out of grace! If some of his ideas were contrary to Christ's ideas, he was in rebellion to Christ. How could Campbell escape the damnation of hell, in view of Campbellite doctrine?

In another tract a Campbellite writer says, "She [the church] was providentially HIDDEN for 1260 years, that she might be protected from the power of the Popes." (Fuqua). The tract says she came out of hiding about the time the Campbells and the other "reformers" started their efforts. If the Campbellite church were "in hiding" for 1260 years, you can say one thing for it: IT WAS WELL HIDDEN! It was so

(Continued on page five)

## Alien Immersion

(Continued from page one)

ers, when the preachers died the commission would have died.

In Acts 2:41-47, we read:

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

In Matthew 28:18-20 we have the commission, and here we have the system. We are to believe and be baptized and added unto the church. Scriptural baptism must accompany membership.

I believe that I am as well qualified scripturally as any other man to administer the ordinance of baptism. However, should I

# Spurgeon Believed Baptist Perpetuity



Charles H. Spurgeon, a name that needs no introduction, stated:

We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a Government holding Baptist principles which persecuted others; nor, I believe, any body of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the State, to prostitute the purity of the Bride of Christ to any alliance with Government, and we will never make the Church, although the Queen, the despot over the consciences of men. (From *The New Park Street Pulpit*, Volume VII, page 225.)

## Spurgeon again:

History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the "one Lord, one faith, and one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder—what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement. (From *The Metropolitan Tabernacle Pulpit*, 1881, Volume 27, page 249.)

is just as good as Christ's. When any Baptist church (or Baptist preacher) condones that in any respect, to that extent they are endorsing it, and the Scriptures say that a little leaven leaveneth the whole lump.

When Christ said, "Upon this rock I will build my church," I am persuaded that He flung into the face of Satan and all the powers of darkness a challenge. Inasmuch as God called Israel out and testified to the world that He would bless Israel, Satan concentrated his forces on Israel. He has tried to corrupt it. He has tried to destroy it. Israel has, every minute of time from that day till this, been the target of Satan's wrath. If Satan can succeed in annihilating Israel, he has succeeded in routing God and defeating His purposes. If the church of Jesus Christ can be annihilated, Satan has accomplished his victory. His business is to inject into that church leaven, and as much leaven as possible.

I know of no place where Satan gets any more leaven injected into the church than at this point. Here is a man who is honest and sincere. He possesses the ability to teach the Word; his life is reasonably clean; he is a man of ability; he is a man highly respected. He teaches the Word and he is baptized by immersion; therefore, the baptism should stand. Thousands of Baptists will fall for that—even preachers. Some preachers know better, but they haven't got backbone to contest it. When we accept that, we place ourselves in an inconsistent position.

Notice, He says that a little leaven leaveneth the whole lump. He is speaking of sin of any kind in the church. If a pastor of a church condones something that he knows definitely is wrong,

even in a small way and in a way he thinks will never amount to anything, very shortly somebody will come along who knows it and will want him to endorse something else. If he says No, they will turn a little pressure on him because they know they have the goods on him, and he will yield. All right, he gets in a little deeper. And a little farther along, somebody else will find out and will put a little pressure on him to get what is wanted and pretty soon you haven't any church. It is filled with everything and it conflicts with itself. There is a lot of Scripture that you can't preach without getting thrown out, and the leaven has run its course.

Our business is to stand unconditionally for the whole counsel of God, protesting anything that is out of line with the Word of God, regardless of who likes it or who doesn't. We must someday stand in the presence of the Lord Jesus Christ and give an account for the deeds done in the body. There is a natural tendency upon people, particularly preachers, to want to have some "marks of progress." If their ministry isn't accompanied by the salvation of as many people as they feel like it should be, they are willing to do a little compromising for what Paul called "a fair show in the flesh." They will do a little compromising to increase the attendance, increase their popularity, and increase their prestige, and they fail to recognize that they are dishonoring God. They are committing a serious crime, and when they stand in the presence of the Lord Jesus Christ, I am told that all of these things we keep secret in the world will be turned wrong-side-out. When we

(Continued on page 5, column 2)



# Pastor Replies To TBE Concerning The Church, Baptism, Philadelphia Confession

In the Nov. 18 issue of TBE, we published a letter we sent to Pastor E. W. Johnson. The following is Bro. Johnson's reply and our reply to it.

Dear Brother Ross:

In reply to your letter of October 26—

There is no article in the Philadelphia Confession of Faith which says that baptism is not valid unless performed under the authority of a Baptist church.

In answer to your query about receiving immersions performed by those who do not wear the Baptist name, I would say:

Baptism is an act of Christian conscience (I Peter 3:21) in obedience to the words and example of our Lord (Matt. 3:15) and can safely be left to that conscience when it is properly instructed by faithful preaching of the Holy Scriptures.

Now let me ask you two groups of related questions—

1. On baptism. Do the churches of your group receive immersions performed by all who wear the Baptist name as valid knowing that there are none in this day alien to Christian orthodoxy as many who wear the Baptist name (Arminians, semi-pelagians, Pelagians)? If not, do they have time to examine by committee the orthodoxy of all preachers and churches performing the immersions? If not, do they feel that these can safely be left to the Christian conscience? And if these, why not others?

2. On the Philadelphia Confession of Faith. Do you accept it? I am thinking particularly of Article 26, paragraph 1, which reads:

"The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all."

And if you do not accept this, you judge yourself to be in the line of Baptist succession? If you believe the Primitive Baptists are not in the line of Baptist succession because they reject the articles of the Philadelphia Confession of Faith which relate to the place of the gospel in the calling of sinners, do you feel yourself to be in that line when you do not accept paragraph 1, Article 26, of the Philadelphia Confession of Faith?

I appreciate your willingness to print this letter in your paper. I am taking the liberty of sending copies of this letter to several teacher friends that they might be awaiting with special interest the appearance of this letter in its place in your paper.

## CRUDEN'S CONCORDANCE

By ALEXANDER CRUDEN  
718 Pages  
\$5.95

C. H. Spurgeon said: "Be sure you have a genuine unabridged Cruden and one of the modern substitutes; good as they may be at the price." Every Bible student needs a good concordance; and aside from the large concordances, which contain extra words, Cruden's cannot be surpassed. A sketch of the author's amusing life is also contained in this volume.

In your letter of October 26 you say that you are willing to publish my letter anonymously. This will not be necessary. I would prefer a full identification of the writer by name and location (E. W. Johnson, Calvary Baptist Church, Pine Bluff, Ark.).

Yours very truly,  
E. W. JOHNSON.

Dear Brother Johnson:

I am happy to have your letter of November 27, replying to mine of October 26, concerning the validity of baptism. It shall be published in TBE, along with this reply of mine.

1. You state that no article of the Philadelphia Confession says that baptism is "not valid unless performed under the authority of a Baptist church."

As to terminology, no one disputes this; but as to doctrine expressed in the Confession, I must demur. Your argument, if based upon terminology, is to no effect; it can work both ways. For notice: no article in the Philadelphia Confession states that baptism performed by any church but a Baptist church is valid.

The fact is, the Confession positively states what is regarded as Scriptural baptism. In Article 26, paragraph 8, it states that officers are set apart by the church "for the peculiar administration of ordinances." Article 28, paragraph 2, says that baptism is to be administered by those who are qualified, and thereunto called, according to the commission of Christ. This is sufficient proof that the Confession sets forth the doctrine of church authority in the administration of baptism.

2. You misunderstood my question, if you thought I asked you about "receiving immersions performed by those who do not wear the Baptist name." My statement was: "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 authentic churches of Christ and if you believe their baptism, when administered by immersion, is valid."

It's true that these groups "do not wear the Baptist name," but really this has nothing to do with the question. I consider your answer to be evasive for two reasons: (1) You did not say whether or not you believed these groups to be authentic churches of Christ, and (2) you do not indicate whether or not these churches ever administer valid baptism. No one disputes the fact that a Christian conscience will react properly "when it is properly instructed by a faithful preaching of the Holy Scriptures," but we certainly do dispute the idea that Protestants present such teaching. If they were teaching the truth, they would not be in the organizations they are now in.

I ask you again: Do you believe that Lutheran, Presbyterian and Methodist churches constitute authentic churches of Christ? Are their immersions valid?

## Baptism

You ask if we receive the baptism of unsound Baptists. It of course depends upon how wrong these Baptists are. If we cannot find reason to believe that a church is an authentic church of Christ, then we will not receive the baptism. Wearing the name "Baptist" does not mean that a church is sound, nor does a church have to wear the name to be sound. Your own church wears the name "Baptist," but evidently is not a sound church, in view of your own statement.

Do we have time to investigate the administrator of one's baptism? Yes, we do. Paul had time to question people in Acts 19 and I see no reason why we today

would not have time to do likewise. When there is doubt or uncertainty, the "Christian conscience, properly instructed," will gladly submit to another immersion to remove all doubt of baptism's validity.

As for leaving this matter to "the Christian conscience," we do not see how a conscience could be satisfied with anything less than Scriptural baptism, if that conscience has learned the truth. If the Bible teaches that baptism must have certain characteristics, can a conscience be satisfied with anything less than what the Bible teaches? Your plea is the same as that of many Protestants who will administer sprinkling, pouring or immersion, whichever will satisfy the conscience. We believe in instructing the conscience in the Truth.

## The Philadelphia Confession

You ask if I accept the Philadelphia Confession. So far as it is in harmony with what I understand to be Bible truth, I accept the Confession. As you perhaps know, the historical background of this Confession is Protestant, rather than being composed by Baptists. It was written by the

# An Undeniable Conclusion

Christ promised His church a continued existence through all the ages (Matt. 16:18, 28:20, Eph. 3:21). Therefore—

If sound Baptist churches of today are churches of Christ, then there have been Baptist churches in all the ages.

Westminster Assembly (Presbyterian) and borrowed by the English Baptists who published it as the London Confession. In the introduction to the Confession, the London Baptists reveal that they borrowed the Confession in order to relieve themselves of Protestant misrepresentations. In so doing, these Baptists borrowed some teachings and terms which are not acceptable. Since the Baptists of that age had not been confronted with the practical effects of the "universal invisible church" theory, they probably took the theory rather lightly and permitted this Protestant idea to remain in the Confession. The Philadelphia Association, likewise not confronted by the theory's effects, let the notion stand.

Do I judge myself "to be in the line of Baptist succession," in view of my rejection of the statement about the "invisible church?" Yes, I do. There have been churches in our succession which have been "worse off" than this. Take the church at Corinth, for instance: it had a dozen or more errors in it that were very serious, yet Paul still owned it as a church of God. The Philadelphia Confession itself says that "the purest churches under heaven are subject to mixture and error" (article 26, paragraph 3).

But we should remember that such a Confession, among Baptists, does not necessarily nor always express the universal views of all churches. Doubtlessly, there were different viewpoints on points of doctrine in the Philadelphia Association. The fact that there is no "invisible church" in the New Hampshire Confession, adopted a few years after the Philadelphia, indicates that the notion was not as important to Baptists as you seem to think.

As for the Hardshell rejection of the gospel, I do not believe that you really think that my rejection of the "invisible church" statement is a parallel to the Hardshell rejection of the gospel. (Continued on page 4, column 2)

Every baptism acceptable to God has always had the authority of God back of it. Any other baptism is alien immersion and is not acceptable to God. That is why we contend for what is called "church authority." God has authorized His church to go into all the world, preach the gospel, and baptize the converts (Matt. 28:19, 20).

It is interesting to notice what the Bible reveals about the church: Christ built it (Matt. 16:18); He is its Foundation (Matt. 16:18, Eph. 2:20); He is its Head (Eph. 5:23); it is indwelt and led by the Spirit (Eph. 2:22); in it God receives glory (Eph. 3:21); it is the pillar and ground of the truth (I Tim. 3:15); it makes known the wisdom of God (Eph. 3:10); it is the house of God (I Tim. 3:15); it is the body of Christ (Eph. 1:23), and the holy temple of the Lord (Eph. 2:21).

Men, however, manifesting the depravity and rebellion of human nature, often despise the church of the Lord and think more highly of man-made organizations and methods. Hence we have all kinds of societies, boards, evangelistic associations, radio "pastors," free-lancers and the like who will not honor the

# Authority In Baptism

less he has been authorized by Christ. That is why we reject all baptism that is not performed upon the authority of God's own body, the church. There is no justification for any man in this age claiming to have direct authority from God to baptize, thereby disregarding the Lord's church.

## Objections Considered

Those who oppose church authority often cite cases such as Philip's baptism of the eunuch, Ananias' baptism of Paul, Peter's baptism of Cornelius, and Paul's baptisms on his missionary tours. They claim that "no church authorized these baptisms." Well, let us examine each case and see that God's authority—the same authority given through the church—was present.

1. Philip and the eunuch. There was plenty of authority back of this baptism, of which we read in Acts 8. First, Philip was himself a member of the church and was an evangelist (Acts 28:1, Eph. 4:11). Thus he was performing a ministry under the appointment of the church, as led by the Holy Spirit. Furthermore, when he baptized the eunuch, he had the direct authority of the Spirit of God. Philip was no free-lance evangelist, but a man who was working in perfect harmony with the church of the Lord, as led by the Spirit.

2. Ananias and Saul of Tarsus. (Acts 9:1-20). Christ does not appear unto men today as He appeared unto Saul, but the preaching of the Gospel makes the Son of God known. Likewise, God does not directly authorize men to baptize, as He did in this case of Ananias' baptism of Paul. If men receive such visions, and if they receive such authority to baptize, we have no knowledge of these persons and we find no reason from the Bible to believe that there are any such persons.

In addition to having direct authority from God, Ananias was evidently a member of the church and perhaps even the pastor of a church at Damascus. There were disciples at Damascus, for Paul had gone there to persecute them (Acts 9:1, 2). After his conversion, he spent a few days with these disciples (9:19). These disciples most likely included some of those of the church at Jerusalem which had been scattered (Acts 8:1, 4), and they had evidently formed a church in Damascus. The fact that Acts 9:31 says that the "churches" had rest following Saul's conversion indicates that new churches had been formed, following the Jerusalem church's scattering.

## It's God's Authority, Not Man's

When Peter said to the lame man, "In the name of Jesus Christ of Nazareth, rise up and walk," it was not the authority of the man Peter that produced the miracle, but it was the authority of Christ. Likewise, when the church appoints some one to administer baptism in the name of Christ, it is not man's authority, but Christ's authority. He commissioned this church to do this work and He is with that church always (Matt. 28:19, 20).

No one can administer baptism upon the authority of Christ un-

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So it is perfectly in harmony with Scripture to suppose that there was a church at Damascus and that Ananias was a member of it, perhaps the pastor. But regardless of this, Ananias had direct authority from God to baptize. He was no free-lancer.

3. Peter and Cornelius. Did Peter have authority? Church authority? Peter had the same authority that is called "church authority": He had God's authority. He was an apostle and a member of the church (Eph. 2:20, 4:11). In the case of Cornelius, he had direct authority from God for his actions (Acts 10). Being an officer of the church ("elder"—I Peter 5:11), also a chosen apostle, and having direct Divine authority, he certainly had plenty of authority back of this baptism. Any man who tries to use this case to justify free-lance, unauthorized baptism surely has to do a lot of stretching to fit himself into Peter's shoes.

4. Paul's baptisms. Not only was Paul an apostle with supernatural blessings from God attending his work, but he also was a church-appointed missionary. In Acts 13:1-4, the Holy Spirit led (Continued on page 4, column 1)



# The Worst Mistake You Can Make

What is the worst mistake a man can make? This will tell you.

"He brushed his teeth twice a day. The doctors examined him twice a year. He wore his rubbers when it rained. He slept with the windows open. He got at least eight hours sleep every night. He never smoked, drank or lost his temper. He was all set to live to be 100. The funeral will be held Wednesday. He is survived by 18 specialists, four health institutions, and six gymnasiums."

He forgot God, lived as if this world was all, and is now with those who say, "The harvest is past, the summer is ended, and we are not saved" (Jeremiah 8: 20).

The most tragic mistake anyone can make is to forget God and His claims upon a life. Leaving Him out of your plans will certainly spell eternal ruin for you.

What happens when you take the wrong road while driving? You lose time, gas and patience. But you can always get back on the right road, can't you? Such is not the case traveling to heaven. The Bible warns: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14: 22).

## Authority In Baptism

(Continued from page 3)

the church at Antioch to send out Paul and Barnabas on a missionary tour. When they returned, they reported to the church (14: 27). When Paul took Silas and went on another missionary trip, they were "recommended by the brethren unto the grace of God" (15:40). And everywhere Paul went, he sought to establish new churches and always held the church in high regard. In his epistle Paul gives us some of the great truths concerning the church which have already been noted.

None of these cases will justify the idea of "it doesn't matter who baptizes you." It does matter. God's authority must be behind the baptism, and unless the administrator received this authority directly from God, there is just one other source of it—that's by the church. Hence Protestant baptisms, free-lance baptisms, man-made church baptisms, and all such baptisms are invalid and unacceptable to the Lord. They are alien immersions, not being performed by the authority of the Lord.—B. L. R.

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Many ways which seem right, such as church membership, good deeds, trying to keep the Golden Rule or the Ten Commandments, without a personal faith in Christ, will lead to one destination: eternal death. Jesus alone is "The way, the truth, and the life" (John 14:6). If you miss the Jesus-road in this life, you can't get on it later. There are no detours after death. God says: "It is appointed unto men once to die, but after that the judgment." (Hebrews 9:27).

If you make the mistake of not properly caring for your teeth, the worst thing that can happen is that you lose them. But you can always get an artificial set.

Not so with your soul. If you let sins, habits, and Christ-rejection drive it to an endless hell, you can't get a new soul. There is no second chance. You have only one soul which will live forever in heaven's bliss or hell's torment. Jesus asks you these solemn questions: "What shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37). — Tract.

## Pastor Replies

(Continued from page three)

I can regard you as a brother in the Lord if you believe the gospel of Christ, but I am rather dubious of the man who denies the gospel. The Hardshell error is destructive of the soul; the "invisible church" notion is destructive of church truth and scriptural practice and could eventually invalidate a church, depending upon how long it is allowed to permeate. The group holding the first idea is not a scriptural church; a group holding the second idea could be a church having a mixture of serious error.

In closing I again want to invite you to answer the questions relating to Pedobaptist churches and their immersions. I'm sure that those who are following our correspondence would be interested in your answers.

Yours by grace,  
Bob L. Ross

## Forgiveness of Sins

(Continued from page one)

Yea, it was even before our sins were committed. Christ could suffer for our sins before they were committed since God knew exactly what we were going to do in future years, the same as He knew what had taken place years before. As a matter of fact, He had foreordained the death of Christ for our sins before sin even entered the world (1 Pet. 1:20).

The "forgiveness of sins" that is often mentioned in connection with a person's conversion is simply the realization through faith that Christ died for our sins. When we believe in Christ as Saviour, we come to realize in our own experience the benefits of His death for our sins. And rather than this being a "conditional" experience, it is actually an evidence that Christ died for us. Christ said, "All that the Father giveth me shall come to me" (John 6:37). Christ died for these and in the course of time they come to Him. The fact that they come is an evidence that Christ died for them. "And as many as were ordained to eternal life believed" (Acts 13:48). Believing was an evidence that they had before of old been ordained to eternal life.

Since Christ has obtained our forgiveness, the forgiveness of sins is now "preached unto you" through this Man (Acts 13:38).

Those who believe in some form of salvation by works object: "If Christ has obtained the

literal forgiveness of sins, then faith and other acts of obedience are useless." These people fail to see that the death of Christ procures experimental blessings for all those for whom Christ died (Rom. 8:32, Eph. 1:3). Those who manifest these blessings in their lives simply prove thereby that Christ died for them. When we see some rich heir mentioned in the newspapers, we do not think that that person is working to become rich; rather, we realize that he has his money as a gift. So it is with the elect of God: when we see a person rich in faith and good works, we are not to suppose that the person worked to obtain those blessings, but rather, we are to realize that these things are the gifts of free grace. Just as a rich heir is envied and often despised by the less fortunate of the world, so those saved by free grace are subject unto the reproaches of those who believe in salvation by works.—B.L.R.

## "Bossy Women"

(Continued from page one)

prospective father-in-law to ask permission to marry the daughter. The father said, "Now look here, boy, I am not going to give you a 'bum steer.' I am going to tell you the truth. She is my daughter, but she is mean and contrary and cranky, and nobody can get along with her. We can't get along with her here in the house, and I am not going to put her off on you without your knowing about it." The young fellow said, "Well, that is all right. I think I'll be able to handle the situation all right." So a time was set for their marriage.

One day this fellow who was the prospective bridegroom took his wife-to-be out to his farm. He had an old broken down, no account, worn-out mule put right in the pathway purposely, and as they walked along hand in hand, they came to where the old mule was standing. He told the old mule to get out of the way, but the old mule just stood there. He pulled a great big long knife out of his pocket and ran up and cut the mule's throat, and the mule just dropped dead. He came back to his fiancée, wiped the blood off on his sleeve, put his knife in his pocket and said, "If there is anything I can't stand, it is a contrary mule or a bossy woman." Do you know that that couple got married and they never had a bit of trouble in the world.

As I say, I used to tell Jack and Rhoda that story before they got married, and every once in a while when I would hear Rhoda say something to him before they got married that sounded to me like she was telling him what to do, I would say, "Jack, do you want to borrow my knife?"

As I say, we jest and joke and talk lightly about the relationship of husband and wife, but this is just as much the teaching of the Word of God, as salvation by grace. What I am going to say

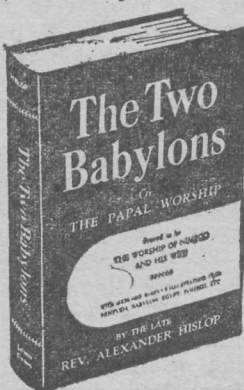
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# Five Views Of Christ

CHRIST is the Christ of the Ages! One writer speaks of "the three lives of Christ: The Pre-existent Christ; the Incarnate Christ; the Exalted Christ. We want to add to that the Reigning Christ; and the Christ of the Eternity to Come.

**The Pre-existent Christ.** Co-equal with the Father, He shared glory with the Father "before the world was" (John 17:5). He was "in the form of God, and thought it not robbery to be equal with God" (Phil. 2:6).

**The Incarnate Christ.** Laying aside the glorious manifestations of His Deity, "the (eternal) Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14). He came to seek and to save the lost, and to give His life on the cross a ransom to redeem sinners.

**The Exalted Christ.** After His victorious resurrection, He arose from the dead on the third day and ascended to the right hand of the Father, where "He ever liveth to make intercession for us" (Heb. 7:25, 26). He is saving sinners and making them into His glorious bride and body; so He will bring "many sons unto glory" (Heb. 2:10).

**The Reigning Christ.** At His second advent, He will establish His kingdom of righteousness and peace on earth, and He will reign

"from the river unto the ends of the earth" in His millennial kingdom, a reign of 1,000 years! (See Rev. 20:2-6; Isa. 11:1-9; Mic. 4: 1-5).

**The Christ in Eternity to Come.** After His millennial reign, He will be Judge on the Great White Throne (Rev. 20:11-15). Then the triune God will "make a new heaven and a new earth" wherein dwelleth righteousness (Rev. 21:10-13). Christ will then be "the Lamb" at the Father's right hand, on the Throne of the Universe. (Rev. 22:1-3).

"And he showed me a pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

God the Father—Omnipotence—is on the Throne, with Christ, the Lamb—Grace—on His right hand! Before the Throne is the Holy Spirit, "as seven lamps of fire burning" (Rev. 4:5)—the perfect Omniscience of God! What a Throne! What a God!

And we who are redeemed shall enjoy God and His Christ for ever and for ever. "And so shall we ever be with the Lord" (1 Thess. 4:18).—Christian Victory.

to you is, in my opinion, just as important a teaching for you as if I were to teach you the doctrine of election, or the security of the saved, or any other of the great teachings of God Almighty's Word. I want you to listen carefully as I shall read to you God's Word, for I wish to base what I have to say entirely upon the Book.

## WHAT SAITH THE SCRIPTURE?

We read:

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall RULE OVER THEE."—Gen. 3:16.

This was following the entrance of sin into the human family, and, as you may recall, God held inquisition to discuss the matter of the entrance of sin with the three who were the chief participants thereof—namely, the serpent, Adam and Eve. He pronounced a curse upon the serpent, He pronounced a curse upon Adam, and he pronounced a curse upon the woman, and the curse upon the woman was three-fold.

Her sorrow and her conception was to be multiplied. This would indicate that prior to the entrance of sin into the human family that woman's conception had not been as great as it was after the entrance of sin. It would furthermore indicate that the birth of children henceforth was to be accompanied with a great deal of pain and sorrow, which in all probability had not been true prior to the entrance of sin into the human family. Furthermore the Word of God says, "And he shall rule over you." This is the statement that God made to Eve, and the definite declaration is that the husband is to rule over the wife, and that she is to be subject unto him.

Now I am willing to grant that this happened about four thousand years before the birth of the Lord Jesus Christ. I am willing to admit that this was written approximately six thousand years ago. I am willing to also agree with that petticoated preacher at the Convention this past week at Danville, Ky., who said, "Brethren, we are living in 1961." I am willing to go far enough to agree with him that this is 1961 and that this Scripture was written about six thousand years ago. At the same time, I see no reason for changing the Bible. I ask you,

if women's conception is not still just the same as it was four thousand years before the birth of Jesus? I ask you if it isn't true that women still bring forth children in pain and in sorrow? If that part of this statement is still true, then why should we think for one moment's time that God has abrogated or has removed the latter part of the punishment for the woman, in that God says the husband is to rule over the wife? I would insist that if one part of this is still true then every part of it is still true. I would say that as long as women bear children in pain and with suffering, that long is the husband the head of the home, and he is to rule over the wife.

In that connection I will read you one Scripture in the New Testament, which definitely corroborates what I have just read to you. Listen:

"But I would have you know, that the head of every man is Christ; and the HEAD OF THE WOMAN IS THE MAN."—1 Cor. 11:3.

I wish you would notice specifically the way in which Paul makes this statement. This isn't a casual statement. It is not a statement that is made lightly, nor is it a statement that we are to pass by in a light manner. Instead Paul declares, "But I would have you know." He prefaces what he has to say about the relationship of husband and wife with this positive declaration that it is something that he would have the church at Corinth to know.

Beloved, this is something that (Continued on page 6, column 1)

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## Campbellism

(Continued from page 2)

all hidden that Rome couldn't find it; it was so well hidden that history knows nothing of it; it was so well hidden that Alexander and Thomas Campbell couldn't find it and went to a Baptist preacher to have him baptize them! It was well hidden that the Campbells had to set up their own church, not being able to find one that they could join!

Another theory that Campbellites offer is an argument concerning the "seed." They say the church existed "in seed" through the ages, after apostatizing. By the "seed," they refer to the Word. When the Campbells came along, they sowed the "seed" of the Word and reproduced the Bible church. This argument is easily deflated when you ask the Campbellites where in the "seed" (Word) is there any prophecy of Alexander Campbell and his followers restoring the church; and where in the "seed" is anyone authorized to restore the church; and where in the "seed" is there teaching that reveals that Alexander Campbell was himself good fruit of the "seed." The last point is what kills this "seed" theory. You see, Campbell and his brethren started their church before they were even baptized, and when they were later baptized, it was not in order to the remission of sins and the act was administered by a Baptist preacher. Were these people the products of the sown "seed"?

Another Campbellite preacher once presented a "wells water" argument to the writer. He used the wells dug by Abraham to illustrate. He said, "Abraham dug wells; then the Philistines filled them up. Isaac came along and dug them again." Then he explained that Christ "dug" the church; it was filled with sectarian practices and creeds; then the Campbells and their brethren dug the church out again.

I showed, however, that the Campbells were in the Presbyterian "well," and tried to "dig out" what they didn't like about it. As a result, they were thrown out of that "well." When they "dug" their own "well" and jumped into it head first. However, there was no water in the "well" for they had not been immersed. So they decided to fill this "well" with water and went to a Baptist preacher for baptism. Later they found out that this Baptist water was no good, for baptism was discovered to be "in order to the remission of sins." They didn't know, however, to draw out the old Baptist water, but just poured in the new, and thus were never obedient to their "gospel plan" discovered in 1823. During these early years of Campbellism, they tried to form a union of their "well" with the Baptist "well," and for a time were in a Baptist association. But Baptists didn't like the polluted Campbellite water, so the Campbells had to be satisfied with their own little "well."

Another Campbellite argument is given in a tract entitled, **Restoring the New Testament Church**. The writer says, "We have a very popular game in this country called 'baseball.' It is played according to certain rules and regulations. Let us suppose that people gradually lose interest in the game and quit playing it. But let us suppose that 1,000 years from now, someone finds a baseball rule book and starts playing the game according to the rule book. Would that be a new game, or the old game of baseball restored?"

This is nothing but a vain Campbellite bubble. The church is not some kind of a game, but a body of people. The Campbellite illustration is wrong on another point: Notice that the "rule book" had a perpetuity all during the 1,000 years, but there were no baseball teams. Now suppose that at the end of the 1,000 years, some back-woods' team of gangling amateurs started calling itself the New York Yankees. Would that mean that this backwoods' team had "restored" the New York Yankees? Certainly not. And if the Yankees had been in existence playing all through those 1,000 years, how much more foolish would this claim be!

The church has been in existence in all the ages, and just because the heretical gang led by the Campbells didn't like the truth and would not receive it, this does not mean that there was no church.

## The Church Has Existed in All Ages

Contrary to the Campbellite teaching of church apostasy, the Lord said, **"The gates of hell shall not prevail against it"** (Matthew 16:18).

He said in Matthew 28:20, in His commission to the church, **"And lo, I am with you all the days, even unto the end of the age."**

In Ephesians 3:21, the Bible says, **"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."**

In I Corinthians 11:26, we find that the Lord's Supper is to be observed **"till he come."**

In Romans 11:25, Paul says, **"Blindness in part happened to Israel, until the fulness of the Gentiles be come in."** God is now visiting the Gentiles, **"to take out of them a people for His name"** (Acts 15:14). How is He making known the Truth to the Gentiles? Answer: He is making **"known by the church the manifold wisdom of God"** (Eph. 3:9). The church is **"the pillar and ground of the truth"** (I Tim. 3:15).

Not only does the Scripture teach church perpetuity, but history bears it out. In every day and age the church has existed. It has been persecuted by heathen and religionist alike, but it is still standing. Even some Campbellites remotely admit this fact. In a letter to the writer, a Campbellite teacher at Kentucky Christian College states:

"I think history will indicate that there was always a group somewhere practicing the simple teachings of the New Testament. . . . For example, Dr. Dean Walker has shown in his book on the history of the church that in the darkest middle ages there were groups as those known as the Waldensians, and the Paulinists (terms applied to them, not necessarily used by them) who practiced the basic principles of the New Testament," (Jan. 10, 1961).

If more Campbellites would give history a little study, they would also see that the church did not apostatize but was right

## Alien Immersion

(Continued from page two)

stand in the presence of the Lord, our life will be turned wrong-side-out, and the things that people didn't know about us, they will know.

God never did command a preacher to be successful or to be popular, but He has commanded him to be faithful. In order to be faithful, you have to absolutely hew the line, cost what it will, and alien immersion is an outright admission of the doctrine of Satan. Again I say, a little leaven leaveneth the whole lump.

I have been associated with preachers that were fairly sound on a lot of points; but let me say to you, if you lay up every gap in the fence completely around the church and leave one single gap down, you may as well have no fence at all, and this is one gap that we ought to close. When we stand and contend for Scriptural baptism, we are breaking ground and we are opening a subject that possibly will never be opened in any other way. I can stand before a group of people and tell them that I am a Missionary Baptist and why I think Missionary Baptist baptism is valid and it will make no impression, but when someone comes along with this alien immersion and when we clearly shut the gate against it, it causes a controversy, I'll grant you, but it will cause a study. All honest people will be blessed by it.

I was reared in a section where people who wanted in the Baptist church knew there was only one way to get there. There was a particular party in one of the churches that was being transferred during the business meeting. He had asked the church to write for his letter. The pastor honored the request, and the deacons objected. The pastor said, "Why?" and the deacons said, "That man is from a church that accepts alien immersion. His baptism is not Scriptural."

The pastor, being a pretty good Baptist, said, "Brother, it looks as though, if you are going to get in the church here, you are going to have to come by way of the river."

The man said, "All right. I want you to go home with me. If my baptism isn't all right, I want to know it; and if it is not right, it is your responsibility to go home with us and tell us." The next Sunday afternoon he took that man and his wife down to the river and baptized them and they were received into the church.

Now I'll grant you that you can transfer by letter from one church to another of like faith and order, but you can't Scripturally get into a Scriptural church without a Scriptural baptism.

Again I say, to be baptized and turned loose is not Scriptural. That is alien immersion. It doesn't make any difference who administers it. When a man wants to accept and honor and glorify God, he presents himself as a candidate for baptism, and that church is responsible before God to check him to their satisfaction. They don't have to give him a theological test and expect him to be a theological seminary graduate, but they are supposed to be satisfied that the man is actually saved and that he is a child of God. They accept him as a candidate for baptism and a member in full when baptized. I believe that that is the divine plan.

I sympathize with young preachers. They go out to pastor churches and they want to do

here on earth all along. Furthermore, they would find, as did Alexander Campbell, that **"clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age to the present time, the sentiments of Baptists, and the practice of baptism, have had a continued chain of advocates, and public monuments of their existence in every century can be produced."** (Campbell-McCalla Debate, 1948 edition, page 339).

# Observing The Lord's Day

By ROY MASON

Certainly Christians should observe the Lord's Day! It should be a precious day—one to look forward to. Instead of a lot of days, such as Easter and Mother's day, which have no Bible warrant, we should carefully observe the Lord's Day.

Why? We suggest the following reasons:

*Because that day was the day on which Jesus revealed Himself as risen from the dead.* (See Mark 16:1-6). Many events of history deserve commemoration, but nothing in comparison with the resurrection of our Lord.

*Because Jesus met with His disciples on that day following his resurrection.* (See Mark 16:9-14). This he did during the period of 40 days before his ascension. Certainly he seemed to attach significance to that day, or else he would not have done this.

*Because the followers of Christ continued to meet for worship on that day after Jesus went away, and have continued to do so through all the centuries since.* Adventists deny this, and claim that the pope changed the Sabbath to Sunday. This is not true. Ancient writings reveal that the First Day of the week has ALWAYS BEEN the Christian worship day from the time of Christ.

*Because the "Lord made that day."* (See Psalm 118:24 with Luke 24:32-41 and also John 20:26-28).

*Because the descent of the Holy Spirit came on that day.* The church gathered for prayer, and on the Lord's Day the empowerment came. God stamped that day with the greatest events of Christian history.

## HOW SHOULD THE LORD'S DAY BE OBSERVED?

Not as the SABBATH, It is not THE Sabbath, and should not have the Sabbath restrictions imposed on it. The Sabbath belongs to the typical Old Testa-

ment economy. The Lord's Day is not just a rest day, but a day to "rejoice and be glad in." Note several things in this connection: *Ordinary work ought to cease as much as possible.* Why? Because if the ordinary things of life go on, there is interference with the worship and service of God.

The Lord's Day is a proper day to "lay by in store" for the Lord. (I Cor. 16:2).

*The Lord's Day is a proper day to "be in the spirit."* (Rev. 1:10). One is not likely to be at the beach, out fishing, etc.

Any activities on the Lord's Day that leave no time for the worship and service of God is wrong. People say "SUNDAY IS ALL THE DAY I'VE GOT!" But it is not THEIR day! It is THE LORD'S DAY. If his day, then it should be used in a way pleasing unto Him.

The attitude of Christian people concerning the Lord's Day and its observance, certainly reveals what kind of Christians they are. When they become careless about what they do on the Lord's Day, they have become backslidden, and they are living at a guilty distance from the Lord.

One of the greatest of all testimonies to the fact of the risen Lord is Lord's Day observance. When we properly observe the day—when we are found regularly at the place of public worship, we say by our actions, "I believe that Jesus lives! I believe in the things of God!"

The New Testament knows nothing of lots of "DAYS" and we should repudiate day observance in general, but this day—the First Day of the Week is a day to remember, and a day to willingly, voluntarily and gladly keep, because it reminds us of the fact that we have a risen Saviour and living Lord. Let us so observe the day that we can truly "BE IN THE SPIRIT ON THE LORD'S DAY."

not only given unto you to believe on Him, but it is also given unto you to suffer for Him. Suffering might be something much dreaded, but the Scripture holds it up as a gift. My prayer to God is that He will make us willing to suffer.

My ministry has never scratched the surface on what I dreamed of when I was a young man, and I am sure now it never will. However, I am obligated to God and praise His name for it, that I can be faithful. I might not be successful and I might not be popular, but I can be faithful to the Lord Jesus Christ. My desire and prayer to God is that He will give us preachers that will put the glory of God above their personal welfare. If ever we let salary, or prestige, or anything personal get in the way of our ministry, our ministry is going to become very unfruitful. Not only that, but when we stand in the presence of the Lord we will fall far short of a full reward.

The Lord rewards us according to our faithfulness. That thrills my soul every time I think of it. If He rewarded us according to our success, I'd be out—not only out, but I'd be hopeless for what little time I have here. But He rewards us according to our faithfulness.

## "EKKLESIA"— THE CHURCH

Not Universal And  
Invisible

By BOB L. ROSS

Discusses the "proof-texts"  
and arguments of universal  
church theorists.

50c



## "Bossy Women"

(Continued from page four)

I would have Calvary Baptist Church to know. This is something that I would have all the readers of THE BAPTIST EXAMINER to know. This is something that I would have the world to know — that the head of the woman is the man. I don't say it because it is my thought. I don't offer it because some other man has made this statement before me. I say it because it is the Word of God, and I believe this Bible is the inspired Word of God in every particular. I say to you, beloved friends, I believe this Old Book from beginning to end, and I am just as certain that this part of the Bible is inspired as I am that God inspired those words that tell us that we are saved by grace, and kept by grace. I think this is just as much inspired as any portion of the Bible that talks about the elective purpose of a sovereign God. I say to you, I believe the Bible is inspired from Genesis 1:1 to Revelation 22:21, and believing thus, I am satisfied with Paul that the head of the woman is the man.

Now I want to go back to the Old Testament to show you how one woman in the early chapters of Genesis bowed to the will of God in this respect and has come down to us as a remarkable example of Christian piety through the years. I speak of Sarah. Listen:

"Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, MY LORD being old also?" — Gen. 18:12.

You will notice that Sarah doesn't refer to him as "the old man." You will notice that she doesn't refer to him in any sarcastic language. Rather she refers to her husband as "my lord." This is the woman who comes down through the ages for the last four thousand years as an outstanding woman of piety and faith, and who finds a place in God Almighty's Westminster Ab-

bey of the faithful in Hebrews 11. She is one of the few women that God speaks of as a woman of faith, and she called her husband, her Lord.

Notice again:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the HUSBAND IS THE HEAD OF THE WIFE, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let THE WIVES BE TO THEIR OWN HUSBANDS IN EVERY THING. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that SHE REVERENCE HER HUSBAND." — Eph. 5:22-25, 28, 33.

Now there are some things that I want you to notice specifically about these Scriptures. In verse 22 the wife is commanded to submit to her husband. In verse 23 the wife is reminded that the husband is the head of the wife. Sometimes people will very flipantly say, "Yes, I make my husband the head all right but I am the neck, and you know the neck turns the head." Of course that is smart and cute, and that sounds good, but I tell you, it is not according to the Word of God.

In verse 24 the wife is commanded to be subject to the husband in everything — not in a few things, not in a portion of things, not when he is right, but in everything. The wife is commanded to be in subjection to her husband, and at the same time the husband is to love his wife with a sacrificial love like Jesus loved the church. If the wife is in subjection to her husband, in 999 cases out of 1,000 her husband will love her as sacrificially as Christ loved the church.

In verse 33 it says that the husband is to so love his wife even as himself, and at the same time the wife is to see that she reverence her husband. I have married thousands of couples and during each ceremony that I have performed I have read this Scripture along with other Scriptures. I have tried always to emphasize the fact that the wife is to be in subjection to her husband and at the same time the husband is to love his wife as sacrificially as Christ loved the church.

Years ago I was called home one morning for a wedding. When I got there, there was this couple, the boy's mother, and some of their friends. Of course I recognized the fact that this boy's mother was not a candidate for marriage that day, but joking and trying to liven up the wedding party, I teased her and said, "Well, I guess you are the bride, aren't you?" With a look on her face as though she had been drinking lemonade and eating sauerkraut for about six months, she turned to me as contemptuously as she could and said, "Well, I wouldn't marry the best man in the world." Now I have seen people a few times who had a long face, but rarely have I ever seen a woman who had a face long enough to lick oats out of the bottom of a ten gallon churn. Her face was that long. There wasn't any joking with her, for she meant what she said. I didn't try to joke with her anymore. I went ahead and married the couple, and in the course of the wedding ceremony, as always, I read this Scripture. I didn't comment on it; I just read the Scripture.

I married the couple, signed their certificate, and bid them goodbye, supposing that I would never see them again. About two weeks later there was a knock at the door, and when I stepped to the door there was this woman who two weeks before had told me that she wouldn't marry the best man on earth, and she was standing there with a man. I said to her, "I thought you wouldn't

marry the best man on earth," and she said, "Brother Gilpin, I am in no more mood for joking today than I was two weeks ago, but I have come back to have you marry me to the man who is the father of my boy you married two weeks ago." She said, "We separated, and divorced, but I listened to you as you read that Scripture to my son and daughter-in-law, and as you read it I knew right then why my marriage had failed." She said, "I never did make him the head of the home. I took delight in bossing him every way I could. When I left here I knew you were right in what you read, but I didn't want to admit that I had wrecked my own marriage by what I had done." She said, "The first week after I heard you read this Scripture I fought it first one side and then the other, and I came to this conclusion, that this was the Bible that you had read, and it was right, and I was wrong in every particular. I have sought him out, and have begged him to remarry me, and give me an opportunity that I might prove to be the kind of wife that this Scripture says that a wife is to be."

I have a feeling, beloved, if they lived as she and he said that they would that they have lived happily from that time on. She even insisted that I not only read the Scripture as I did to her son, but that I offer explanation of it. I suppose the longest ceremony that I ever performed in my life was her ceremony, for I read and explained word for word, every verse in Ephesians 5.

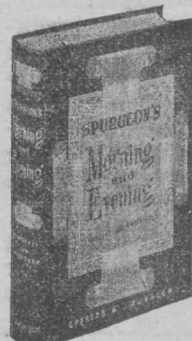
Let's notice again:

"Likewise, ye wives, BE IN SUBJECTION TO YOUR OWN HUSBANDS; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sarah obeyed Abraham, calling him lord whose daughters ye are, as long as ye do well, and are not afraid with any amazement." — I Pet. 3:1-6.

As you will notice in verse 1, this is an exhortation to wives, and they are exhorted to be in subjection to their husbands. Now what type of husbands? Christian husbands? No. The sad thing is that many times women marry outside the Lord. They don't marry a Christian. They have done wrong when they do it. I insist that every Christian man ought to marry a Christian woman, and every Christian woman ought to marry a Christian man.

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## MY BIBLE AND I

"We've traveled together,  
My Bible and I,  
Through all kinds of weather,  
With smile or with sigh!

"In sorrow or sunshine,  
In tempest or calm!  
Thy friendship unchanging,  
My lamp and my psalm.

"We've traveled together,  
My Bible and I,  
When life had grown weary,  
And death e'en was nigh!

"But all through the darkness  
Of mist or of wrong,  
I found there a solace,  
A prayer, and a song.

"So now who shall part us,  
My Bible and I,  
Shall "isms" or "schisms,"  
Or "new lights" who try?

"Shall shadow for substance,  
Or stone for good bread,  
Supplant thy sound wisdom,  
Give folly instead?"

Sometimes people allow their flesh to get ahead of them. Sometimes people allow their emotions to run ahead of even good sense. The result is that they marry in the flesh, and not in the Lord.

Peter is talking here to women who are married to husbands that obey not the Word. In other words, he is talking to Christian women who are married to un-Christian or unsaved husbands, and he insists that they be in subjection to their husbands, that these husbands might be won by the conversation or the behaviour of the wife.

In the second verse he tells what kind of behaviour, for he refers to it as chaste conversation, or chaste behaviour. Then in the third verse he says that the adorning that this Christian wife is to have is not that of beautifying her body, but rather it is to be something in the heart. She is to have a hidden adornment in her heart.

Now some people say that the way to a man's heart is through his stomach and that a woman ought to be a good cook in order to hold her husband. That is not so. Some people think that the way for a woman to hold her man is to beautify her body, put on nice clothes, and let her be adorned well in his sight when he comes around. Now I am ready to grant if a man comes home at 4:00 o'clock in the afternoon and his wife has on her housecoat and slippers that run over at the heels, that she is not very attractive. I'll say furthermore that she is a lazy, trifling wife and he ought to turn her across his knee and give her a spanking for having gone through the day and not made herself presentable by the time he got home. I am ready to grant that she is wrong 100 per cent by so living, but adorning herself in pretty clothes is not the way to hold a husband. The adornment God says that a woman is to have is an adornment in her heart — the adornment or ornament of a meek and quiet spirit, which in the sight of God is of great price. I am frank to say to you that as I look backward across the years of my ministry I have seen entirely too many bossy women, and entirely too few, who have the ornament of a meek and quiet spirit.

Then in the sixth verse he calls attention to Sarah, for he says, "Even as Sarah obeyed Abraham, calling him lord." Several years ago I read this Scripture to a woman, who was the type to have her way in everything. I cited her to another woman whom I thought was living in the light of this Scripture. I said, "This other lady bows to the will of her husband, and whatever her husband says, she, like Sarah, says, 'Yes, my lord,' and there is no

argument. This woman to whom I was talking said she wouldn't call any husband "lord." She didn't, but she put him in the grave. She worried him to the grave. She has three boys and two of them are a disgrace to civilization. She has torn up her church and for the past ten years has left it in continuous uproar, and she still won't call any man "lord."

I tell you, beloved, God's position for a woman is a position of subjection unto her husband, even to the extent that whatever he says, like Sarah she should say, "Yes, my lord."

You say, "Brother Gilpin, I just can't conceive of that. Suppose my husband wants me to do something wrong?" What crowd! This is Peter writing to here? Is he writing to wives with saved husbands? No. It is to wives who have husbands that obey not the Word.

A few days ago a couple who has worshipped with us on numerous occasions came to my home and I tried to talk with them. I said to you frankly, she was furious. I tried to talk to her and she got no place at all. I said, "Sister, he is the head of the home." She said, "No, he is not my head." I said, "I don't know whether you build, or make him your head or not, build, God says that he is the head of the home and you are to do what he says." A few days later she wrote me a nasty letter, and the letter she said, "You say that, he is to be the head of the house. Well, suppose he were to tell me to rob a bank? I guess I am supposed to do it. Suppose he were to tell me to kill somebody? I guess I am supposed to do it. Therefore she went to a fearful extreme in her ridicule of me and of this Scripture.

In contrast, would you allow me to tell you of a woman who put this Scripture to a test and proved it — that by her chaste conversation and her chaste behaviour she won her husband to God. I knew a woman who was married to a man who was a terrible drunkard. He owned a drinking place and he made his wife's life miserable. She did wrong many times because her husband told her to do so. She submitted to him because he was her head. She became ill as a result of things that were definitely wrong. They lived upstairs over their saloon. He gambled in addition to drinking. One night he sat in the back room drinking and gambling. Ten o'clock came and they sent downstairs and said, "Henry, your wife is sick and wants to see you." Eleven o'clock came and they sent for him. Twelve, one, and two o'clock came and they said, "Henry, your wife is in a serious condition." He'd

(Continued on page 7, column 1)

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### "Bossy Women"

(Continued from page 6)

at upstairs. It just took one k to sober him. He realized k she was dying. He fell down side her bed and she put out hand on his head and prayed. e last thing that she said was prayer that God would save n. Five minutes after he got stairs she was in Glory. At the eral a few days later, as they vered the body down into the ve the man said, "Don't cover t grave up." He fell down ng side of it and said, "Is there one here that can pray for a unken wretch?" The preacher pped up to him and said, "Man, u don't need prayer. You have the prayers of this woman of your life. What you need is e Word of God to tell you about us, and he read to him: "Christ ed for our sins" (I Cor. 15:3), d "Who his own self bare our s in his own body on the tree, at we, being dead to sins, ould live unto righteousness: hose stripes ye were healed." e read to him: "Christ has once ffered for sins, the just for the ust." (I Pet. 3:18). There be an open grave he was saved, d beloved, that man became e of the outstanding preachers America.

She am not saying that many wo- en would have the grace to do at she did. I don't think many omen would ever have the quiet meek spirit implanted with- them as an ornament of God at would enable them to do at she did. However, I cite that an example to say that a wife to submit herself to her hus- and in order that the husband o doesn't know the Word, ight be won to the Lord by the aste behaviour of the wife.

Notice again:

"Wives, submit yourselves unto your own husbands, as it is fit to do the Lord." — Col. 3:18.

The third chapter of I Peter Is tells us that a wife is to submit herself even to that husband who who unsaved, that by her chaste conversation she may be able to in that husband to the Lord. e how it says here, "Wives, sub- mit yourselves unto your own husband." The Word of God says at the husband is the head of his house, and it says for the er wives to submit themselves unto their own husbands.

"She I don't know how many times ead." A life when I have cited this er scripture that some woman has ot, build, "It is all right for him to ead on the head as long as he is right, o what when he is not right he isn't er she head." Now let's just analyze and that. Do you know what you are ay that, sister, when you do that? e house are deciding whether he is tell might or whether he is wrong. You n suppose becoming the head of the e were come when you decide that he is dy? rone and you are right, and do it, efore you are not going to e me t submit to him.

Let's notice again:

"The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, OBEYED TO THEIR OWN HUSBANDS, that the WORD OF GOD BE NOT BLASPHEMED." — Titus 2:3-5.

If you will read this closely you will find that Paul is writing to a young preacher, to Titus, and he says, "You tell the aged women some things for me." But, brethren, we don't have any of these anymore. We don't have any aged women today. They never get beyond thirty-nine. Most of them don't get that old. The beauty parlor and the drug store see to it that none of them get aged today. Well, you just forget about the fact that I am a preacher, and I'll play the part of an aged woman, and I'll tell you younger women some things that God says. God says you are to love your husbands and your children. That means that you are supposed to have children. You are to be discreet and chaste, and you are to stay at home and be good and obedient to your own husband. God tells you what to do, and He says for you to do that or else you blaspheme the Word of God.

You think it would be terrible if somebody took the Name of God and used profanity. God says to the old women, "You tell the young women to love their husbands and to be obedient to them, or else the Word of God is blasphemed." Beloved, it is just as bad as profanity for a younger woman not to be obedient to her husband.

The first chapter of the book of Esther tells us of a woman who was disobedient to her husband. Her husband was the king, and she was disobedient. He divorced her because she was disobedient to him and married another. Then he sent out a proclamation throughout all the realm and that proclamation was that the husband was to rule over the wife. We read:

"For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, THAT EVERY MAN SHOULD BEAR RULE IN HIS OWN HOUSE, and that it should be published according to the language of every people." — Esther 1:22.

What did he do? He put his wife aside. He put her away, and sent out an edict throughout all his country that every husband was to be head of the home. What was he doing? I think that old heathen king was trying to live in the light of what God says is the proper relationship of husband and wife.

I ask you, do you want to be honest with God's Book or do you want to be in rebellion against what God says within His Word? It is a whole lot easier in the eyes of the flesh for people to take a position of doing as they please, than to go out of this place to be loyal to the Word of God. So far as I am personally concerned, it is a matter between you and God. I haven't preached this sermon for the sake of popularity, and I am sure it hasn't added one speck to my popularity even with our little congregation, but I have preached it because I want you to be loyal to the Word of God.

Beloved, I am not concerned about popularity, but I am concerned about being loyal to the Book. During the years of my ministry I have made it a point to stand by the Book. I have given you a "Thus saith the Lord," and until you can bring me a passage of Scripture that will contradict and contravene against these verses that I have read to you, then don't argue. Just go out and live in the light of what God says that I have read to you.

May God bless you!

### "Ichabod"

(Continued from page one)

and sing:

"Where is the blessedness I knew  
When first I saw His face,  
Where the soul-refreshing dew,  
Of Jesus and His grace."

The imperial need is not for more man-power, but more God-power. Not for better music, but better men and women, whose souls are filled with the melody of redeeming love. The labour of unregenerate hearts can never be acceptable to God, however classical, or ecclesiastical, the hands that do the work. The consuming need is for more of Christlikeness. Oh, that we would really sing and pray,

"More like Jesus would I be,  
Let my Saviour dwell in me;  
Fill my soul with peace and love,  
Make me gentle as a dove;  
More like Jesus while I go,  
Pilgrim in this world below;  
Poor in spirit would I be, —  
Let my Saviour dwell in me."

Let the churches return unto the great Head of the churches, who will have mercy on them, and restore to them their former glory. Then shall the world take note of us that we have been with Jesus.

The glory of a church is made manifest by its evangelistic fervor. When the sacred flame of evangelism dies away in darkness, the church, if not already dead, is in a state of suspended animation. It may have a name to live, but in truth, be dead. The mission of the churches is the mandate of the Master. "Go ye into all the world and preach the gospel to every creature." The church that is not moved by the deathless desire to bring others to the Lamb of God for sinners slain, may see a hand, writing "Ichabod" on its walls. Many of our churches report but few, and others no converts during the entire year. Can it be, that any church is unconcerned about the souls of the lost? Can a church continue as a church and negative the very purpose of its existence? Will Christ continue with those who have no yearning to impart Him to others? Universal conquest for Christ is the day-dream of the Christian, and he knows his dream shall come true, when Christ shall come. "Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors and the King of Glory shall come in."

Surely the fields are white unto harvest, but, alas, the labourers are few. A church without evangelistic fire is but a lighthouse upon a bleak and barren shore, but without a light. In the last analysis, Christ can never be a reality to us, until we feel that He is a necessity to others. If we feel that the world can get along without Christ, there is no reason why we should not try to get along without Him. Oh that all our churches might return unto their love for the lost, that they may be revived, and teach transgressors the way. The ungodly are a trust that God has committed to His churches. This trust can only be administered with hearts that are fired with the spirit of evangelism and love for the lost. Beside the casket that contained all that was mortal of Raphael, was his last and unfinished work, the Transfiguration. Will Christ find the work of the churches unfinished when He comes again?

It cannot be too strongly emphasized that evangelism should emanate from, and return to the churches. The task of evangelism was committed by Christ to His churches, and an evangelism should emanate from, and return to, Christ, and any other should not be countenanced. The churches are the divine custodians of a preached Gospel, and to them, and not to other and independent sources, must the world look for the Gospel. The church that has committed its Christ-commanded task to other hands, has

### This I Know

I know not by what methods rare,  
But this I know—God answers prayer.  
I know that He has given His Word,  
Which states that prayer always is heard,  
And will be answered, soon or later,  
And so I pray and calmly wait.

For if His words in me abide,  
Whatever I ask, He will provide;  
And to my prayers He will agree,  
Because His Spirit strives with me.  
If I but daily have His lead,  
I know He'll grant my every need.

—Samuel Affleck

already lost its glory. It is unquestionably true that much of our modern evangelism is not only spurious, but exceedingly harmful. It discounts Deity, and cheapens Christ. The cause of Christianity has been commercialized in the house of its professed friends. Some so-called evangelists seem to know neither God nor grammar, though well skilled in the art of securing cash for themselves. With an endless repertoire of occurrences, that never occurred, and with vulgar illustrations, that aptly illustrate their own coarse and vulgar minds, they "drag their weary length along." A church does well to become even convalescent in a decade after a visit from one of these puerile peripatetics. It is high time the churches should take charge of their own work, ere their glory is gone, and their work ended. All honor to the many and unselfish evangelists who are wearing their lives away that others may have life, and have it more abundantly.

The glory of a church is gone when it places popularity above faithfulness. To fill the pews and the church coffers, appear to be the dominating desire of many churches. In seeking a minister, Pulpit Committees ask far more frequently "can he draw a crowd?" than "can he preach the Gospel?" Feeling that the church will be disappointed unless he fills the pews, the preacher often resorts to catchy methods and cheap tricks to entrap the unwary. One of the most common devices for catching the crowd is the picture show. There are many who would rightly prefer attending a picture show on Sunday night, in a place made for the business, than in the house of God. That the churches of the living God should be disgraced and God's habitation defiled by the picture show, is a painful evidence of departed glory. We may well apply the lament of the poet:

"The harp that once through  
Tara's halls,  
The soul of music shed,  
Now hangs as mute on Tara's  
walls  
As though that soul were dead."

(Continued on page 8, column 1)

Unfortunately, the church that makes a business of "drawing," rarely succeeds in holding. When once a church resorts to sensationalism, it must be prepared to go the limit of this sort of thing. Like the drunkard, or dope fiend, the sensation mongers will demand an ever increasing amount. That which amuses to-day, will be tame to-morrow. If the picture show is now necessary to fill the pews, it will not be long till recourse to the low vaudeville will be needed. Surely, where the picture show has been substituted for the Gospel, the glory of the church has departed, and the glory of the picture show appeared. Imagine, if you can, Christ conducting a picture performance in one of His churches. We may far more easily imagine Him with a whip of small cords scourging preacher and hearers from the house they had contaminated. It is better to please God than men. We may as well learn, once for all, that the Gospel is not popular with unregenerate hearts. Christ's kingdom is not of this world, and does not appeal to worldly minded men and women.

Christ rendered himself so unpopular, that He was crucified. "Woe unto me when all men speak well of me," is as true to-day as in the long gone centuries. Alas, how many of our preachers, with the very best intentions, have crucified their usefulness by striving to please the people rather than God. Better the preacher be crucified with Christ, in body and spirit, than be crowned by the admiring multitude, for suppressing the truth, as it is in Christ Jesus. "Ichabod" rightly describes his mission and ministry.

The glory of a church is turned to shame when it ceases to be a giving church. The world may not know our creed, but it understands our collection. The world, right or wrong, will judge a church by its practical worth to a sinful and dying world. It can clearly demonstrate its value by its sacrifices. The church that lives for itself, will sooner or later die of selfishness. The church that does not give out, should not take

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**"Ichabod"**

(Continued from page seven)

it. A spiritual sponge is worth nothing to God, or man. God tells us to prove Him, not by our songs or sermons, or prayers, but by our pocketbook. "Bring ye, all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there will not be room enough to receive it." Here the tithe, is clearly made the one condition of a great blessing. Many excuses are made for not giving to Him, who gave all to us, but the real excuse is ordinary covetousness. It is not the stringency of the times, but the "stingency" of the people. The church that gives, is the church that lives, and the one that withholds, is already negotiating for an inglorious grave. There are many graces, but none more gracious than the grace of giving. Every sacrifice will seem easy and blessed, if we keep before our eyes the sacrifice made for our redemption. After all, we are all proportionate givers, that is, we give in proportion to our religion. He who gave His life for us, expects us to consecrate our all to Him. Many of our churches will never come into their own, until they come with the all they own to Christ. Seek where you may, you will find that the condition of the covetous church can be characterized by the one fateful word — Ichabod!

**The Prodigal Son**

(Continued from page one)

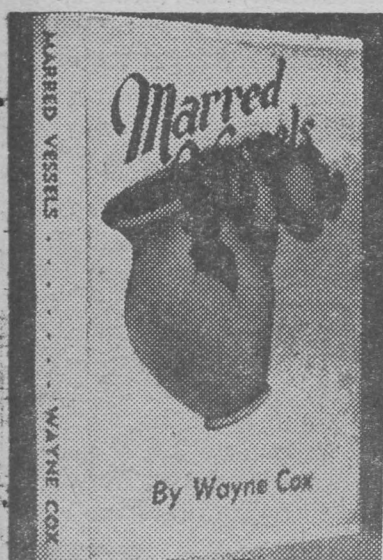
world "alienated from the life of God" (Eph. 4:18). There is a great gulf between the thrice holy God and the sinful creature which none but Christ can bridge. The sinner is away from God in his heart, in his thoughts, in his ways. How much this explains!

It explains Atheism. Atheism is simply man's attempt to hide from the discomfort of God's acknowledged presence. Men will give you many reasons as to why they are infidels, agnostics, and atheists, but these reasons are, in reality, only so many "excuses" (Luke 14:18); the real reason is that men are determined to get away from the avowed acknowledgment of God.

This explains the general neglect among men of the Bible. They will give you many reasons as to why they do not read it—

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they cannot find the time, there is much in it they cannot understand, and there are so many conflicting interpretations of its contents, and so they leave it alone. Men esteem the holy Word of God less highly than they do the writings of their fellow sinners. And yet the Scriptures treat of many subjects of profound importance and vital moment: they furnish the only reliable information concerning the origin of man, the nature of man, the purpose of man's existence, and the life beyond the grave, etc., etc. Impelled by an uneasy conscience many will read a chapter in the Bible now and again, but that is all, and the real reason for this is because the Bible brings man into the presence of God, and that is the very last thing the natural man desires. What a proof is this, then, that he is in "the far country": that at heart he is away from the Father!

This explains why it is that sinners, as such, have no delight in prayer. Real prayer is a direct speaking to God through the mediation of Christ. It is that which brings us into contact and communion with the Great Invisible. But the sinner has no heart for this. He finds no enjoyment in pouring out his soul to God. If he prays at all, prayer is an irksome task and a mere repetition of words. He had rather do almost anything than pray, and the reason for this is because he wants to keep away from God.

This explains why it is that the sinner has no real delight in the public worship of God. It is true that he may go to church; a vague sense of duty may take him there, or it may be from force of habit acquired through a Christian upbringing, or it may be an uneasy conscience which renders him a punctual attendant. Nor is he always an uninterested hearer. When the preacher delivers his message with oratorical fire and with rhetorical embellishments that are pleasing to the ear, he is not only interested but gratified. But let the preacher forget his rhetoric, let him leave his generalizations, let him address himself directly to the sinner's conscience, and say "Thou art the man"; let him be brought into the presence of God and the poor unsaved listener will at once be rendered uneasy, and it is more than doubtful whether he will return any more to hear that preacher.

**3. He "wasted his substance with riotous living" (v. 13).**

As pointed out above, "the substance" is the living soul which every man receives from his Creator, and which is to be regarded as capital in hand with which to do his trading both for time and eternity. And here is how the sinner, every sinner, uses the "portion" that he has received from the Father of spirits. He squanders it.

Let it be said emphatically that this 'prodigal son' is not merely a representation of some particular class of sinners who are more wicked than their fellows, whose offences against God are more flagrant than the general run of sinners; but instead, the 'prodigal

son' pictures the course that is followed by every descendant of Adam.

"And there wasted his substance with riotous living." From the hour of his birth the natural man has never cherished a single feeling, exercised a single thought, or performed a single deed that is acceptable to God. So far as eternity is concerned he is spiritually barren: his life is fruitless. But not only has he ignored the claims of God, not only has he neglected the things of God; not only has he failed to love the Lord his God with all his heart, but he has squandered his time, misused his talents, and lived entirely for himself.

**4. He encountered "a mighty famine" (v. 14).**

"And when he had spent all, there arose a mighty famine in that land" (v. 14). "That land" is the "far country." It is the world, that world which is away from God, and which, in consequence, "lieth in the wicked one." And in that land there is "a mighty famine" all the while. It is to be noted, however, that we are told "there arose a mighty famine in that land." It was not so there, always. The famine "arose" when man became separated from God, i.e. at the Fall. The "famine" has reference to the fact that there is nothing whatever in this world that can minister to man's soul.

**5. He "began to be in want" (v. 14).**

Here, in the history of a sinner who is saved eventually, is where hope begins. There are many living in this "far country" today where there is "a mighty famine" but, the tragic thing is, that they are unconscious of it. They are satisfied with what they find here. They are sensible of no need which this world fails to meet. It is only after God begins His work upon the soul that the sinner discovers that everything here is only "vanity and vexation of spirit." Happy the one who has reached this point. Happy the one who has begun "to be in want." Happy the one who is conscious of an aching void in his heart, of a yearning in his soul, of a need in his spirit, which the things of this world and the pleasures of sin have failed to satisfy. Such an one is "not far from the kingdom." Nevertheless, this beginning to be "in want" is but the initial experience. There are other experiences, painful ones, to be passed through before the sinner actually comes to God. Let us follow further the history of 'the prodigal son' which so accurately traces the course pursued by each of us.

**6. He "went and joined himself to a citizen of that country" (v. 15).**

How true to life! Notice he did not decide at once to return to his father — that did not come until later. Instead of returning to the father, he turned to man for relief, and went to work, for as we read, "he (the citizen of that country) sent . . . him into his field to feed swine." Does the Christian reader need an interpreter here? Does not his own past experience supply the key to the meaning of v. 15? The beginning to be "in want" finds its counterpart in the first awakening of the soul, or to use other terms, it corresponds to conviction of sin. And when a soul has been awakened, when it has been convicted of sin, when it has been made conscious of a "want" not yet supplied, what does such an one, invariably, do? Did you, dear reader, turn at once to the Saviour? Not if your experience was anything like that of the writer and the vast majority of other Christians he has talked with. If your experience corresponds in anywise with his and theirs, after you were first awakened you began to attempt to work out a righteousness of your own, you betook yourself to the work of reformation, and to aid you in this you turned to man for counsel and help. And unless the sov-

ereign grace of God overruled it, instead of seeking help from a real Christian who (if he had intelligence in the things of God) would at once have urged you to "search the Scriptures" to discover God's remedy, you turned to some professing Christian, who in reality was only a "citizen of that country" — the world. And if you turned to such a one, he did for you precisely what we read here in the parable — he sent you "to feed swine." Allowing scripture to interpret scripture, the "swine" here represents professing Christians, who ultimately apostatize (see 2 Pet. 2:20-22). The one to whom you went for advice told you that what you needed to do was to 'engage in Christian service,' 'work for the Lord,' 'get busy in helping others' — and this while you were still dead in trespasses and sins! Perhaps you were asked to teach a class of unsaved children in the Sunday School, or to be an officer of a young people's society (the majority of whom were, probably, like yourself—unsaved), and thus "feed the swine."

**7. He "came to himself" (v. 17).**

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said," etc. (vv. 16, 17). And again we say: How true to life! What did this joining of himself to a citizen of that country, and this working in the fields amount to? What relief did it bring to his hungry soul? Just nothing. All there was for him there were "the husks that the swine did eat." And what did all your labors as an awakened but unregenerated sinner amount to? What relief did they afford your poor heart? None whatever. All your zeal and sacrifices in your so-called 'Christian service' provided you with nothing but "husks," the same husks that the swine "did eat." And how pathetic are the words that follow next—"And no man gave unto him!" Ah! the need of the awakened sinner lies deeper than any "man" can reach unto. It is this lesson that the sinner must next be taught. He must learn to turn away from man and look unto Christ Himself. It is not until he does this that there will be any relief.

"And when he came to himself." This means that he had recovered his sanity, for previously he was "beside himself"—out of his mind. The Scriptures represent the sinner as suffering from spiritual insanity, and regeneration as the bestowment of a right mind. In Eph. 4:17,18 the saints of God are exhorted to "walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Again in Mark 5 we have in the demoniac a type of the sinner in bondage to Satan, who, when delivered by our Lord, is seen "sitting, and clothed, and in his right mind." Finally, in 2 Tim. 1:7 the change which the new birth produces is described in the following terms: "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind."

Insanity is the lack of capacity to think correctly, and to form proper estimates of ourselves and others. It is a suffering from various forms of hallucination. An unmistakable evidence of insanity is, that the one whose mind is deranged is quite ignorant of the fact, and suppose himself to be right. What is true in the natural realm has its counterpart in the spiritual. The sinner's understanding is darkened; his mind is full of strange delusions; he is unable to arrive at correct conclusions; and what is the saddest part of it all is, that he is totally unconscious of his spiritual disease. But when the Holy Spirit of God has worked upon a man, these hallucinations are removed, the darkness is taken away from his understanding and, like the

'prodigal,' he "comes to himself." 8. He said "I will arise and go to my father" (v. 18).

It is not until after the sinne has been made to feel "the mighty famine" that exists in the far country, it is not until he has discovered that "no man" can give unto him, and it is not until he has "come to himself," that he begins to reason aright and re mind himself that in his father's house there is "bread enough and to spare." And it is only then that he declares "I will arise and go to my father," which means it is only then that the will begins to move Godwards. And what is the next thing that we read? Why, that the prodigal only determines to arise and go to his father, but he announces that he will "say unto him, Father I have sinned against heaven and before thee." In other words, he is now willing to take the place of a lost sinner before God. This is what repentance is.

**9. He is still legalistic.**

I will say "I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants" (vv. 18,19). Applying the language of this story to the history of the sinner coming to God, we here reach the point where, though the Holy Spirit has done much for the awakened one—discovering his need, and enlightening his mind, directing his will, and producing conviction—the work of grace is not yet complete. The sinner is now deeply conscious of his own utter unworthiness, but not yet has he learned of the marvelous grace of God which more than meets his deep need. This comes out in the fact that the highest conception that the mind of the returning 'prodigal' rose to was that of being made one of the "hired servants." How legalistic the mind of man is! How tenaciously he clings to his own performance for the need of bringing in his own works! A "hired servant" one who has to work for all he gets.

**10. He "arose and came to his father" (v. 20).**

Blessed be His name, God does not cease His patient work within us until this point has been reached. Dull of comprehension though we are, our minds at enmity against Him, our wills essentially opposed to Him, He graciously perseveres with us until our understandings have been enlightened, our enmity has been removed, our wills so subdued that we arise and come to Him.

**SALVATION — A PERSON**

To Simeon, an aged man, the Holy Spirit revealed that he should not see death before he had seen the Lord's Christ. At the dedication in the Temple of the baby Jesus, Simeon prayed wrong. "For mine eyes have seen Thy SALVATION, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel" (Luke 2:30-32).

Eternal Life is a Person. John said "For THE LIFE (eternal life) was manifested, and we have seen it" (1 John 1:1, 2). We are saved, not by a church or a creed, not by a dogma or a doctrine—but by a Person: the Lord of Glory, Jesus Christ Himself. He is the way, He is the Truth, He is the Life; He is the Light, He is the Door!—Sel.

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