

The man who has an exalted opinion of himself is likely to be a poor judge of human nature.

The Baptist Examiner

CAMPBELLISM

Series by Bob L. Ross

XX

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

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CAMPBELLITES SAY THE CHURCH BEGAN ON PENTECOST

A Campbellite booklet entitled, 1900 Years Ago the Church of Christ Was Established, by J. H. Dykes, states the Campbellite theory as to the origin of the church:

"It was on the first Pentecost after his resurrection, 1900 years ago, that Jesus established his church. It was the third hour of the day, as they express time, when Jesus Christ sent the Holy Spirit from his throne at the right hand of God to the awaiting apostles. This was the beginning of the church." (page 4).

The best way to refute this theory is to present the truth, and then afterwards we will consider some of the Campbellite patchwork and objections.

1. Christ had an "ekklesia" before Pentecost. The Greek word "ekklesia," translated "church," means assembly. Ever since Christ called out His first disciples and began training them, He has had an assembly. This assembly was composed of professed believers who had received proper baptism and they followed their Pastor, Jesus Christ.

2. Christ plainly referred to His assembly before Pentecost. In Matthew 18:17: "And if he neglect to hear thee, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Campbellites say this was referring to a "future church." Strange, however, the Lord didn't seem to know anything about such an idea! He didn't give any instructions for the disciples to put into practice during the "meantime," either. The simple truth is that Campbellism does not harmonize with the Word of God and therefore Campbellites have to put some kind of (Continued on page two)

"Why Don't You Invite Us?"

By the late J. M. PENDLETON

I. The Communion Table is the Lord's Table.

That is, the Lord Jesus Christ instituted the ordinance of the Supper, and it is called "the Lord's Supper," because he appointed it, and because it is a commemoration of his death. If the Supper is the Lord's, if the table on which it is served is His, then it must be His prerogative to say who shall partake of the sacred feast, and in what manner His table shall be approached. Baptists claim no discretionary authority. If the table were theirs, they could give invitations according to their pleasure. But now, they have no option in the case. The table is the Lord's; invitations to it must therefore be given in accordance with His will; and His will must be ascertained from His word. It cannot be ascertain-

ed from the reasonings of the most acute intellect, nor from the feelings of the most devout heart. The inspired word is the word of the Lord of the table.

The term "communion" has been used, and it is to be remembered that communion at the Lord's Table is, primarily and supremely, communion with the Lord. Paul, therefore, says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Evidently the communion is with Christ; this is the prominent matter, and communion with fellow-Christians is secondary and incidental.

II. Unbaptized Persons Cannot Scripturally Come to the Lord's Table.

(Continued on page 16, column 1)

This question is often asked of Baptists by Pedobaptists. It has reference to inviting them to the Lord's Table. It is a fair question, and deserves an answer. The invitation is not given, and there are reasons why it is not. Before naming some of these reasons, it may be said that the failure to invite no means implies a denial of the piety of Pedobaptists. So far from denying their piety, we gladly concede it. We admit that they love the Lord Jesus Christ, and in the various departments of Christian work in which they are engaged, they are entitled to commendation for their zeal and activity. But we do not give the invitation referred to for the following reasons:

Why 'The Baptist Examiner' Priest Seeks To Wed Should Be Supported

By RAYMOND WILLIS
Emmanuel Baptist Church
Garrison, Kentucky

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



ELDER RAYMOND WILLIS

"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 commanded you: and, lo, I am with you always, even unto the end of the world. Amen." — Mt. 28:18-20.

It is a great blessing and privilege for me to speak on behalf of one of the greatest religious papers in publication today, THE BAPTIST EXAMINER. As I read his commission which Christ gave unto His church, which has been in effect all down through the ages and shall continue in pages yet to come, to preach the Gospel of Christ, make disciples, baptize disciples, and then to teach them to observe all things whatsoever He has commanded, I think of Calvary Baptist Church of Ashland, Kentucky, and the great missionary work it is doing in the publication of THE BAPTIST EXAMINER.

I know there are many reasons why THE BAPTIST EXAMINER should be supported — probably

ROME, Dec. 11 — A Roman Catholic priest, Father Francesco Andreone, believed that celibacy for the clergy was "an unjust man-made law," and he emphasized his point by announcing his intention to marry.

But Francesco has run into trouble all along the line. When he first flouted his superiors and persisted in advocating a married priesthood, the Vatican banned him from preaching or hearing confessions.

Then when he announced his engagement to Ida Marchetti, from his home town in Mortara, northern Italy, he was excommunicated.

Francesco decided to go ahead with the wedding. There is nothing in Italian law to prevent an unfrocked priest from contracting a civil marriage.

New Life

But when Francesco and Ida arrived at Mortara Town Hall for the ceremony, they found another registrar, and they could not go on with the ceremony.

Now court proceedings have started against Francesco who has been declared "mentally incapable." (Continued on page 16, col. 5)

Who Is A Modernist?

By E. G. COOK
701 Cambridge Street
Birmingham 14, Ala.

In the light of our present-day trends in religious thinking, it might be well for us to re-evaluate our definition of a "modernist." A generation or so ago it seems that a modernist was one who came right out and openly denied such truths as the Virgin Birth and Resurrection of our Lord. Until very recent times that was the writer's conception of a modernist. That type was easy to spot. He did not try to hide his modernistic, liberal views. In fact, he seemed to boast of them. Harry Emerson Fosdick seemed to take great pride in saying that he did not believe in the Virgin Birth of Jesus, and did not know a sensible preacher who did.

This type of modernist, however, would never appeal to the masses. Most modernists of today prefer to keep their modernism garbed in such a language so as to make it possible for them to deny being one should they happen to get "caught." In view of this fact, old Satan has come out with some very fancy "late

model" modernists. Men like Emil Brunner, Karl Barth and Reinhold Niebuhr along with their lesser satellites such as Nels Ferre, George A. Buttrick, Eric Rust, Bishop Pike, Dale Moody and a great host of others with their new school of thought on this subject seem, on the surface, to be quite different from the modernism of Fosdick. But, if you look a little closer you will see they fit the same bed.

In the June 3, 1953 edition of "The Christian Century," Niebuhr says, "Fosdick delivered us from conservative Christianity, which had reduced Biblical truth to literal facts which the believer was obligated to believe." In other words Niebuhr is saying that Fosdick has shown us that we should not take the Bible literally, and that we are under no obligation to believe any part of it that does not suit our own whim and fancy.

In days gone by the Lord's people were bound together in a sweet fellowship, which was held firmly together by the strong cords of "Thus saith the Word." The sweetest fellowship in the world is not that which is found in a church's athletic program, or in a church's sumptuous banquet hall, or in any other church program, but rather it is that which is found in a common faith which is held together by those strong cords of "Thus saith the Word." But now that Fosdick has broken those cords and delivered us (the (Continued on page 4, col. 3)

BLESSED BY PARTICULAR SERMON

Allow me to thank you for running that sermon on "Mercy Killings" in TBE. It is a much needed message, I assure you. The right life belongs to God, the author and creator of life. He holds the key to it. He alone has the right to take it. Scientists may create a kernel of wheat, but it won't grow. They may create an egg, but it won't hatch. Science can destroy life and march armies to battle and mow down the mob, but they cannot raise one from the dead. God alone can create life. Jesus came that we might have life and have it more abundantly. More power to you, in your paper, your helpers and family.—S. David Sikes, N. Y.

"Christ is all."—Col. 3:11. Many years ago when I was just a boy preacher I remember a missionary, who came back to this country, after having been in China for some period of time. I heard him tell an experience that has always been a blessing to me, an experience which I repeat quite often in preaching, because I feel that it is often a blessing to others. After he had been in one place preaching for four or five days, during which time he had preached nothing but Jesus and Jesus only, one of the natives came to him and asked him why it was that he didn't preach anything else but about Jesus. The missionary answered by asking him several questions. He said, "What did you have for breakfast this morning?" He said,

"Rice." He said, "What did you have for breakfast yesterday?" He said, "Rice." He said, "What did you have the day before?" He said, "Rice." He said, "What did your parents and your grandparents eat day by day, through the generations gone by?" He said, "Rice." He said, "Why is it that you and your forefathers have all eaten rice through all their generations day by day?" and the man said, "Well, the reason is that it keeps us alive." He said, "Well, that is the reason why I preach Jesus to you. That is the reason why in every service I have magnified Jesus and held Him up. It takes Christ to keep us alive spiritually." Whenever I think of that, beloved, I come to my text which says, "Christ is all."

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"CHRIST IS ALL"

I.

CHRIST IS ALL IN REDEMPTION.

We read:

"In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1:14.

This is a reference, as the preceding verse will show, to the Son of God, or the Lord Jesus Christ Himself, so that we are told we have redemption through the Lord Jesus. That word "redemption" is an interesting word. It means "to buy back." If you will go to the Word of God, you will find that there was a time when Adam and Eve sinned in the Garden of Eden to the alienation not only of themselves from (Continued on page 4, column 3)

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JOHN R. GILPIN Editor

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Campbellism

(Continued from page one)

twist on the verse.

Christ also refers to His assembly in Matthew 16:18: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The Greek word for "will build" means to "build up" or edify. Hence Christ is not speaking about the initial building of the church, but means that He will build up His church through all ages. Thus He had a church to refer to in this manner.

3. The church is figuratively called "the bride" before Pentecost. In John 3:29 we read: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." This statement by John the Baptist was made in a conversation with the Jews. John was explaining to them about why so many were going to Christ and being baptized, rather than to John. John said, "He must increase, but I must decrease," referring to the enlistment of disciples. John plainly refers to Christ as the "bridegroom" and Christ's disciples as the "bride." John indicates that this was a present "bride." He that "hath" the bride.

We learn from other verses that the figure of a "bride" is used in regard to the church. Consult Ephesians 5:22-31, 11 Cor. 11:2. Of course, the "marriage of the Lamb" (Revelation 19:7-9) has not taken place in glory, but Christ does have the church as His betrothed, His beloved bride who is being prepared for the heavenly presentation.

4. The church is called a "flock" and Christ had that before Pentecost. In Acts 20:28, Paul tells the elders of the church at Ephesus (v. 17) to take heed unto themselves and to all the "flock," over which they were overseers. Peter also mentions the elders in 1 Peter 5:2 and says they are to feed the "flock of God which is among you." We see, then, that the church is referred to as a "flock." Did Christ have a "flock" during His life on earth? We read in Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

5. The church is called the "house" of God and Christ had that before Pentecost. In 1 Timothy 3:15 Paul says the church of the living God is "the house of God." Ephesians 2:21, 22 indicates that the church is a "temple" in which God dwells by His Spirit. Christ had such a "house" while here on the earth, for Hebrews 3:1-3 says: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house."

When was Christ "faithful" in His "building" work? Plainly, while He was here on earth. Not that He has not always been faithful, but the time spent in the flesh was when He was tried (Heb. 2:14-18). Thus, comparing Christ to Moses must be on the basis of their earthly work of "house" building, and it was therefore while here on earth that Christ built His "house."

Notice, too, in Mark 13:33-36, Christ plainly reveals that He had a "house" when He departed from this earth: "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping."

If this "house" is not the church, then, what "house" is it that Christ refers to? If this "authority" is not the same authority mentioned in Matthew 28:18-20, what is it? Since Christ "left" this "house," He must have had the house before He left it. Therefore, He had a church before Pentecost.

6. Apostles were set in the church before Pentecost. "And God hath set some in the church, first apostles," etc. (1 Cor. 12:28) When were the apostles "set" in the church? Certainly, not on Pentecost. In Mark 3:13-19 and Luke 6:12-16 we find the time when Christ appointed His apostles. Judas, an apostle, died before Pentecost and another man was elected to the apostleship (Acts 1:15-26). This took place prior to the spe-

(Continued on page three)

Arkansas Pastor Writes Us Again

LETTER FROM PASTOR E. W. JOHNSON, PINE BLUFF, ARKANSAS, AND OUR REVIEW

NOTE: For the sake of assisting the reader's thought and in order to save space by eliminating the necessity of quoting, I am replying to E. W. Johnson's letter section by section. His letter is printed in bold, and if the reader would like, he can read through the letter and then come back for my section-by-section reply. I think this method will save space and also focus our thoughts much better.

Also, since this discussion has now extended itself to such a great length, it will be necessary to print and answer only about one-half of Bro. Johnson's letter in this issue, with the other half appearing next week.

Dear Brother Ross:

In reply to your letter printed in the Dec. 30 edition of your paper—

You evaded my question. My question is — "Can you show me a great Baptist confession of Faith which has stood the test of time as the London and Phil. Conf. of Faith have which takes a positive and definite stand against the universal and invisible church as you do?"

In your reply you say, "You want to have a Baptist confession which states my view on the church. This is not difficult to produce." Then you quote from the London confession of 1644 and from an American Baptist confession showing that these Baptists believed in the local and visible church. This is an evasion, Bro. Ross. And so I repeat my question:

"Can you show me a great Baptist confession of faith which has stood the test of time as the London and Phil. Conf. of Faith have WHICH TAKES A POSITIVE AND DEFINITE STAND AGAINST THE UNIVERSAL AND INVISIBLE CHURCH AS YOU DO?"

This is a very important point. I would like no evasion of the issue because I am interested in establishing the point before your readers that the doctrine of the universal and invisible church is not heresy, as they have been led to believe, that it was held to by the people called Baptists in another day, a purer day doctrinally than this day, and that the denial of this doctrine is a late development among the Baptist people.

The confessions of faith do not usually state what is NOT believed, but what is believed. To base an argument upon the lack of some NEGATIVE statement is a rather poor and weak argument. Just recently, for instance, we printed a statement of faith for a local church in which no mention is made of your theory, yet this church definitely is opposed to your view.

Certainly, I do not know of a Baptist confession that would satisfy the exact terminology of your

question. Baptist confessions are all rather young and to my knowledge, the first Baptist confession to even mention the terms "catholic," "universal," and "invisible," in reference to the church, was the second London Confession of 1689, and as I have pointed out, this confession is basically a reproduction of the pedo-baptist Westminster Confession. Those terms belong to the pedo-baptists and I do not believe Baptists would have ever used them had they not purposed to keep as much of the Westminster Confession as possible.

I quoted you the 1644 London Confession and it knows of no church but a real church. The Somerset Confession of 1656 knows of no other church, either. In view of the absence of any universal invisible church in these confessions, I wonder if you could produce a Baptist Confession of faith, prior to the 1689 London Confession, which asserts your theory of the church? Certainly, a lack of some NEGATIVE statement on the theory is far less significant than some POSITIVE statement.

I do not know whether there were any Baptists who then believed your theory, but I do say that the notion, if believed by some, occupied little Baptist affection, attention, and concern. If they had been as happy with the theory as you, they doubtlessly would have had a good word for it in the confessions.

But the fact that some Baptists of years gone by believed your theory no more sanctifies it than does the fact that many Baptists of this age believe it. Furthermore, your statement that a denial of the theory is "a late development" among Baptists just goes to corroborate my contention that it took Baptists awhile after the theory's introduction to see its practical effects and then to take the thing to task. Also, the fact that Baptists have taken this theory to task is perfectly within the bounds of the Philadelphia Confession itself, for we read in the appendix:

"It is necessary for every generation, and that frequently in every generation, to consult the divine oracle, compare our worship with the rule, and take heed to what doctrines we receive and practice."

Even if some Baptists of past ages were content to let the theory stand, Baptists of a later day did not sit by and let churches and church truth be destroyed by its effects. Thank God for this "late development."

If you can gainsay these points, I invite you to do so, but please do not evade the issue by quoting concerning the local and visible church. This is not at issue. Of course, these Baptists believed in the local and visible church, and I do too, but I do not have to deny the universal and invisible church in order to believe in the local and visible church. Let me illustrate that which I mean —

In the days of Abraham there existed upon earth a family of faith which was local and visible, but in those days there also existed a family of faith which was universal and invisible. This universal and invisible family included such living men as Melchizedek and such saints who were then with the Lord as Abel and Enoch. Now just because I believe that there existed upon earth in the days of Abraham a family of faith which was local and visible is no reason why I should deny the existence of the family of faith universal and invisible existent in that day.

Your illustration of the days of Abraham does not support your view as to the church. All the saved, living or dead, are in the "family of faith," but nowhere does the Bible teach that all those in the "family of faith" are in the church. Even you cannot consistently say that, for you

teach that the church is composed of "all the elect," while the "family of faith" is composed only those who have been saved through faith (Gal. 3:26). Our view is that the church is certainly comprehended in the "family of faith," but it is not the whole "family of faith." An apostle is in the "family of faith," but he is not the "family of faith." You cannot produce a verse of Scripture which includes all the saved in the church.

In the days of David and Solomon there existed upon earth a kingdom of faith which was local and visible. That kingdom might have been a very poor visible manifestation of the truth of God, but, nevertheless, the kingdom of Israel in the days of David and Solomon was a visible manifestation of the promises of God. Now, just because I believe in local and visible kingdom which was once upon this earth is no reason why I should deny the existence of the kingdom universal and invisible.

This illustration is no support for your theory, either. The word "ekklesia" (assembly) is never equated with a universal, invisible kingdom. You cannot therefore apply it to such a "kingdom." We don't deny that there is a realm of saved people and a realm of elect people; but we do deny that the Bible ever calls the whole realm of people "the church."

The word CHURCH means CONGREGATION. This I hold as you do. But there is such a thing as a congregating around Jesus Christ in the truth of the gospel and in the person and work of the Holy Spirit in a way that is invisible to the world, a universal and invisible congregating around Jesus Christ and Him crucified in truth and Spirit, one body, one people in heart and soul. Certainly I believe that there is such a thing as a local and visible congregating around Jesus Christ in the gospel, but there is also a universal and invisible congregating around Him in the truth of the gospel and in the person of the Holy Spirit.

No one denies that there is "congregating," as you put it, around Jesus Christ "in the truth of the gospel and in the person and work of the Holy Spirit." But we do deny that "ekklesia" is ever used in the Bible to refer to this "congregating." Terms such as "elect," "sheep," "people of God," etc., are acceptable when referring to those ordained to life, but the word "ekklesia" is never so used of this whole number. All who have "congregated" in the New Testament "ekklesia" have not only been saved but have had valid baptism and are endeavoring to carry out the commission given to that "ekklesia."

Let me quote from several great teachers of the Baptist faith who lived in another day to show that this doctrine was taught to the Baptist people in their day — Before noticing these, let me remind you of that expression "great men sometimes believe" (Continued on page 3, column 2)

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STATEMENTS OF WELL-KNOWN BAPTISTS WITH REGARD TO THE CHURCH

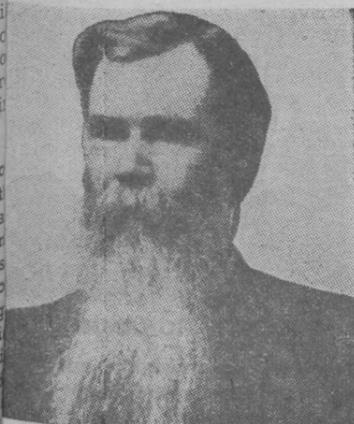
B. H. CARROLL:

"The whole of the modern Baptist idea of a now existent 'universal, invisible church' was borrowed from Pseudo-baptist confessions of faith in the Reformation times, and the Pseudo-baptists devised it to offset the equal-

the New Testament, such as temple or house or body, makes the veriest nonsense, if it is not assembled and organized. The etymology of the word ekklesia makes it of necessity a local church." (Why Be A Baptist? page 47).

THOMAS ARMITAGE:

Armitage was not a very sound Baptist, nevertheless he said: "In the apostolic age the church was a local body, and each church was independent of every other church. The simple term ecclesia designates one congregation, or organized assembly, this being its literal and primal meaning. . . . It follows, then, that the New Testament nowhere speaks of the 'Universal, Catholic, or Invisible, Church,' as indicating a merely ideal existence, separate from a real and local body. . . . A local church fully expresses the meaning of the word 'ecclesia' wherever it is found in Holy Writ." (History of Baptists, pp. 118-120).



BRO. CARROLL

erroneous idea of the Romanist 'universal visible church.' We need to be well indoctrinated on this point, because the error is not harmless. It is used to deprecate Christ's earthly church, 'the pillar and ground of the truth.' (On Ephesians, page 166).

S. H. FORD:

"It should be remembered that by church, Baptists mean what the New Testament teaches — a local, real congregation of baptized believers united together for God's service." (Brief Baptist History, page 95).

ARTHUR W. PINK:

"Now the kind of church which is emphasized in the N. T. is neither invisible nor universal; but instead, visible and local. The Greek word for church is 'ecclesia,' and those who know anything of that language are agreed that the word signifies 'an assembly.' Now an 'assembly' is a coming together of people who actually assemble. If they never 'assemble,' then it is a misuse of language to call them 'an assembly.' Therefore, as all of God's people never have yet assembled together, there is today no 'universal church' or 'Assembly.'" (Studies in the Scriptures, Dec. 1927).

J. R. GRAVES:

"I have shown that the idea of a great Universal Invisible Church, or a Visible Universal Church, composed of all the visible churches, or, as some claim, of all baptized, independent



BRO. GRAVES

of local churches, can not, by any fair exegesis, be found." (Intercommunion, page 138).

Graves says the universal invisible church theory "was a conception of after ages, and gave rise to the Greek and Roman Hierarchies, and Baptists can not stand too clear of it." (Ibid, page 137).

ESSE B. THOMAS:

"A Church universal, composed of the disintegrated, unorganized throng of members of all the churches, is from the functional point of view inconceivable. And how could an indistinguishable, unrecognizable company of God's elect, the invisible Church, serve either the one purpose of a church or the other. A perverted ecclesia is, to borrow Paul's phraseology, no ecclesia." (Church and Kingdom, page 275).

T. EATON:

"In every one of the 21 instances (excluding Mt. 16:18) in which Christ uses the word ecclesia, there can be no question that He meant the local assembly. The probabilities, therefore, are twenty-one to nothing that He meant local assembly in Matthew 16:18 — the passage which, for the sake of the argument, we set aside as doubtful. A probability of twenty-one to nothing is a certainty. Hence, it is certain that Christ meant the local assembly when He said: 'Upon this rock I will build my church.'" (Western Recorder editorial, quoted in My Church by J. B. Moody, page 2).

H. B. TAYLOR:

"The two essential ideas in the word ekklesia are assembly and organization. Every illustration of a church in

John Gill — "The significance of the word 'church' is first . . . all the elect of God, that have been, are, or shall be in the world . . . till that time comes this church will be invisible." Body of Divinity, page 853.

I remind you again that you have publicly denounced John Gill, calling him the father of Hardshellism. But now you quote him as a "great teacher of the Baptist faith." Has he been sanctified by the universal invisible church theory?

Andrew Fuller — "We are at no loss to perceive the meaning of the term church in this connection. It manifestly expresses the whole assembly of the saved." Works, vol. IV, page 177.

C. H. Spurgeon — "Now what is this church which Jesus loved, if it be not the entire company of the elect. . . . There is a church invisible. . . . There is an unseen church which becomes visible in heaven, which will be apparent and manifest at the coming of the Son of Man." Met. Tab. Pulp., vol. 11, page 255.

Spurgeon believed Baptist perpetuity and was a premillennialist. If he proves me to be wrong on the church, then he proves you are wrong on these two points.

As to Baptist perpetuity he said: "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." (New Park Street Pulpit, Vol. 7, p. 225).

J. L. Dagg — "The church universal is the whole company of those who are saved by Christ." A Treatise on Church Order, page 100.

J. M. Pendleton — "In its application to the followers of Christ (referring to the word church) it is usually if not always employed to designate a particular congregation of saints or the redeemed in the aggregate. It is used in the latter sense in several passages, as for example, when Paul says, 'Christ also loved the church, and gave himself for it . . . that he might present it to himself a glorious church not having spot or wrinkle or any such thing', Eph. 5:25-27. In these places and several others it would be absurd to define the term 'church' as meaning a particular congregation of Christians as meeting in one place for the worship of God." Christian Doctrine, page 329.

If you were half as sound as J. M. Pendleton on church truth you would be far nearer to the truth than you are now. When Pendleton refers to the "redeemed in aggregate," he does not refer to your notion of a present invisible church, but to what is oftentimes called the "glory church" or "the church in glory." That expression is as close as you will ever come to proving he believed your notion. He definitely did not believe your theory. He was one of the original "old landmarks" and received that brand because of his tract, "An Old Landmark Reset," in which he (Continued on page 14, col. 1)

Campbellism

(Continued from page two)

cial coming of the Holy Spirit on Pentecost. The assembly (church) that conducted this business meeting was composed of about a hundred and twenty people (Acts 1:15).

7. The only singing Christ did was before Pentecost and Hebrews 2:12 says it was "in the midst of the church."

8. The church was authoritatively commissioned before Pentecost (Matthew 28:18-20). Christ said to His church, "Lo I am with you always, even unto the end of the world." Christ is "in the midst" of His churches (Rev. 1:13-20), and while on earth He was in the midst of the church (Heb. 2:12, Matt. 18:20). Christ is now with His church by His Spirit (Eph. 2:21,22). The church He commissioned had been taught proper government (Matt. 18:15-18) and given the ordinances of baptism and the Lord's Supper. All it needed to fulfill its mission was spiritual power, and that was given on Pentecost as the church was immersed in the Holy Spirit.

9. Pentecost was not the church's birthday, but the day of the church's baptism in the Holy Spirit. Christ had promised this power (Luke 24:49) and the Spirit came as the Lord had said. The "house" He had built was waiting on Pentecost to be filled with glory and Christ fulfilled His word. As God had filled the tabernacle and temple with His glory and presence, so He filled the church on Pentecost.

10. The church didn't begin on Pentecost, but people were added to the church. Acts 2:47 says, "And the Lord added to the church daily those being saved" (see also verse 41). Certainly, you could not "add to" something unless that something were in existence. Therefore, those added were added to an already existing church.

Objections

Here are some of the "arguments" and "objections" that Campbellites use in trying to establish their notion:

1. "Isaiah 2:2,3 says the church was to be established 'in the last days' and Pentecost was the beginning of the last days." In the first place, if the Campbellites would read on in Isaiah 2, they would see that this is not a prophecy about the church, but rather of the millennial reign (which they do not believe, either). Notice verse 4: "Nation shall not lift up sword against nation, neither shall they learn war any more." Christ warned of "wars and rumors of wars" right up to the end. Pentecost does not fulfill Isaiah 2.

As for the "last days," Hebrews 1:2 shows that they did not begin on Pentecost: God "hath in these last days spoken unto us by his Son." Therefore, the "last days" certainly go back into the ministry of Christ, at least. We are still living in this period called "the last days."

2. "Isaiah 2:3 says the word would go forth from Jerusalem and that took place on Pentecost." We have just seen that the prophecy does not pertain to the church, but even if it did it does not prove that the church began on Pentecost. The fact that the Word went forth from Jerusalem does not prove that the church did not exist before Pentecost. The truth is, Christ told His church to wait in Jerusalem until endowed with power (Luke 24:49). He said nothing about waiting until the church was born.

3. "Isaiah 2:2 says all nations would flow into it and that happened on Pentecost." Wrong again. Only a few individuals, comparatively, from the nations were saved on Pentecost. Three thousand souls is a far cry from "all nations"! But again, nothing is said about the conversion of these men of various nationalities being the origin of the church! Campbellites ought to be silent where the Bible is silent and quit adding to the Word of God on this matter.

4. "Luke 24:47 says, 'beginning at Jerusalem.'" Certainly so. But it says nothing about a church beginning at Jerusalem, does it? Christ is referring to His church's carrying out His commission to preach to all nations.

5. "The kingdom came on Pentecost." Not so. There was a kingdom before Pentecost (Luke 16:16, 17:21, 11:20, Matt. 23:13, 11:12, 21:31,32, 6:33). Campbellites often refer to Mark 9:1 (also Matt. 16:28, Luke 9:27) in an effort to uphold their notion. The verse says, "There be some of them that stand here, which shall not taste death, till they have seen the kingdom of God come with power." After quoting this, Campbellites jump over to Acts 1:8 and tie in the words: "Ye shall receive power after that the Holy Ghost is come upon you." Then they say that this happened on Pentecost, thus the kingdom came "with power" on Pentecost.

But if Campbellites would read on in Mark 9, they would see that the kingdom came with power (that is, in a display of power) when Christ was transfigured. Peter, in referring back to this event, says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

So Peter says they were eyewitnesses to the power and coming of Christ on this occasion. But even if this were not the fulfillment of the reference to the kingdom's coming with power in Mark, the Campbellite argument would still fall short for it does not prove that the kingdom initially began on Pentecost. For a kingdom to come, it must exist!

6. "A church before the death of Christ would be an unredeemed church." According to this argument, everyone before Christ's death would be unredeemed! Even the apostles would be unredeemed! But the truth is, as has been shown in (Continued on page four)

Reply To Johnson

(Continued from page two) great non-sense." There is not a single one of these men with whom you are in absolute agreement and with some of them I know you have very serious disagreement. Therefore, the fact that these men happened to swallow the same heresy as you does not prove the theory correct.

John Bunyan — "Universal, that is the whole church. This word now comprehendeth all the parts of it, even from Adam to the very world's end, whether in heaven or in earth. . . . the universal church cannot be visible; a great part of that vast body being already in heaven, and a great part as yet perhaps unborn. . . ." WORKS, vol. I, page 467.

Mr. Bunyan also had some other peculiar notions which were as equally erroneous as this statement. I am thinking of his idea that baptism is no pre-requisite to church membership and communion. William Kiffin and Abraham Booth both opposed these notions, yet you have tried to align all three men on your side, calling them "prophets." Which time, Bro. Johnson, were they "prophetically" right?

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"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

1. What is meant by the term "pedo-baptist"?

The term refers to those who practice the so-called "baptism" of infants. Pedo-baptists are also sometimes called "affusionists" (referring to pouring for baptism) and "aspersionists" (referring to sprinkling).

2. What should a Baptist do when his pastor has a Presbyterian to fill the pulpit?

Go to the pastor and reason with him about the matter. If he will not hear you, take two or three others with you and speak to him again. If he will not hear the group, then "tell it to the church." (Mt. 18:15-17). If he won't hear the church, exclude him. If the church approves of the pastor's action, we'd recommend looking for another church.

3. In my Sunday School class we had the lesson on the test of discipleship from John 13:1-34. There was some discussion concerning the 14th and 15th verses. Was this an object lesson or not?

Yes, it was. It taught the lesson of humility.

4. I would like your opinion on women teaching Sunday School. I have read in several places where it is forbidden, as in I Tim. 2:12. I have never heard this scripture preached on in our church.

Women are forbidden to teach men, but are told to teach the young women (Titus 2:3, 4). They may also teach children.

5. What is the best way to explain death to small children who haven't a Christian home?

We don't know that there is any special way, except to simply teach them the Word of God. Search through your concordance and Bible for verses and examples on the subject and ask the Lord to lead you in your effort to present the truth.

6. Is it right or scriptural to think that Jesus died at the very hour when the paschal lamb was slain?

1 Cor. 5:7 refers to Christ as being "our passover." If there is any verse that specifically states that Christ did or did not die at the hour mentioned, we are not familiar with it. However, since Christ is the fulfillment of the passover, we see nothing erro-

neous in the idea that He died at the time the lamb was slain.

7. What is your definition of "alien immersion"?

Alien immersion is any baptism that is unscriptural in mode, subject, design or administrator. The expression is usually used in reference to immersion administered by individuals or churches other than sound Baptist churches.

8. Where can we get a copy of King James' 15 rules to the men who did the translating for the King James version?

We do not know. Do any of our readers?

9. What of Spontaneous church organization that gives no thought to the matter of church sponsorship?

It is of the flesh, not according to the Scriptures.

10. Is there any Bible for signing a pledge to pay so much to the church for a year?

Not that we know of.

11. Could a church make you pay the pledge, should you decide not to fulfill it?

We hardly see how it could do so.

12. I have been reading your articles on "close communion" and I can see where you have a lot of good points, like keeping out unsaved, etc. The only thing that bothers me is this: if I came to visit with you folk in Ashland, as a born again baptist, holding to God's election and other important doctrines, would I be refused communion because I am not your member?

Yes, you would be refused the Lord's Supper for this ordinance is to be observed as a church ordinance in church capacity. We cannot properly keep this ordinance if we have no disciplinary power over those who are qualified to receive it. Baptism, the Lord's Supper, Missions, and Church Government are things which are to be carried out by the individual church and cannot be widened so as to take in people who are not in the particular church. If you came to Ashland, we would not invite you to vote with us on some matter of church business; we would not consider sending you out as a missionary, unless you were subject to our disciplinary power as a member; we would not ask you to vote with us on whether we are to receive one into our church fellowship via baptism. The Lord's Supper is likewise restricted to the church. It is for the "one body," the church observing it (1 Cor. 10:17, 12:27).

13. What about visiting preachers and evangelists?

The same applies to them on the Lord's Supper, too.

14. Did Paul ever fellowship around the Lord's table with those in Corinth, Galatia, Ephesus, etc.?

If so, there is no evidence in the Bible that he did.

15. Is it right for the pastor to walk to the front of the church while some one is dismissing in prayer?

We don't know that there would be anything wrong with it, providing he wasn't trying to get home to his chicken dinner before every one else. Seriously, it seems all right to us for a pastor to do this, since he wants to get to the door to speak a word to the departing congregation. If there is objection to this, however, you might suggest that he walk to the back of the church before asking for the closing prayer.

16. When did the Jews cease to offer blood sacrifices on the altars in their worship, or do some still

offer them?

We do not know the exact date. We do not know of any who still offer these sacrifices.

Who Is A Modernist?

(Continued from page 1) modernistic element) from conservative Christianity, that type of fellowship cannot be experienced in many of our churches of today.

According to C. C. Morrison, the well-known leader in the ecumenical movement, or the National Council of Churches, inter-

"Christ Is All"

(Continued from page one) God, but to the spiritual disenfranchising of all of the human family of all ages, so that when we are born into this world, we are born depraved, dead sinners—dead to God, but of course alive to this world. The only way that any of us can ever be made alive to God is through redemption. We have to be bought back.

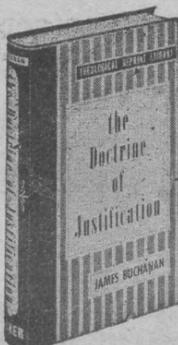
Beloved, that is exactly what Jesus Christ did when He went to the Cross of Calvary. Had Jesus Christ not gone to the Cross—had not the Son of God died for our sins at Calvary, there is not one of us that would be anything else except a dead sinner still in his sins. Our only hope is the fact that we are redeemed to God. We are bought back to God by the death of Jesus Christ on the Cross.

If you were to pawn an article and sometime later were to go back to that pawn shop and present the pawn ticket and pay the money, due the pawn broker, you might be able to redeem the article that you had pawned. Beloved, that is exactly what Jesus Christ did at the Cross. When the Son of God went to Calvary He paid for our redemption. He got us all "out of hock" spiritually. We had all become the pawns of Satan. The only way that our redemption could be effected was by the death of Jesus Christ on the Cross.

When I come to this text that says "Christ is all," I say to you first of all, He is all of our redemption. We have no redemption in ourselves. We have no redemption in any thing that we have ever done. There is no redemption that could ever be effected by anything that any human being might do for us. The sacrifice of an angel, or even the slaughter of an innumerable multitude of the heavenly host could never effect the redemption of one single soul.

I'll go further and say that silver and gold that might bring about the redemption or ransom of a captive, could never effect our redemption. The only way that we can be redeemed is by the death of the Lord Jesus Christ at Calvary. The Apostle Peter says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your

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Missions In Trinidad

By HAMZA MOHAMMED
15 Pasea Street
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West Indies



HAMZA MOHAMMED

Dear Friends in Christ:

Greetings in the Saviour's precious name, from Trinidad, West Indies. We do sincerely hope and trust that this news report meets each of you in good health, and rejoicing in the divine blessings of our Great and Sovereign God, who loved us, and gave His Son to be the propitiation for our sins.

We are very happy to report on the progress of the effort of the church here in relation to our building. The trees which were on the land are now removed, and it is now ready for the beginning of this project; however, we will not be able to start for some time. This is due to the requirements of the town engineers; being a public building, they would have to be completely satisfied that the building is strong enough for the purpose. They are now having a "soil test" and I have no idea as to how long this will take, but one thing is sure, and that is, we will have to wait on them.

Many of our dear friends helped us in clearing the debt on the land, and we are praying that the Lord would again touch their hearts to help in the building. Our starting on the building is a venture on faith, because we have only about four hundred dollars; we had some more, but over three hundred dollars was stolen. This was one of the ways in which the enemy of this New Testament Baptist work here was trying to discourage us, but we have the promise from the Lord that He will complete this work, which He started through us.

Now, there are many of you who would like to know how I am being supported, and of the work here. Well, I will try the best I know how to give you this information. First, I would like each one to know that I am a full-time missionary, and am being supported by the Woodlawn Terrace Baptist Church, of Memphis, Tenn. I am also a member of this Church, of which Elder Wayne Cox is the able Pastor. I

am working under the authority of this Church and have been since 1959, and have enjoyed working with them very much. I have no complaint whatsoever about this church and her Pastor. He has been most helpful to me in every way. The Lord even used Mr. Cox to save my ministry this year when some of the enemies of the work here tried to destroy it. Many of these used to pose as our friends but they were found out.

Then, the work here is an independent one. We have one church organized, and many mission stations. The church was organized in 1957, and has grown most wonderfully since. We just had an addition of eight on the 30th of September. We used Sunday mornings formerly, but it was strain. It used to be Baptism at 9 a.m., S. S. at 10 a.m., and the worship service at 11 a.m. So we decided to have it on Saturday evening, and it did work out wonderfully. We had the largest orderly crowd we ever had, and the weather was just fine.

I am kept quite busy, with very little time to study these days with the church building and pastoral duties, then having to preach nine sermons per week. This would include services at the hospitals, and prisons. The work (Continued on page 16, column 5)

Campbellism

(Continued from page three)

a previous chapter, the death of Christ reaches over all the ages and pays for the sins of all God's people. God knew what He would do in Christ and He has applied the benefits of Christ's death in all ages. But to indulge in a little Campbellite "reasoning," consider the fact that if the church did not exist when Christ died, then, so far as the church is concerned, Christ died for nothing, for the Bible says He gave Himself for the church (Eph. 5:25).

7. "Christ was not the Head of the church until after His ascension." This is supposedly based upon Ephesians 1:22. Campbellites are right, then the church existed before Pentecost because Christ ascended several days before that date. Do Campbellites have book, chapter and verse which says that God waited until Pentecost to make Christ head of the church? Ephesians 1 is not teaching that Christ was not the Head of His church while here on earth, but it tells of His "heavenly" exaltation as Head. Certainly, while on earth, He was the authoritative Head of His church and told it what to do. He even gave it the "keys of the kingdom" (Matt. 16:19). He was the Shepherd of His flock (John 10, Luke 12:32).

But who told the Campbellites that Christ had to be exalted in "heavenly places" as Head before He could have built and left a church on earth? Just charge that off to Campbellite assumption, again speaking where the Bible is silent.

8. "If there were a church before Pentecost, it was Spirit-less church." Not so. Every born again person is filled with the Spirit (Romans 8:9, 14-16, Gal. 4:6). Furthermore, John 20:22 says, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit." All that was before Pentecost. What the church received on Pentecost was a special endowment of power from the Spirit to carry out the commission of Christ. They were immersed in His Spirit. The church had to exist to be immersed in the Spirit. The tabernacle and temple were built before they were filled with glory; likewise the church was built and then endued with power.

However, I see no reason why the Campbellites, with their "theology" about the Word and Spirit, should be concerned about the Spirit-lessness of a church. They teach that if you have the word, then you have all the Spirit there is to have. Didn't the disciples have the Word prior to Pentecost? If so, according to Campbellism they had the Spirit!

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The Churches of God

By **ARTHUR W. PINK**
(Second Article)

"Despise ye the church of God?"
(I Cor. 1:22).

The reference in the above text to a local and visible church of Jesus Christ. In our last article we endeavored to show from Scripture what such a church is, namely: a company of baptized believers, in organized relationship, publicly and corporately worshipping God according to the ways of His appointing. In this present one we shall seek to point out various ways in which the church of God is "despised" by different companies of people.

1. *It is despised by the world.*
There is no institution on earth that is so utterly despised by the world as a true church of Christ which is scripturally ordered and conducted. "It is not only despised, but it is intensely hated. There is a clear distinction between despising and hating. You despise with the head; you hate with the heart. To despise is to look down upon and lightly regard; to hate is to have the spirit of murder. A church is despised and hated by the world just in proportion to its fidelity to the truth, and its loyalty to Christ. Neither the truth nor Christ was

popular with the world, and His people need not expect to be, for 'As He is so are we in this world.' Synagogues of Satan may be loved by the world, but the church that Jesus built, never. 'If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you' (John 15:19)."—C. D. Cole.

Let any church of Christ tighten the reins, let it hew closely to the lines God has marked out for it in Scripture; let its ordinances be administered, its discipline maintained, and all its work prosecuted according to the Word of God, and it will be, it must be, both despised and hated. To be more specific:

Let a church of God insist on a regenerated membership, demanding a credible profession of personal salvation and it will soon be "despised." Let it refuse to receive those people that apply for membership who, though being of good moral character and social respectability, yet give no evidence of evangelical repentance and faith; and such a church will be regarded with contempt.

Let a church of God conform to the teaching of His Word upon



A. W. PINK

the keeping of the Lord's Supper. Let it refuse to act as though it were its own, to which they might properly "invite" whomsoever they pleased. Let it be recognized that the table is the Lord's, and therefore His church dare not receive to it any save those who possess the qualifications which He has stipulated, and refuse those who have not; and such a church will be "despised" as a company of narrow-minded bigots.

Let a church of God conduct its finances on Scriptural lines. Let it boldly affirm that only

Christians may have fellowship with and part in supporting the cause of Christ. Let it affirm that those who despise and reject Him cannot give acceptably to God, and therefore that we cannot accept their money; and such a church will be looked upon as self-righteous Pharisees.

Let a church of God insist that all of its departments must be conducted according to God's Word, and it will be hated. Let a "Thus saith the Lord" be required for everything that is done in the Sunday School, in the Sisters' work, in Missionary activi-

ties, and let it refuse the assistance and cooperation of worldlings, and such a church will be hated.

2. *It is despised by Christians on the outside.*

This is done by God's people, who deem His churches as of such little importance and value that they never join them. Some may say, "I am not conscious of this; I do not see that my remaining a non-member is a 'despising' of the church of God."

Are you willing to be put to the proof? Then let us try and (Continued on page 6, column 1)

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The Churches of God

(Continued from page five)
help you. Suppose you are attending some place of worship where you met a number of the regular worshippers week by week and month by month, and they never speak to you. More, suppose you nod to them, and they give you the cold shoulder. What conclusion would you

draw? This, that they had not much use for you; in a word, that they "despised" you. They might not say unkind things about you, they might not positively injure you; but by their negative conduct, by what they omitted, by their lack of respect, you would rightly conclude that they despised you.

So, when I see real Christians continuing to slight the "church"

itself—for the building in which it meets is merely the "church-house"—giving it the cold shoulder, holding aloof from it, then they must "despise" it. From the negative actions of such Christians I can only draw this conclusion. If they esteemed it, if they looked upon it as an honor and a privilege to be in membership, would they not promptly apply?

Now, to help such Christians see their duty, let us point out that the local church is the only institution on this earth that the Son of God has ordained and built. He organized no societies, no secret orders, no "lodges," no so-called "circles of fellowship"; but He did a "church." His will has been clearly made known that His people should be members of His "churches."

This comes out plainly in His teaching in the parable of the Net. Of the fishermen He said, "They drew to shore, and sat down, and gathered the good into vessels" (Matt. 13:48). In Matt. 18:15 to 17 He clearly intimated that a "brother" would be a member of a "church." In Acts 2:47 we are told that the Lord added "to the church." The Lord's will on this matter has further been clearly revealed in His Word concerning the "Supper." "Do this in remembrance of Me" is His expressed command, and many of His people are not obeying. They cannot, while they remain outside of one of His own appointed churches, for Christ Himself has made this a church ordinance, as I Cor. 11:2 compared with I Cor. 1:2 plainly shows.

Finally, those words found seven times over in Revelation 2 and 3, "He that hath an ear to hear, let him hear what the Spirit saith unto the churches," furnishes additional proof that God's people ought to belong to those institutions which His Spirit specifically addresses. If, then, your duty is clear and you are neglecting it, let us point out that in

James 4:17 it is written, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Of course, what has been said above does not apply to those children of God who are living in places where they are unable to obtain access to a true church of God, such as was defined and described in our preceding article. They should pray that it may please God to locate them where

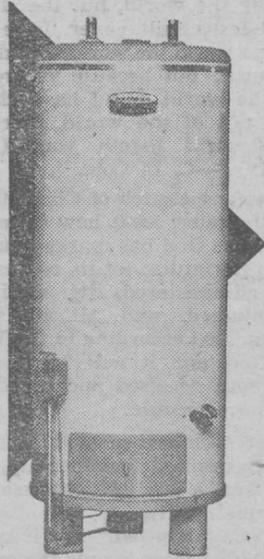
such a church is to be found inside.

First, by unbecoming conduct. This is the local force of our inthians how that their disorderly walk was really a "despising" the church of God. The reference was to the manner in which they had conducted themselves in

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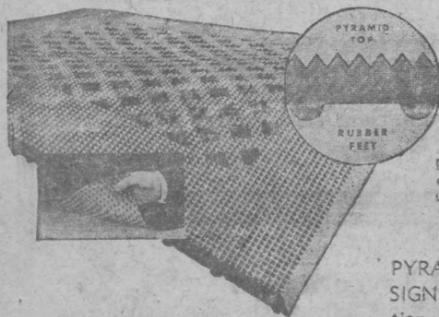
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The Churches of God

(Continued from page six)
embly. What a warning is this
God's people today. How
ch all of us need to heed that
d in Psalm 89:7: "God is
atly to be feared in the assem-
of the saints, and to be had
reverence of all them that are
ut Him!"
o, too, that word of the Sav-
s, "Take heed how ye hear":
n what demeanor, with what
nd erent awe; remembering that
are listening to the holy and
horitative Word of God. Thus
may "despise the church of
" by looseness of conduct,
elessness of walk, irreverence,
he d lightness in its worship.

Second, by *diverting honor*
ing it to man-made societies. In
fer. 3:21 we read, "Unto Him be
ch try in the church by Christ
in us throughout all ages." There-
umie, "the church" should have
credit, the honor, the glory for
at is done and given by its
mbers. Yet how often in a fi-
ncial report we read, the
rch gave so much to foreign
ssions, the Sunday School so
ch, the Women's Aid so much,
nauseam. To divorce these de-
tments from the church itself
o "despise" it. Christ has plac-
His glory in the church, and
efore His people should give
he glory which is its due. How
aking is the language in II Cor-
nians 8:23, "The messengers of
e churches, the glory of Christ."

Third, by *manifesting little or*
interest in its prayer and
business" meetings. Remember
at the word despise means to
ink lightly of, to look down
on." Thus, if we rarely attend
week-night meetings it must
because we lightly esteem
eir importance. If we are in-
ested in the welfare of our
urch and are truly concerned
the honor of its Head, then
all we be anxious to see that its
overnment and affairs are Scrip-

turally conducted. If we do not,
it must be because we "despise
the church of God."

Fourth, by *growing lax in its*
discipline. If we are jealous and
zealous for the honor of God's
house, we shall be anxious for its
spirituality to be preserved. Those
who take pride in their homes,
see to it that they are kept clean
and that everything is in its prop-
er place. How much more so
should this be the case in connec-
tion with God's house, that there,

all things should be done "de-
cently and in order." Remember
the example set us by the Lord
Jesus. Read the second chapter of
John's Gospel and see Him cor-
recting the abuses of the Temple.
If those in membership are will-
ing to tolerate an ungodly and
Christ-dishonoring walk on the
part of some of their fellows, it
must be because they "despise the
church of God."

Fifth, by *unnecessarily absent-*
(Continued on page 8, column 1)

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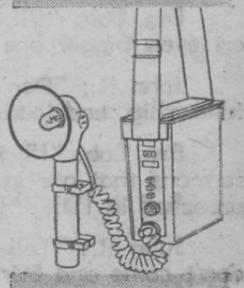
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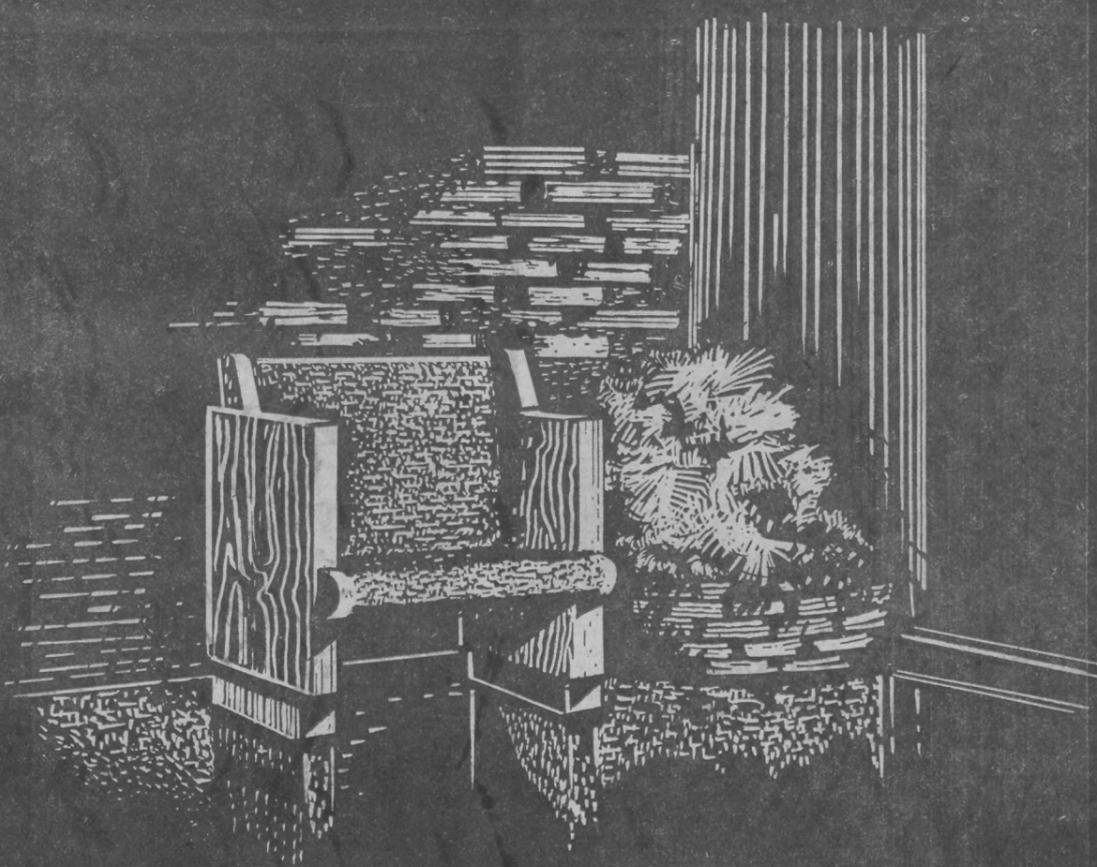
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John R.: "It's a long time off — at least it sounds like it, but the time will soon pass by, and we'd better be getting ready for it."

Bro. Bob: "I'll do my best to tell all our readers about it. I surely hope we can have an even bigger one this year than ever before."

John R.: "Don't forget to tell everybody that everything is free — rooms, meals, fellowship, and loads of good preaching."

Bro. Bob: "I'll tell them also about the fine program we are preparing, and the good sermons that are in store — just like the ones we've been printing in TBE, that were preached in 1961."

John R.: "Tell all our readers they are welcome, wanted and invited, and if they don't come and bring a whole carload, we'll be disappointed."

Bro. Bob: "I'll tell them that if they don't attend, they will be like a lot of folk who didn't get here in 1961 — they'll wish they had."

The Churches of God

(Continued from page seven)
ing ourselves from its worship of God. How many professing Christians today indulge in the habit of their godless neighbors by taking a two, four, or six weeks' "holiday," and either going to

some pleasure resort, or away from where there are true "churches of God"! There is far more worldliness among God's people today than most of them are aware of. How many when they do go away for a "holiday" start out on the Saturday and return on the Monday! This looks

as though they think more of their own ease than they do of the glory of God and the honor of His house. To such who may be guilty of these worldly practices we would ask them to answer this question before Him, "Despise ye the church of God?"

Sixth by criticizing its officers. How much complaining and fault-finding there often is among the members because their offi-

cers are "slow" or "old-fashioned" in their way of doing things! Have we forgotten how God manifested His displeasure against the children of Israel for "murmuring" against Moses and Aaron! Have we forgotten that it is written, "Thou shalt not speak evil of the ruler of thy people" (Acts 23:5).

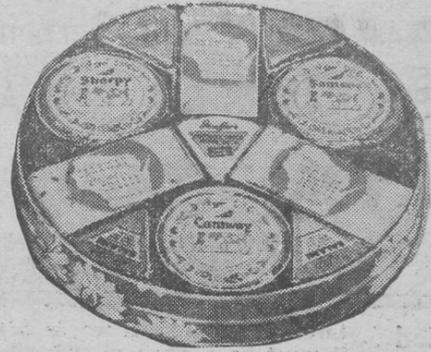
What a needful word today is that in Heb. 13:17, "Obey them that have the rule over you, and

submit yourselves; for they will give account, that they may do with joy, and not with grief. Then pray for them, obey them, be respectful and loving to them, and then will they have "joy" and not "grief."

Seventh, by allowing any other interests to take time, more service, which should be given "the church of God." Business (Cont. on page nine, col. three)

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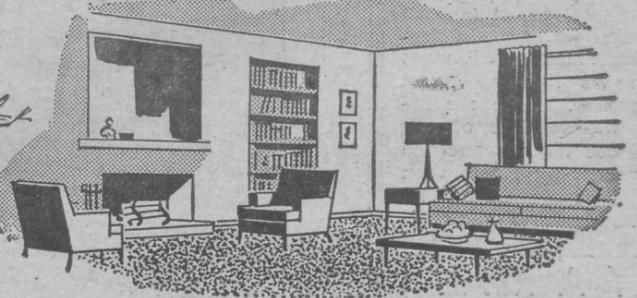
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The Churches of God

(Continued from page eight)
 terests, avoidable, cause some members to absent themselves from the mid-week services. Lodge meetings are allowed to keep others away: which shows plainly that they respect a man-made organization and "despise the church of God." Going out shopping or visiting friends on the afternoon of the same day that the prayer-meeting is held, so that they are "too tired" to attend it that night, is another form of "despising the church of God."

If Romanists have made too much of "the church," clear it is that Protestants have made too little of it. We are creatures of extremes. The Papacy places salvation in the church, and makes her the custodian of God's truth. The church is nothing of the sort; it is to be in subjection to the truth: "Came the Word of God out from you? or came it unto you only?" (I Cor. 14:36).

Once again we would remind the reader that Scripture says, "Unto him be glory in the church by Christ Jesus throughout all ages." May there be increasing "glory" to Him in His churches, by all of their members cleaving more closely to the Scriptures and less and less "despising" the only institution on earth, founded by our Saviour-God.—Studies in the Scriptures, Jan., 1928.



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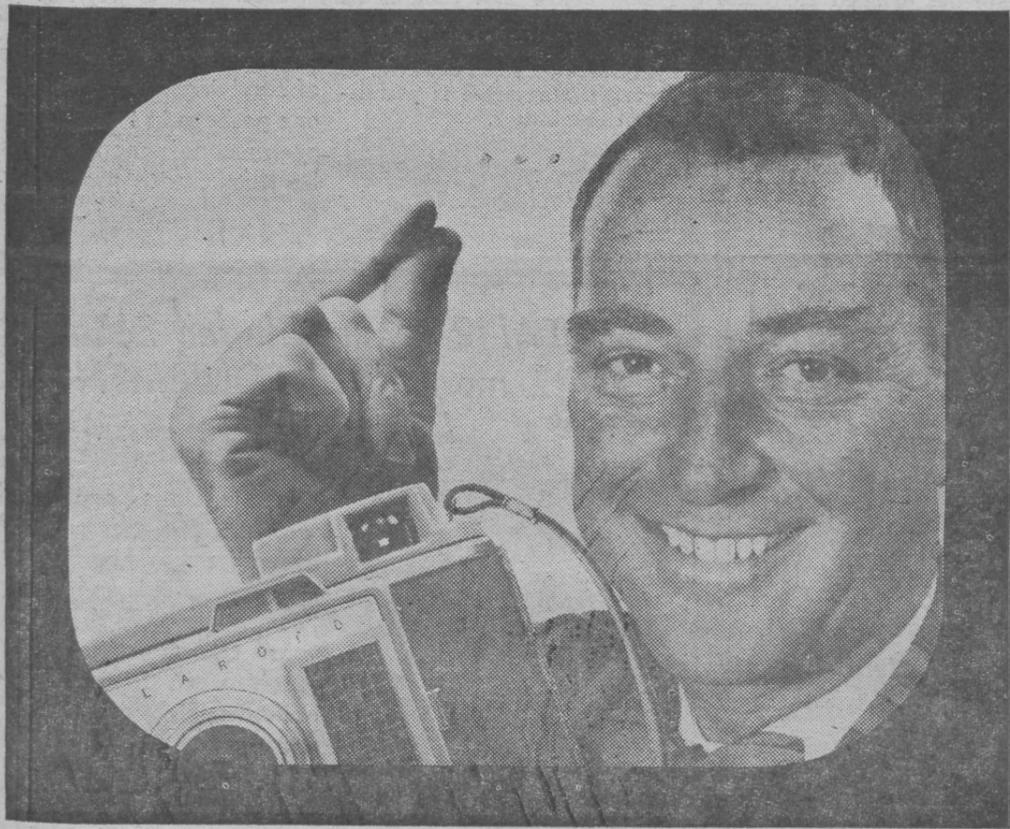
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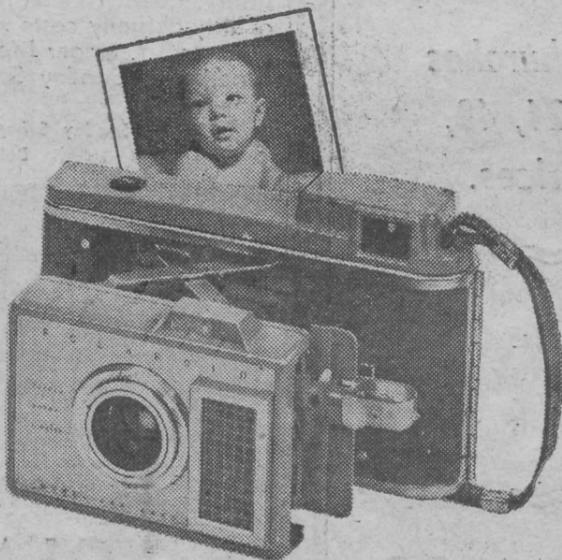
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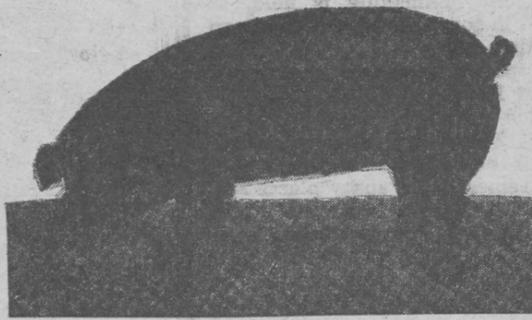
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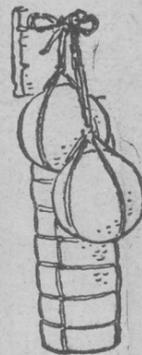
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Anyway, You Can Cook With Hog Grease

(From "Our Sunday Visitor"—Roman Catholic)

Is it all right to remove salt pork from beans, meat from sauerkraut, and eat the beans, sauerkraut, etc. on Friday? The meat is used as flavoring in the baking of the food. Someone said this is wrong. Then frying eggs in bacon drippings on Friday is also wrong.

It is permissible on a day of abstinence to eat foods prepared in the way you mention. The law of abstinence forbids the eating of flesh meat and meat soup, but not of eggs, milk foods, and condiments from animal fat. (Canon 1250).

By condiment is meant that which is taken, whether liquid or solid, in a small quantity with

food to make it more palatable; it is a seasoning, a flavoring. Lard, the rendered fat of hog, and dripping, the grease that has dripped from roasted meat, may be taken as condiments.

In the dishes you mention the seasoning has dripped from the meat in the process of cooking, and afterwards the meat is removed; or, in the case of the eggs,

the dripping is first removed from the meat and then used with the eggs. It really makes no difference.

I said above that condiments may be taken as liquid or solid. Solid: as when you spread lard on your bread instead of butter or margarine. Margarine is permitted just like butter.

Our Note: Compare I Timothy 4:3-5.

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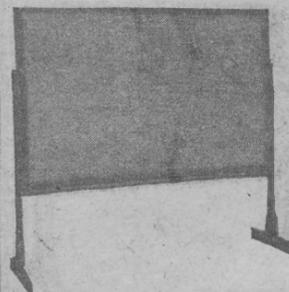
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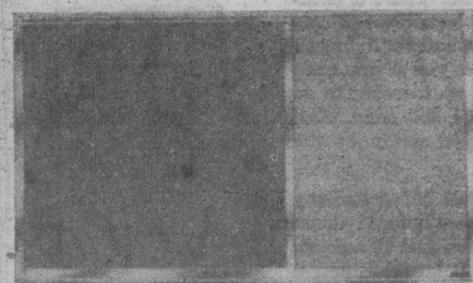
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THE SILENCE OF CHRIST

By L. D. GIBSON
South Point, Ohio

"He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so He openeth not His mouth." — Isaiah 53:7.

After the trial and condemnation of our Lord by Caiaphas and the Sanhedrin, He was led away to the Procurator or Roman Governor of Judea, Pontius Pilate, to be tried over again. The reason for this procedure appears to have been that the Jewish Sanhedrin at this time had no power to inflict, although they might pronounce, the punishment of death on criminals; and Christ was therefore arraigned before Pilate to procure Pilate's authority to carry out the capital sentence which had already been pronounced upon Him.

It does not, however, appear that Jesus was entirely silent before Pilate, for to Pilate's first question, which was founded on the formal accusation that had been laid against Jesus (Luke 23:5), "Art Thou the King of the Jews?" our Lord answered just

as He had answered the High Priest under similar circumstances: "Thou sayest" (Compare Mark 14:62, with Matt 26:64). In the Gospel of John we find this was followed by those memorable words concerning the true nature of Christ's Kingdom which so awed even the Roman Procurator that he went out to the Jews and declared, "I find no fault in Him at all."

But this declaration of Pilate only served to enrage the chief priests and elders with fresh vehemence and passion and they began to accuse Him of many things, among others of "stirring up the people," that is, of inciting them to rebellion against the authority of Rome, and of teaching throughout all Jewry, beginning from Galilee to this place (Luke 23:5). Before this furious and malignant storm of accusation, Jesus stood silent: "He answered nothing." Pilate was so confounded at the majestic dignity with which Christ refused even to reply to the passionate cries of His accusers, that he asks Him in wonder, "Hearest Thou not how many things they witness against Thee?" "Answerest Thou

nothing?" (Mark 15:4). But to Pilate, as to the Jews, Jesus now designs no reply. "He answered Him to never a word," and this silence of Christ, a silence far more impressive than speech, made so deep an impression on Pilate's mind that from that moment he began a vain but sincere struggle with the Jews to release Him. The struggle ended in Pilate's defeat, but served to bring out more and more plainly his conviction of the innocence of Jesus.

Such is the history to which this text is prefixed, and an additional interest attaches to it from its having been the very text which the Ethiopian eunuch was reading aloud in his chariot when Philip met him (Acts 8:32) and which Philip explained by telling him this same story of the suffering and silence of Jesus. "He began at the same Scripture, and preached unto him Jesus" (Acts 8:32).

Another and even more pathetic illustration of this verse in Isaiah, and the completest fulfillment of the prophecy, will be found a little further on in the Gospel history.

After Jesus had been delivered to be crucified and had been led away into the common hall, the soldiers commenced a series of insults and of torture, which even now make our blood run cold as we read of them. After they had scourged Jesus, and while He was still in agony from the horrible cruelty of the punishment, they go through the taunting ceremony of a mock coronation. Twining a crown of thorns round His head, each thorn tearing the flesh as it was pressed into the brow, they clothed Him with a "scarlet robe," probably some military garment that had been cast off, and putting into his hand a reed, as if it were a sceptre, they kneel before Him in pretended homage, crying, "Hail, King of the Jews!" And then, as if unable to find words bitter enough to express their scorn and hatred, they snatch the reed from His hand, and smite Him on the head with it, spitting as they do so, into His gentle and loving face.

All this scorn and indignity, and suffering and cruel shame Jesus bears in silence; not one

word of reproach, or protest, or anger escaped His lips; but as Isaiah predicted of Him, "He was oppressed and He was afflicted, yet He opened not His mouth."

Perhaps the best way to feel the Divine dignity and greatness of our Lord's silence, both here and before Pilate, is to contrast it with the conduct of one of His holiest and most devoted servants on a very similar occasion. When Paul was accused before the Sanhedrin — and many of the men who were then sitting in judgment upon Paul had seen the Master Himself standing before the same tribunal — and had boldly declared his own consciousness of innocence, Ananias, the High Priest, commanded some of those who were standing near the Apostle to smite him on his mouth. In a moment the human passion of Paul flashed out, and he retorted on the High Priest, "God shall smite thee thou whit-

ted wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

It was a natural, but an excusable outburst of indignation, but how much does it say, both for Christ and for Paul, when we say it was not like Christ. He bore far greater indignity and shame without a murmur: His silence in suffering was as divine as His speech in life had been. Things like these in the character and conduct of Jesus make us feel it is impossible to compare even the saintliest of His disciples with Him, and that, however great might have been the spiritual elevation Paul had reached, it fell infinitely below the super-human elevation of the character of Jesus. Nothing can explain a life so transcendently above the highest and noblest of human lives, but "The Word was made flesh (Cont. on page twelve, col. three)

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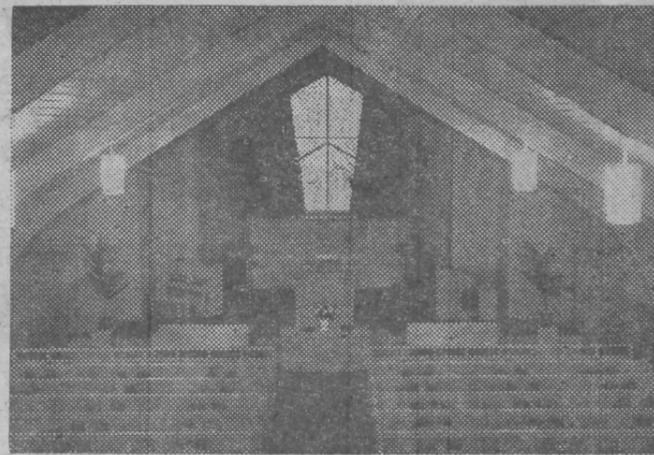
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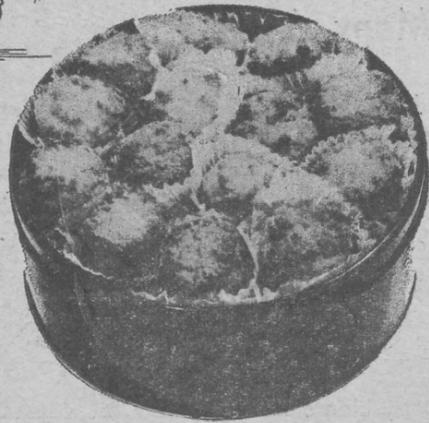
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The Silence of Christ

(Continued from page eleven)

and dwelt among us, full of grace and truth." But it is the continual wonder of the character of Jesus that, though it is so unlike any human character, so far

above the highest elevation to which we can attain, yet the contemplation of Christ never disheartens nor discourages us in our endeavor to imitate Him.

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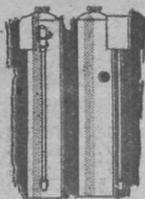
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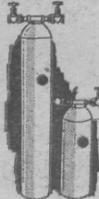
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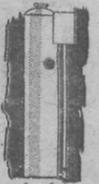
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the world has ever seen; and yet to look at, to ponder it again and again, until we see new wonders; and beauty in it, is not to quench all to grow like it, but to inspire us with new desire "to follow Him." The greatness of Christ's example is not the only marvel but with its greatness we should feel it is an example for us, one we can follow and make our own. This is a greater wonder still. "He left us an example that we should follow in His footsteps." And those who follow Him most nearly, at once see most of the unutterable loveliness and grandeur of His character, and grow closest to it.

There are few of us to whom this single aspect of the character of Christ which is portrayed in our text, — His bearing injustice and malignity and false accusation with silence, — will teach a lesson we need to learn. We are quick to resent injury, and ready to denounce malice, especially when it is directed against ourselves; so vehement in our indignation when we are unjustly accused, that our indignation sometimes lead us into sin in sending right against wrong. It is not easy to be silent when words of passionate protest against iniquity are burning on our tongue, or when we are made to "suffer for righteousness sake." But there are times when we follow our Lord most closely, and serve His cause best, by quietly and meekly bearing injustice without a word. And nothing will so help us thus to suffer and be silent as the remembrance of Him who "did no sin, neither was guile found in His mouth; who when He was reviled, reviled not again; when He suffered, threatened not, but committed Himself to Him that judgeth righteously, and the righteousness of whose cause all the years have gone by since He suffered have only served to vindicate.

APPRECIATED LETTERS

TBE CAME AT A TIME MOST NEEDED

I am glad to be counted a friend of TBE, even though I do have to suffer for it. God opened my eyes to the doctrines of grace long before I heard of the paper. It started coming to me at a time when it was so needed. I read it eagerly and could hardly wait for the next issue. I soon found that others in our church were getting it, too. I learned that a former pastor had sent it. How happy I am that the Lord led him to do so, for it has been such a blessing. —Mrs. James G. Lowe, Mo.

TBE HAS HELPED IN THEIR PROBLEMS

We enjoy the paper very much and appreciate the stand you take and receive rich blessings from it. It has been a big help in lots of our problems and questions. —Mr. and Mrs. John Wolfe, Pa.

THINKS NO PAPER COMPARES WITH TBE

As always, we value TBE highly and pray for its continued publication as well as for you who publish it. There is not a paper anywhere, to our knowledge, that compares with it. And we are sure our Lord will cause it to be published until it has fully accomplished His purpose for it. —Stuart Swiger, Ohio.

READS TBE FROM "COVER TO COVER"

TBE has proved a great blessing to us from the very first issue we received. We read it from cover to cover. We praise and thank our Lord for His faithful ones who are not afraid to speak out against sin and its consequences. —D. Currie, Maine.

Christ Is All

Continued from page four) ... "Ye are of your father the devil." — John 8:44.

II

CHRIST IS ALL OF OUR JUSTIFICATION.

We all needed to be justified in God's sight, and the only way that justification could come to us is through the Lord Jesus. When I speak of being justified, I mean that God marks us up just as though we had never sinned. If you will take the word "justified" and divide it into syllables, and add two words, you will have the meaning of it. For me to say that I am justified is just the same as saying that I am "just as if I'd never sinned." Now that is what justification is.

Listen again: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." — Acts 13:39.

I remember World War I. I was a boy then — a mere lad in my early teens. I remember a soldier coming back from overseas. He said that one of the most fearful experiences that he could recall of the entire war was one of who apparently killed a great number of the enemy, then he himself was shot. In the hospital he kept asking the nurse if she could "undo." She didn't understand, and others didn't understand what he meant at first. Then it dawned on them that he wanted somebody to be able to undo what he had done in the past.

Beloved, what you and I cannot undo, Jesus Christ did for us when He justified us at Calvary. We read: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, that we might be JUSTIFIED BY THE FAITH OF CHRIST, and not by the works of the law: for by the works of the law shall no flesh be justified." — Gal. 2:16.

Beloved, what you and I cannot undo by my own works, the church can't undo for me. You can't undo for a friend. But Jesus can be unto God, when Jesus Christ saves us, He undoes the past. We stand in God's sight as though we had never sinned one single time. How wonderful it is to know that when we are justified, God sees us no longer the filthy sinners that we are, but sees us clothed in the righteousness of His Son, to the extent that He looks upon us as though we had never sinned one single time. I say to you, Christ is all in redemption, and Christ is all in justification.

III

CHRIST IS ALL IN ADOPTION.

The Apostle Paul tells us of our adoption into the family of God. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, THAT WE MIGHT RECEIVE THE ADOPTION OF SONS." — Gal. 4:4, 5.

You weren't born into God's family. How I wish I could burn into the hearts and souls of men and women today. You were born a child of God. You were born a child of the Devil. Every one of us so far as our spiritual fatherhood is concerned was

devilish. Listen: "Ye are of your father the devil." — John 8:44. Beloved, listen, you weren't born a child of God. Rather, you were born a child of the Devil. Therefore it is wrong to teach a child to pray, "Our Father, which art in Heaven," because God isn't the father of that child. It is wrong for a congregation made up of a mixed assembly of saved and unsaved, to stand and say the Lord's prayer which starts, "Our Father, which art in Heaven." I tell you, beloved, it is wrong for an unsaved person to refer to God as his father, because God isn't his father. The Devil is the spiritual father of every man that is unsaved. No man has God as his father until he is saved. Then he has been adopted into God's family.

You know what it is for a man to adopt a child. This means that he takes a child that wasn't born into his family and puts that child into his family by the legal process of adoption. Beloved, that is exactly how we get into the family of God. We were redeemed from our sins. Having been redeemed, that put us on grounds whereby God could legally adopt us into His family, so that those of us who were born children of the Devil now are children of God because we have been adopted into God's family.

Listen, beloved, Jesus Christ is all of redemption, for there is no redemption apart from Him. He is all of justification, for there is no justification apart from Him. He is all of adoption, because there is no adoption apart from the salvation that we have received through the redemptive work of Jesus Christ.

IV

CHRIST IS ALL OF FORGIVENESS.

We read:

"In whom we have redemption through his blood, even THE FORGIVENESS OF SINS." — Col. 1:14.

The thing that ought to worry most of us more than anything else is the forgiveness of sins. There isn't one of us but what has plenty of sins that have accumulated through the years gone by. I wonder how many sins you would have to answer for, if all of them were to be answered for. I wonder how many sins you would stand guilty of in God's sight. You couldn't begin to enumerate them. God couldn't give to you the spirit of recollection to such an extent whereby you could recall the sins that you stand guilty of. I tell you, beloved friends, you and I couldn't begin to count the sins that we have within our lives, for they are numerous.

Suppose you had a daily paper come to your home every day. Isn't it surprising if you don't have much use for that paper how fast a pile of papers accumulates? Suppose you had two papers come to your house every day. That would mean that they would accumulate just twice as fast. But suppose you had a paper come to your house every hour of the day — twenty-four hours out of the day. My, what a stack of old papers you would have around you

within a week's time. Suppose that those papers come to your house twenty-four hours out of the day, 365 days out of the year, for a lifetime. Beloved, you would have a tremendous mountain of papers piled up.

Listen, all the number of those papers couldn't begin to equal the number of sins within your life. I ask you, how are you going to get forgiveness? How are you going to be forgiven of those sins? I'll tell you. You can't forgive yourself. The church can't forgive you. The preacher cannot absolve you although you may go into a confessional box and whisper into the ears of some human being the fact of your sins, and though he may say, "I absolve you," you still stand as an unforgiven sinner in God's sight. I tell you, there is just one way of forgiveness, and that is through Jesus Christ. He is all of forgiveness.

Do you remember the woman that we read about in Luke 7 — the woman who was apparently a great sinner. Do you remember how Jesus spoke to her and she went away happy in the Lord, when He said, "Thy sins are forgiven" (Luke 7:48). How could this woman have her sins forgiven? There was just one way. Jesus gave forgiveness.

I am saying to you, Christ is all of redemption, He is all of justification, He is all of adoption, and He is all of forgiveness.

V

CHRIST IS ALL OF THE FULFILLMENT OF THE LAW.

Could you keep the law? Now be honest. Could you? Start with the first: "Thou shalt have no other gods before me." You say, "Brother Gilpin, I could keep that one all right. I am not a heathen. I am not an idolater. I wouldn't have any trouble with that law. I wouldn't bow down to an image or a foreign god."

Now wait just a minute. Who said anything about bowing down to an image or a foreign god? Is your home your god? Is your husband or your wife your god? Are your children your god? You know, a god is whatever a person thinks the most of. Now what do you think the most of? Your home, your husband, your wife, your child, your automobile, your job? Listen, beloved, the first law says, "Thou shalt have no other gods before me."

Then come down to those laws that talk in terms of the flesh — profanity, adultery, the sin of covetousness, and all the balance of the laws that appertain to our own flesh. Surely you could never in any wise keep the law.

Well, what are you going to do? You can't keep the law, and yet the Bible says, "The soul that sinneth, it shall die." (Ezek. 18:4). I ask you, what hope do you have for salvation? You know you can't keep the law. You know you haven't kept the law. You know, in view of past experiences, that you will not be able to keep the law, and at the same time you know that the Bible says, "The soul that sinneth, it shall die." I ask you, what hope do you have to go to Heaven? Well, thank God, there is a hope, and that hope is that Jesus Christ kept the law perfectly. We read:

"For Christ is THE END OF THE LAW for righteousness to every one that believeth." — Rom. 10:4

Ah, beloved, there is the story. He is the end of the law. I thank God, though I couldn't keep the law, I have a substitute who can. I couldn't live up to the law, but Jesus Christ lived up to it in every particular. I couldn't at all live as the law commanded, but Jesus Christ lived perfectly before the law, so that He is "the end of the law for righteousness to every one that believeth."

I tell you, beloved, Christ is all so far as the law is concerned. I am not concerned at all about the law. To be sure, I want to live to the best of my ability. To be sure, I want to live in such a way whereby that I shall keep the law to the very best of my human, physical ability, yet the law doesn't worry me, for I have this as-

A PAIR THE REDS CAN'T STAND



"HOW BEAUTIFUL ... THE FEET OF HIM THAT BRINGETH GOOD TIDINGS" — Isa. 52:7

urance: I have a Saviour who kept the law implicitly, and He is ALL so far as the keeping of the law is concerned.

VI

CHRIST IS ALL SO FAR AS OUR RIGHTEOUSNESS IS CONCERNED.

What righteousness do you have as an individual? If you are unsaved, you have a self-righteousness in all probability. If you are unsaved, you have a righteousness that in the sight of God is so filthy that God refers to it in a term that is repulsive. He says: "And all our righteousnesses are as filthy rags." — Isa. 64:6.

Beloved, the very best about any of us in the sight of God is only as a filthy rag. The man who talks about his goodness, his righteousness, his morality — the man who speaks about how he is living in God's sight — that man needs to learn when God looks at him and sees the very best there is about him, God says "Filthy." God says that a filthy rag would be no more horrible to touch than the best that any individual has ever done. How then can we have righteousness? If all that I have is a self-righteousness — if all that I have in the sight of God before I am saved is as a filthy rag, then how can I have any righteousness that would be pleasing unto God. Here is the story: Christ is all.

We read:

"But of him are ye in Christ Jesus, who of God IS MADE UNTO US wisdom, and RIGHTEOUSNESS, and sanctification, and redemption." — I Cor. 1:30.

What has Christ been made to

us? He has been made to us righteousness. God, beloved, gives us righteousness through the Lord Jesus Christ.

Notice again:

"For he hath made him, who knew no sin, to be sin for us; that WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD in him." — II Cor. 5:21.

Notice, God took our sins and put them on Jesus Christ, and now God takes the righteousness of Jesus and puts it over on us, so that Jesus was clothed in my sins and I am clothed in the righteousness of the Son of God. Beloved, God looked down at Jesus Christ on the Cross and saw Him as a sinner, and tonight God looks down upon you and me and sees us as righteous saints, as righteous as Jesus Christ Himself. As I often say, God treated Jesus just exactly like Gilpin ought to have been treated. Now God treats Gilpin just exactly like Jesus Christ should have been treated. I am clothed in the righteousness of His Son.

I say to you, Jesus Christ is ALL. He is all in redemption, He is all in justification, He is all in adoption, He is all in forgiveness, He is all in the fulfillment of the law, and He is all of our righteousness.

VII

CHRIST IS ALL AS A MEDIATOR.

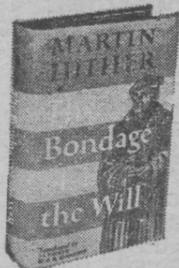
Even after you are saved you need to come to God. Even after you are saved you want to approach God. You have to have access to God. You want to approach God. The only way that (Continued on page 15, col. 1)

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This is Luther's reply to Erasmus, the scholar who advocated "free-will." The language is clear, the thought is more easily understood, we believe, than Edwards' work on the will. Spurgeon praised this book highly. It is the best book to show Luther's view of such subjects as depravity, election, predestination, etc.

Reply To Johnson

Continued from page 3) shows the unscripturalness of pedo-baptist churches, their ministers, and their baptisms. Yes, if you were just half as straight as Pendleton, you would be very well off.

T. F. Curtis — "The word church it is generally conceded is used in the New Testament ecclesiastically in two senses, and but two: 1. A particular visible church or body of Christians in the habit of assembling together for worship, and walking in the doctrines and ordinances of the gospel. 2. The church universal, consisting of all those whose names are written in heaven." The progress of Baptist Principles, page 236.

E. C. Dargan — "The word church in its broadest meaning denotes the whole body of true believers in Christ on earth and in heaven and in all ages." Ecclesiology, page 29.

John A. Broadus — "In the New Testament the spiritual Israel never actually assembled, is sometimes conceived of as an ideal congregation or assembly, and this denoted by the word ekklesia . . . all real Christians are conceived of as an ideal congregation or assembly." Commentary on Matthew, page 358.

H. C. Vedder — "The word ekklesia (assembly, church) is used . . . often to describe the one assembly of the saints, the church universal, composed of all followers of Christ . . . the church universal is not regarded in the epistles as visible and organized but is wholly spiritual." Short History of the Baptists, page 24.

Edward T. Hiscox — In regard to the word ekklesia — "It is used in a secondary and figurative sense, to designate the invisible, universal company, including all of God's true people on earth and in heaven. There is, then, the visible, local church, and the invisible, universal church." A New Directory for Baptist Churches, page 24.

E. Y. Mullins — "The church was employed chiefly to designate the local assembly of believers. But it was also used in the larger sense, including all the regenerate. In the latter form, it was not an outward organization." The Christian Religion in Its Doctrinal Expression, page 425.

W. T. Conner — "The term is used in a general or universal sense . . . It is used in the sense of Christians conceived of as an ideal spiritual body . . . a man cannot of right be a member of an organized local church who is not first a member of that universal spiritual body of Christ." The Gospel of Redemption, page 269, 272.

Similar things could be said of these last few men as have been said of the foregoing. They had some truth and they had some error. The men quoted are not authorities. Both you and I reject some of their positions. What they believed does not mean that all Baptists believed the same. If you could have quoted that many or even one New Testament writer, stating the universal church theory, I would believe it to be the truth. But this you cannot do.

I could take the time and space to quote from "great teachers of the Baptist faith" who would compare and in some cases even exceed the men you quote. I named some of them in my previous letter. But their quotations would not prove my view correct.

Both you and I can quote from men who would agree with our view, but what does this prove for either you or me? I've never denied that there have been some well-known Baptists who held your theory, just as I have never denied that some well-known Baptists (even some of those you have quoted) have held to Arminianism. (Hiscox, Mullins, and Vedder were even worse off). But Baptists are not bound by the erroneous "traditions of the fathers," but by the Word of God. Give a "thus saith the Lord" and we'll take it. With reference to your theory, I find myself in agreement with E. T. Hiscox, who said that the theory you hold is "a conception of the mind, having no real existence in time or place, and not a historical fact, being only an ideal multitude without organization, without action, and without corporate being." (The New Directory for Baptist Churches, p. 24).

In your letter of Nov. 27 you say concerning the London Confession of Faith: "It was written by the Westminster Assembly (Presbyterian) and borrowed by the English Baptists who published it as the London Confession. 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 Phil. Association, likewise not confronted by the theory's effects, let the notion stand."

But Baptists did not simply copy the Westminster Confession of Faith on the subject of the universal church. The Westminster Confession of Faith teaches in Chapt. XXV, par. I and II, that the universal church is both visible and invisible, but the Baptists held that the universal church is invisible, and this is an important difference because the idea that the universal church is visible is contrary to the spiritual nature of the universal church, makes for unionism, and militates against the independent nature of the local church.

I did not say that Baptists "simply copied" the Westminster Confession, but it is certainly a fact that they borrowed the vast majority of the Confession. In fact, they plainly state in the London Confession's introduction that they concluded "it best to follow their (Westminster Assembly's) example, in making use of THE VERY SAME WORDS." They say that "for the most part" they made no "variation of the terms." If those Baptists had com-

posed their own confession, I do not believe they would have used those words, especially since no such words are found in the first London Confession.

The true doctrine of the universal and invisible church is one of the greatest weapons which could be used against Romanism and against that unionism which is leading Protestants back toward Romanism in our day. If you do not believe it, pick up some Catholic paper like Our Sunday Visitor and see how they rant against this doctrine.

I see you have a sense of humor, for surely you don't intend for me to take this statement seriously. Even if it were anything more than a joke, however, I remind you that "weapons" that might be used against Romanism and unionism are not necessarily scriptural.

I receive the paper Our Sunday Visitor and if Rome is greatly opposed to the universal invisible church, I have failed to notice such. And if Rome is now opposing the view, she is going back on some of her previous statements. For instance, in the booklet, Are Only Catholics Saved? page 5, we read: "All who are members of Christ by grace are somehow or other, whether they know it or not, members of that one true Church. Implicitly, even though they deny it as that good pagan would have denied that he is a Christian, all who are in the grace and love and friendship of Christ belong in their souls to the Catholic Church, of the truth of which they have not been conscious in this world."

So you see, both you and the Romanists say that all saved people are in the "true church," although this "membership" may not be true "externally." Furthermore, the plea that is continually going up from unionists and ecumenicalists is that "we are all one in Christ . . . we are all in His church." Until we have something more than your opinion, I don't think we will put much stock in your claim that the universal invisible church theory is in any way a detriment to unionism, ecumenicalism, and Romanism. Actually, the theory is believed by all unionists and is the very life of unionistic programs and organizations. It has even led you to unionize, for in the conference you attended in Ashland I've noticed that various brands of religionists participate, one of them being an executive in the National Council of Churches. I also understand that pedo-baptists have had some part in the conference. Your theory, you see, breeds unionism.

Now, let me repeat my question which you have so far evaded — "Can you show me a great Baptist confession of faith which has stood the test of time as the London and Phil. Conf. of Faith have WHICH TAKES A POSITIVE AND DEFINITE STAND AGAINST THE UNIVERSAL AND INVISIBLE CHURCH as you do?"

The New Hampshire Confession of Faith will not serve your purpose for though it contains no positive article supporting the universal and invisible church, it contains no article in positive opposition to it, and if the authors of the New Hampshire Confession of Faith did not believe in the existence of an universal church which is invisible, why would

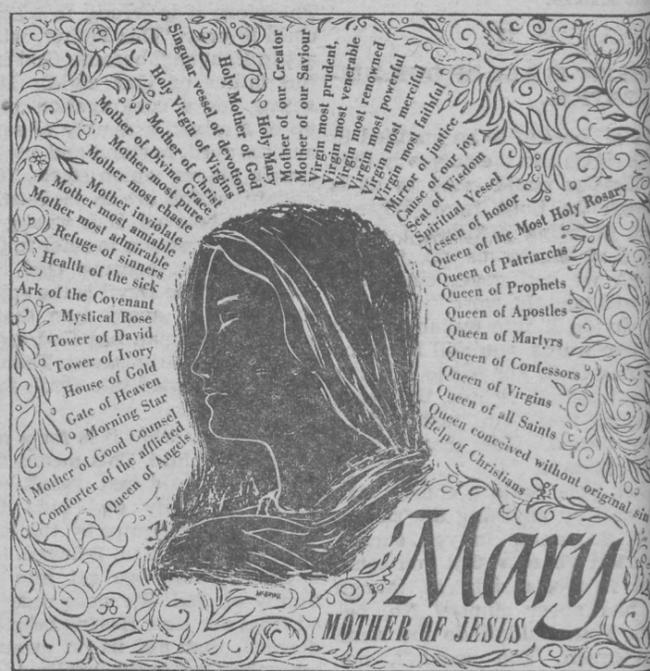
pretations of the Bible are nothing more than just our human opinions. That reminds us that Isaiah tells us that we, like sheep have gone astray; we have turned everyone to his own way. According to the "late model" modernist it is perfectly all right for you to believe in the Virgin Birth if that fits your taste, but you must be broad-minded and tolerant enough to consider the fellow who does not believe in the Virgin Birth to be just as good a Christian as you are. Therefore, modernism and Balaamism have become synonymous terms.

So today, a modernist is one

OUR SUNDAY VISITOR

The National Catholic Action Weekly

MAGAZINE SECTION



The above reproduction of the frontpiece of OUR SUNDAY VISITOR, May 8, 1960, well illustrates the magnitude of the titles bestowed upon Mary. Some of these titles belong only to the Son of God . . . giving them to another robs Him of the glory due His name.

they have spoken of the local church in these terms: "We believe that a visible Church of Christ is a congregation . . ."

I have already covered the question you want answered in the first part of this reply. But again I wish to note that a lack of a NEGATIVE statement is a weak foundation upon which to base an argument.

You say that the New Hampshire Confession will not serve my purpose, but I think it does very well. It contains a clear statement of our view of the church

HOW LONG? SINCE YOU SENT AN OFFERING TO THIS PAPER

and says nothing about your view. If these Baptists held your view of the church and thought it to be as important as you think, surely they would have said something for it. Don't you think you are giving the notion too much emphasis, in view of this confession's silence on the matter? But then you haven't claimed to be in "word for word" agreement with this confession, have you? Since it does not contain your notion about the church, you probably have little use for it.

But you still try to squeeze your notion into these Baptists by making a play on the word "visible." This no more means that they held to two theories of the church than the words "visible" and "local," as used today, mean that those who use them also believe in a universal invisible church. The use of the word "visible" could just as easily imply that these Baptists wanted it clearly

Who Is A Modernist?

(Continued from page 4) pretations of the Bible are nothing more than just our human opinions. That reminds us that Isaiah tells us that we, like sheep have gone astray; we have turned everyone to his own way. According to the "late model" modernist it is perfectly all right for you to believe in the Virgin Birth if that fits your taste, but you must be broad-minded and tolerant enough to consider the fellow who does not believe in the Virgin Birth to be just as good a Christian as you are. Therefore, modernism and Balaamism have become synonymous terms. So today, a modernist is one

who believes just whatever wants to believe about Bible doctrines and gives everyone else the same privilege, and regardless what the other fellow believes still considers him to be a Christian. And you do not have to be a preacher in order to be a modernist. It would appear that many of our church rolls are heavily loaded with them.

Now that modernism has disintegrated the fellowship in Word, something else had to be found to serve as a substitute. Now the loyalty is to a "program" of some kind, and loyalty will eventually lead to a "great world church." A spokesman for the National Council of Churches, Walter D. Shall Horton, says on page 98 of his book, Toward A Rebirth of the Church; "If we are going to have a world church, we shall have to have some sort of world secretary, who will in that sense be Pope."

How can anyone put the test himself to determine if there is any modernism in him? Well, you believe in earnestly contending for the Faith, you are not a modernist. If you are steadily unmovable, always abounding in the work of the Lord, you are one. If you believe in everyone believing the same thing, speaking the same thing and having no divisions among them, you are one. If you believe the Bible is a very definite and specific meaning and that it behooves us to search diligently for that meaning, and then to hold on to that meaning tenaciously and contentedly earnestly for it, you do not have a drop of modernistic blood in your veins, and may God richly bless you for it.

THE SATISFACTION OF CHRIST



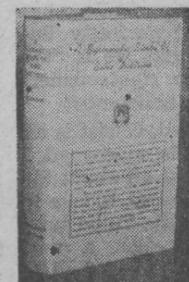
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News And Views From The Baptist Examiner Of Calvary Baptist Church

Our Mailing Department

VIII

CHRIST IS ALL AS THE HEAD OF HIS CHURCH.

Jesus Christ is the head of the church. Listen:

"And hath put all things under his feet, and gave him to be the HEAD over all things TO THE CHURCH, Which is his body, the fulness of him that filleth all in all." — Eph. 1:22, 23.

Beloved, listen, Jesus Christ is the head of His church. He is head, founder, and lawgiver. If He is the head, then it is up to Him to say who shall be members of it. If He is the head, it is up to Him to tell us how a person is to be baptized and who shall be baptized. If He is the head, it is up to Him to say who shall come to the Lord's table, and how they shall come. If He is the head, then it is up to Him to tell us how to go in to all the world and preach the Gospel in a missionary enterprise.

I tell you, Jesus Christ is the head of His church. He doesn't need a mission board. He doesn't need a board of directors. He doesn't need any group down here on this earth to help Him in directing the affairs of His church. Rather, beloved, He is all as head of His church, and as such, we need to take our orders in every particular from Jesus.

IX

CHRIST IS ALL WHEN WE COME TO THE END OF THE WAY.

Some of these days you and I, unless Jesus comes, will come to the end of the way. When we do, it is wonderful to know that Jesus Christ who has saved us, kept us, and walked with us day by day, will still be all when we come to the end of the way. Paul said:

"For I am in a straight betwixt two, having a desire to depart, and TO BE WITH CHRIST; which is far better."—Phil. 2:23.

Notice, if I depart, I will be with Christ.

Listen again:

"We are confident, I say, and willing rather to be absent from the body, and to be PRESENT WITH THE LORD."—II Cor. 5:8.

Notice, when we are absent from the body, we are present with the Lord.

Isn't it wonderful to know that He who has been ALL to us, every step of the way, will still be ALL when we come to the end of the way? Isn't it wonderful to know that He will still be with us? As Paul says, when we are absent from the body, we are present with the Lord. I don't know anything that could help a Christian more. I don't know anything that could cause one of us to rejoice more. I don't know anything that ought to stir our hearts to a greater affection and greater devotion to our Lord than to know that He will be all when we come to the end of the way.

Several years ago I was holding a revival meeting in the mountains of Kentucky. A man was in the service who was saved. His wife had died several months before, and his wife's sister had died just about a month previous to the death of his wife. He said his wife's sister, who was unsaved, had died screaming and shrieking, declaring that the de-

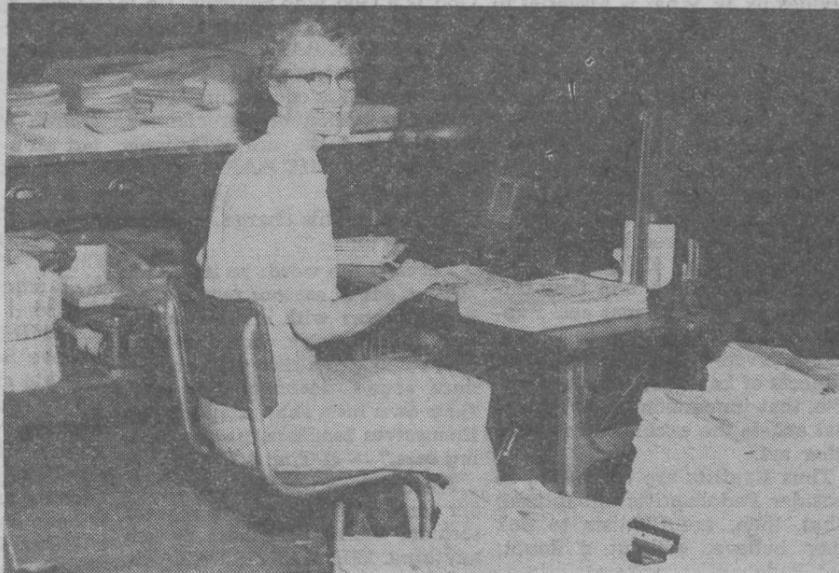
(Continued on page 16, column 1)

After TBE is printed, the big job each week is getting it ready for mailing. In addressing and wrapping the paper for mailing, there are from two to four employees who work ap-

proximately a week in getting the printed paper ready for the Post Office. It is truly a big job to handle the several thousand copies weekly.

We have two who work regularly in this department, and the lady pictured to the right, Mrs. Alice Norris, has charge of this work. She came to work as a part time employee about five years ago, and then in God's providence, she took over the complete responsibility about six months later.

In a most satisfactory manner she has handled the mailing of TBE. It is her responsibility to see that all incoming subscriptions are properly entered, that individual name plates are prepared and that these plates are properly filed for the actual addressing process. Each subscriber has a separate name plate, and thus the name is printed on the paper or wrapper as the name plate passes through the addressograph machine, at which Mrs. Norris is now working. Stacked on the floor at her right are hundreds of copies of TBE, ready for Mrs. Norris to address.



After the papers are addressed, they are wrapped on this table, at which you see Mrs. Norris and the second regular employee, which is Mrs. John R. Gilpin, Jr. (my son's wife). She has been with us in the shop about one year and is a most capable assistant to Mrs. Norris. Some folk complain about their in-laws. I have two son-in-laws and this one daughter-in-law, and I wouldn't trade them under any circumstances.

I would consider it a blow of tremendous magnitude if I were to lose either Mrs. Norris or "Little Helen" from our employ. I consider them practically ir-replacable since they take a tremendous burden off of me. Both are naturally members, and most regular attendants of Calvary Baptist Church, and therefore have a personal interest in the work they do. In fact, the paper is most fortunate to have such consecrated helpers.

New Year's Greetings to Our Friends

This is being written on New Year's Day, 1962.

As we reflect concerning God's goodness in 1961, we bow our heads in humble gratitude for all of His blessings to us. Truly it has been a good year in God's service. To be sure we've had our disappointments and heartaches, but looking back on 1961 from the overall picture, like Paul (Acts 28:15) we thank God and take courage. Considering ALL things, it has been the best year TBE has ever had.

One year ago today, considering the needs of TBE for this year, I was amazed when I realized what it would cost in 1961. I remember how uncomfortable I felt when I thought of the amount needed. Believe me, I wondered if, somehow, God would keep our paper in the mail through 1961.

Well, I've learned one lesson. God didn't give us enough for January 1, 1961 for the entire year; yet He did provide our needs day by day. Has He not promised: "And as days, so shall thy strength be." (Deut. 33:25). How wonderfully He has provided for us. As we face this new year, we are encouraged to believe God will do the same for us day by day in 1962 as He did in 1961. It is a staggering amount of money we'll be needing, but we serve a God who is bigger than our circumstances.

We trust Jesus will come for us ere the end of 1962, if He doesn't, we are sure He will enable us to be a blessing to you through our written ministry. Hence we pledge ourselves to God, to give to you our best efforts for TBE, trusting Him to provide for our weekly visit into your home in 1962.

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"Christ Is All"

(Continued from page thirteen) man can come to God is through Jesus Christ as our mediator. We read: "For there is one God, and ONE MEDIATOR between God and man, the man Christ Jesus." — I Tim. 2:5.

How many mediators? Just one. Wonder in Heaven is God the Father. Down here on earth is Jesus Christ. There is just one mediator between God and man, and that is Jesus Christ. I am glad that my mediator is

not a human being that is just as sinful as I am. I am glad that my mediator doesn't button his collar behind his back. I am glad that my mediator is one who is my eternal High Priest, Jesus Christ, who reaches up and takes hold of God and reaches down and takes hold of me. No human being can mediate between God and man. No human being can come between God and man. But we have a mediator. His name is Jesus. He is all as our mediator.

I remember nearly thirty years ago when I was pastor in Cincinnati that a fellow who had been

a member of the Baptist church of which I was pastor, joined the Catholic church. It was the only time in my ministry that I ever had a church member leave our church and go to the Catholics. But this fellow did. I needn't tell you that he was only an unsaved church member. He never showed any signs of spirituality at all. But he joined the Catholic church, and this was his reason. He said, "I have put my salvation in the hands of my priest. He is my mediator and I am depending upon him."

You know, beloved, that is ex-

actly what I have done. I have put my salvation in the hands of my priest, and He is my mediator, and I am depending upon Him. The only difference is that he was depending upon an earthly priest — an earthly mediator, whereas I am depending upon Jesus Christ, who was Prophet, Priest and King, and who is my eternal Mediator.

Beloved, I say to you, He is all as our mediator. Nobody else can come between God and me. Nobody else can take the place of Jesus Christ as our mediator in Heaven.

BAPTIST CONFESSIONS OF FAITH

By W. L. Lumpkin

Although we do not approve of some of the historical and doctrinal statements of the author, the confessions of faith included in this volume will be of great usefulness. We know of no other book of this kind that is available today. Important and historic Baptist confessions are printed in full.

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"Christ Is All"

(Continued from page fifteen) mons of Hell were all about her, but he said that when his wife came to die in the same room, in the same bed, and with the same disease, that his wife looked up to him and said, "Delmar, you know I was happy the day we were married, but this is the happiest day of my life." She went on to tell him how he had been good to her and how they had been happy together, but she said, "This is the happiest day of my life."

I tell you, beloved, He is ALL when we come to die.

CONCLUSION

I ask you, is the Lord Jesus Christ ALL to you? Would you say that the Lord Jesus Christ is everything? I thank God that is my testimony. I make it personal when I say with Paul:

"Holding forth the word of life; that I may REJOICE IN THE DAY OF CHRIST, that I have not run in vain, neither laboured in vain."—Phil. 2:16.

I thank God that Jesus Christ is ALL to me. May He become ALL to you.

May God bless you!



Why Don't You Invite Us?

(Continued from page one)

Here, as on the point just presented, there is not only substantial, but perfect agreement between Baptists and Pedobaptists. That is to say, both parties in this long mooted question believe that the table is the Lord's, and that unbaptized persons have no Scriptural right to come to it. That this right is denied by Pedobaptists, will appear from the following quotations from distinguished men:

Wall, of the Church of England, in his "History of Infant Baptism," says: "No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any persons should partake of the communion before they were baptized."

Doddridge, Independent, says: "As far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper."

E. D. Griffin, claimed by both Presbyterians and Congregationalists as one of their great men, says: "I agree with the advocates of close communion in two points: 1. That baptism is the initiatory ordinance which introduces us into the visible church; of course, where there is no baptism, there are no visible churches. 2. That we ought not to commune with those that are not baptized, and, of course, are not church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles as to wish to commune with me at the Lord's Table, while he yet refused to be baptized, I could not receive him; because there is such a relationship established between the ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements out of the church. The only question, then, is, whether those associations of evangelical Christians that call themselves churches, and

that practice sprinkling, are real churches of Christ; in other words whether baptism by sprinkling is valid baptism."

Hibbard, a good Methodist authority, in his work on "Christian Baptism," says: "Valid baptism they (Baptists) consider as essential to constitute visible church membership. This also we hold. The only question that here divides us, is, What is essential to valid baptism?"

Now it is plain, in view of the foregoing statements, that Baptists and Pedobaptists are fully agreed in these two points: That the communion table is the Lord's Table, and that unbaptized persons have no Scriptural right to come to it. Wherein, then, do they differ? The answer is, in regard to baptism. They differ as to who should be baptized, and they differ as to the baptismal act. Baptists say that believers in Christ, and believers alone, are Scriptural subjects of baptism. They believe, also, that immersion is the baptismal act, to the exclusion of every other act.

Thus Baptists are compelled to consider Pedobaptists unbaptized. What, then, are Baptists to do? They believe, without a doubt, that Pedobaptists are unbaptized; they also believe, in common with Pedobaptists, that the unbaptized lack the Scriptural qualification for the Supper; hence they cannot invite them to the Lord's Table. To do so, would be to change the order which the Lord has appointed. This they cannot conscientiously do. The thing is impossible. So much in answer to the question, "Why don't you invite us?"



Reply To Johnson

(Continued from page 14) understood that they believed in a real church and not the imaginary "invisible" church.

By all rights until this question is answered, I am under no obligation to answer the questions which you pose to me in your letter of Dec. 30, but I shall, nevertheless, for the sake of clarity I have numbered the questions in your letter of Dec. 30 —

Actually, Bro. Johnson, the introduction of the universal, invisible church into this discussion was of your doing. I had questioned you about pedo-baptist churches and their baptisms and about the matter of the baptismal administrator in the Philadelphia Confession. But in your first reply you evaded my questions and proceeded to question me as to the article in the Philadelphia Confession on the church. In view of this fact, I resent your saying anything about "rights." I was not obligated to print your evasions nor anything you wrote about your favorite theoretical idol, much less answer your beside-the-point questions. It is only because I am always glad to show the truth about the church in opposition to the universal invisible church theory that I have allowed it to occupy so much space. But we have spent more time on this theory than on the original points about which I questioned you and furthermore, you have not yet clarified yourself on these points, as I shall show. I therefore think you should apply yourself in a better way to these original topics.

(Bro. Johnson's answers to my questions and my comments will follow next week.)



Why Support TBE

(Continued from page one) here today who would deny this fact, and the men who write the articles in THE BAPTIST EXAMINER are godly men, men who love God's Word, and men who earnestly contend for the faith once delivered unto the saints.

Secondly, I believe THE BAPTIST EXAMINER is much needed today. I believe THE BAPTIST EXAMINER should be in every home. It is needed because of the

false doctrines and false teachings which are proclaimed from pulpits across the land today. False doctrine is proclaimed over the radio and television. Men who abase God, who bring God down on the level with men, who believe God is no more than the ordinary man, take God off the throne and place man there. But my God is a sovereign God. My God is a God who controls. He is exalted. We are to exalt Him today, and THE BAPTIST EXAMINER does just that. God is sovereign, and He is controlling. These doctrines which are proclaimed, which are false, are effectively combated by THE BAPTIST EXAMINER.

Paul gave this charge to young Timothy to:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." — II Tim. 4:2, 3.

For a pat on the back, or in order for you to say, "What a great sermon," some preachers preach anything. THE BAPTIST EXAMINER stands for the truth as it is in God's Word.

Also, THE BAPTIST EXAMINER stands for sound Baptist principles. We are thankful today for a paper which will stand for the same truths that our forefathers stood for, and even laid down their lives for — the truth

We Covet Your Prayers!

as it is in God's Word. THE BAPTIST EXAMINER today stands for these truths.

I believe THE BAPTIST EXAMINER is a doctrinal paper — that is, it teaches the doctrines that are true to God's Word. It teaches us "to observe all things whatsoever I have commanded you." It declares the whole counsel of God.

THE BAPTIST EXAMINER today is a great help to young people. It is not only a help to young preachers, but it is a blessing to all who read this paper.

Also, I believe the BAPTIST EXAMINER is a missionary paper — that is, missionaries are blessed through the reading of the paper and they are helped in a financial way. THE BAPTIST EXAMINER is a help to churches concerning missionaries. I believe today that all churches should support missionaries. Through THE BAPTIST EXAMINER we learn of missionaries, where they are, and something as to their soundness in the faith.

Another thing I want to mention is that the editors of this great paper are sound in the faith. They are men of worth and great courage. They are hard workers to keep THE BAPTIST EXAMINER in the mail. We need to back them all we can.

Another reason why I believe THE BAPTIST EXAMINER should be supported is that it is an independent paper — that is, it believes in the independence of Baptist churches, which I am sure the majority of us here today believe. We believe in church authority and not in some convention or board. We believe that missionaries are to be sent out through a local church. The missionary is to be sent by a local church, the missionary reporting back to that church, and that church is responsible for that missionary. We read in Acts 13 where Paul and Barnabus were

sent forth from the church at Antioch. They reported back to the church at Antioch. THE BAPTIST EXAMINER believes in the independence of Baptist churches; it believes in church authority.

I know that some individuals will say, "I believe there is no harm in conventions or boards." But I believe there is much harm in conventions and boards. I believe they rob the church of the Lord Jesus Christ of the honor and glory that belongs unto Him. He says in His Holy Word:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end." — Eph. 3:21.

I believe that honor and glory is brought unto my Lord through the church of the Lord Jesus Christ. THE BAPTIST EXAMINER stands for these truths.

Also, I believe THE BAPTIST EXAMINER stands for what we believe is true fellowship — fellowship around the Word of God. As we have met here at this Conference, we can fellowship together and have a fellowship that is sweet. We fellowship together because of great truths which we believe and contend for. There is a false fellowship based upon church buildings, church and denominational programs, or how large a crowd the preacher can attract. But the fellowship today, which we believe in and for which THE BAPTIST EXAMINER stands, is the fellowship based on the Word of God. Today if we have the apostles' fellowship, then we must have the apostles' doctrine. If we have the apostles' doctrine, then we can have the apostles' fellowship. It is based on God's Word. This is the fellowship that is true — which we enjoy today.

I would like to mention what THE BAPTIST EXAMINER has meant in my life. I haven't always loved THE BAPTIST EXAMINER, but I believe that through the providence of God THE BAPTIST EXAMINER was placed in my hands. As I began to read it, I read of what I hold dear to my heart today—predestination, election, limited atonement, security of the saved, and all these great doctrines. When I began reading THE BAPTIST EXAMINER I can't say that right off I loved these great doctrines. They were contrary to the core. They hurt, and I have stomped my feet and pulled my hair and thrown THE EXAMINER down. I had a lot of coaches, too. They would say, "Don't read that paper, whatever you do. It is poison." But I come back to the passage in God's Word which says, "My sheep hear my voice, and I know them, and they follow me." I believe today just exactly on that wise. God's sheep follow Him. I would always go back to THE BAPTIST EXAMINER and when I started comparing it with the Word of God I found it to be true. There was nothing wrong with THE BAPTIST EXAMINER. The wrong was with me.

As a young preacher THE BAPTIST EXAMINER meant much in my life. I was unable to attend a Bible college. I suppose that in view of what most of them teach today I should be thankful unto the Lord that I didn't. However, as a young preacher, the Lord has

THE FLOOD

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been good to me. Through Word of God, and the leader of the Holy Spirit, and THE BAPTIST EXAMINER, I have led into the glorious truths concerning God's Holy Word.

Then, as pastor of a church BAPTIST EXAMINER has meant much in my life. There have been times when I would not know what was right or what I should do. Many times I have had the answer through THE BAPTIST EXAMINER, by the Word of God. I do not believe that we should take paper or book on any matter less it is backed by the Word of God, but I have found that BAPTIST EXAMINER is true to the Word of God.

Possibly all of us here to love THE BAPTIST EXAMINER. However, there are many enemies of this great paper — enemies who would love to see THE BAPTIST EXAMINER cease to exist. They would do all in their power to see it cease. It is up to us of us who love THE BAPTIST EXAMINER to support it. Our enemies are not going to support it. It is up to us who love the truth to see that THE BAPTIST EXAMINER is kept in the world until the Lord Jesus Christ comes back.

I know there are all kinds of excuses. There are those who say "It is Brother Gilpin's paper, Brother Bob's paper, it is the Baptist Church's paper, let them finance it." They do support and they have supported it through the years. It is up to us to help support this great paper. We wouldn't want it to cease. There have been several that Brother Gilpin and Brother Bob have been pegged as "beggars." Well, you may peg me beggar today, but even so, if I do, I do it for truth's sake, for the furtherance of the Gospel of Christ, and for His honor and glory.

Yes, I believe that THE BAPTIST EXAMINER should be supported, and the church of which I am pastor believes also that it should be supported. In the church there is an offering box. If we have not contributed to the support of THE BAPTIST EXAMINER at this Conference, then trust the Lord will lay it on your heart to do so.

In closing, I want to read a verse of Scripture.

"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." — II Cor. 9:7.

I do not believe that you should give to anything that is not of God any more today than THE BAPTIST EXAMINER. It is needed in every home, since it stands for the truth of God's Word.

Priest Seeks To Wed

(Continued from page one) able of carrying on his affairs properly."

This means that Francesco not marry in Italy until the Courts have given judgment.

It may be three or four years before they reach a decision. Francesco is still determined to go ahead with his plans. He said that he planned to marry Ida in Switzerland and to start a new life there, where people would not know him as an unfrocked priest.

"I do not ask for much," he added. "Why should anyone be mad because I discarded that 'sacred habit' and decided to marry?"

Missions In Trinidad

(Continued from page 4) is progressing, and the Lord is calling out His elect daily, and they are being added to His church.

Well, we close now with the love of each of you. T.B. is still proving to be a great blessing to each of us here.

Yours By Grace, Hamza Mohammed

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