

The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 33, NUMBER 16

ASHLAND, KENTUCKY, JUNE 13, 1964

WHOLE NUMBER 1335

Some of the Heresies of Seventh Day Adventists

There is a classic example of confusion which results from the unholy attempt to mix grace and law. These two systems are mutually self exclusive and fail to distinguish their completeness is to rob of its freeness and law of terror.

Some have said that Seventh Day Adventism is less dangerous because they preach and teach through the death of Christ. But their system of doctrine is filled with gross misinterpretation and downright error, the results are a zeal born of a life filled with unbelief.

The teachings of this cult are no way the teaching of the Bible. For instance, the Christ of Seventh Day Adventists was born of a sinful, fallen nature and as the Scripture constantly says, "absolutely without sin of any kind."

Moreover, the Christ of this cult did not finish the work of redemption on the cross for you and me. He is only partly res-

ponsible for our salvation. It is Satan, and not Christ who is to be the final sinner. This teaching diabolically attacks the cardinal teaching of the New Testament, namely, the finished work of Christ on the cross for the sins of the world.

With the teachers of this system there is no such thing as a present, know-so salvation, for Adventism is a religion of works. They believe that works as well as faith are essential to our redemption. This teaching strikes directly at the heart of the main tenet of the New Testament doctrine, that of salvation by faith alone.

Totally ignored in this false religion is the fulfillment of the law through Christ. Blindly they seek to fulfill a system which the Scriptures declare repeatedly is fulfilled in Christ.

Perhaps the main teaching of the Adventists is the necessity for observance of the seventh day sabbath. According to them those who fail to observe the seventh day are eternally lost. Again they (Continued on page 8, column 1)

A MESSAGE EVERY CATHOLIC SHOULD READ

What IF the Baptists should teach and believe that all who were not members of the Baptist Church were lost, doomed and damned — outside of the Baptist Church there is no salvation?

What IF the Baptists should teach and believe that the heads of Baptist churches could give non-Baptist countries to Baptist politicians and compel all citizens to support the Baptist churches and ministers?

What IF the Baptist churches taught and believed all Baptists were Baptists first, and citizens second?

What IF the Baptists demanded recognition and support for their churches and institutions from the state authorities and tax funds?

What IF the Baptists organized themselves into a block of votes and demanded preference above all others in political circles?

What IF the Baptists had a history of bloody persecutions for 1500 years and had never tolerated other religious bodies in

countries where they dominated — and continued it until this day?

What IF the Baptists should insist on controlling major political parties, labor unions, Supreme Courts, and law making bodies?

What IF the Baptists taught and believed that none but Baptist ministers could perform a marriage ceremony — and that no other marriage was real?

What IF the Baptists taught and believed that all others were living in adultery and that all others but Baptist children were illegitimate?

What IF the Baptists required all non-Baptists before marrying a Baptist to sign papers of agreement that all children born to such union would be Baptists — thus requiring non-Baptists to swear away the religious liberty of unborn babies?

What IF the Baptists should claim every Baptist born baby at the cradle and baptize it into the Baptist Church — thus stealing from the baby its right of religious liberty?

What IF the Baptists domin-

ated immigration quotas and all the displaced persons work in Europe and consistently brought ship loads of nothing but Baptists to American shores?

What IF the Baptist war veterans organized themselves into a great nationwide Baptist war veterans organization and always colored their patriotism with their religion and bought whole pages in great magazines and daily papers to spread their Baptist propaganda and encourage another world war to further the interest of the Baptist Church?

What IF a country in Europe that has been slaves to the Baptists for 1200 years sought to throw off the Baptist yoke of oppression and separate church and state — should arrest a Baptist preacher, try him, and send him to prison for treason?

What IF the Baptists should so control the press of the world as to make it appear this was a case of persecution and that America ought to go to war and have a million boys killed — to have the Baptist Church?

What IF the Baptists should (Continued on page 2, column 3)

Here Is a Letter Written to Life Magazine Many Years Ago, as to Church History, Which Is Still a Blessing to Thousands as a Tract

December 9, 1947
North Michigan Avenue
Chicago 11, Illinois
Attention: Mr. Henry R. Luce,
Editor-in-Chief

Dear Sir:
Since LIFE became a publication, I have been a subscriber and a reader, and have appreciated very definitely both your pictorial and descriptions of current events.

However, I must differ radically with you as to the "family tree" of Catholicism and Protestantism as shown on page 122 of the November 10, 1947, issue of LIFE.

With this, you make Baptists to date about the year 1609, and your ingenious "family tree" very skillfully show all denominations have come

from Catholic Christendom, or in other words, you make the Catholic Church to be a sort of mother church.

My dear sir, there isn't a historian, either sacred or secular, of any degree of reputation whom you might quote in justification of the purported facts of your "family tree." In fact, the entirety of it, as far as Baptists are concerned, is a gross perversion. It is true that the Catholic Church is the mother or grandmother of all Protestant churches. Yet, Baptists are not, and never were, Protestants. Baptists did not originate in 1609, and neither is Catholic Christendom the oldest church.

I desire to categorically aver and unconditionally assert that Baptist churches were established in the days of the Lord Jesus during the time of His ministry

in the country of Palestine. With Jesus as their founder, and the Bible as their textbook, Baptist churches have existed since the day of Jesus' memorable utterance, "I will build my church, and the gates of hell shall not prevail against it."—(Matt. 16:18).

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, say: "The Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian society has preserved pure the doctrines of the Gospel THROUGH ALL AGES."

Alexander Campbell, who hated Baptists perhaps more than any man within the past century, wrote: "The sentiments of Baptists and their practice of baptism FROM THE APOSTOLIC AGE to the present, have had

a continued chain of advocates and public monuments of their existence in every century can be produced."

Robert Barclay, a Quaker historian, says of Baptists: "We shall afterward show that the rise of the Anabaptists took place PRIOR to the reformation of the Church of England, and there are also reasons for believing that on the continent of Europe, small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage of succession MORE ANCIENT than that of the Roman Church."

John Clark Ridpath, doubtless the greatest historian the world

has ever produced, (a Methodist by denominational conviction), said: "I should not readily admit that there was a Baptist Church as far back as 100 A. D., although without doubt there were Baptist churches then, as ALL CHRISTIANS were then Baptists."

Mosheim, the outstanding Lutheran historian, said: "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists . . . the origin of Baptists is lost in the remote depths of antiquity . . . the first century was a history of the Baptists."

Zwingli, a Presbyterian collaborator with John Calvin, said: "The institution of the Anabaptists is no novelty, but for 1300 (Continued on page 8, column 3)

IGNORANCE OF GOD'S WORD

A school inspector, in order to get an idea of the standard of teaching in a community, visited a class room, and decided to ask some questions. Calling on a small lad he asked, "Who wrote down the walls of Jericho?"

The boy answered, "Sir, I don't know, but it wasn't me!"

Turning to the teacher, the inspector asked, "Is this the usual question in this class?" The teacher replied, "Well, that boy is honest, so I believe him when he says he didn't do it."

Leaving the room in disgust, the inspector explained the incident to the principal, who apologized, "I have had this teacher for many years, I am sure if she knew who broke down the walls, she would have told you."

At this time the questioner was of the Board of Education. After listening to the story, he (Continued on page 8, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE DOCTRINE OF ELECTION"

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"

"And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

"And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."—Acts 9:3-6.

This text is taken from the story of Paul's conversion on the

roadway to Damascus. No one else in the Bible illustrates the doctrine of election like the Apostle Paul. The thought of salvation was the farthest from his mind the day he left Jerusalem to go to Damascus. He wasn't desiring to be saved. He even thought he was doing right in destroying churches and killing Christians. He himself later confessed that he thought he was doing God a favor by so doing. Although he wasn't thinking about salvation, when God's time came for him to be saved, God saved him. He himself said:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace,

"To reveal his Son in me, that I might preach him among the

heathen: immediately I conferred not with flesh and blood;

"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus."—Gal. 1:15-17.

Certainly it was because God had elected and called him that salvation became a reality in the Apostle Paul's experience.

The very fact that he was saved, though he wasn't anticipating salvation, proves that God had elected him unto salvation.

While I make much over the fact that God had elected him to salvation, perhaps it will be well to define election. It means "to choose" or "select" or "single out" or "to take one and leave another."

(Continued on page 4, column 4)

WHY SAINTS ARE SECURE

1. The salvation of the righteous is of the LORD. — Psalm 37:39.
2. God worketh in us to will and to do his good pleasure — Phil. 2:13.
3. We are kept by the power of God. — I Peter 1:5.
4. We are sanctified — washed — cleansed — I Cor. 1:30; John 17:17; Romans 15:16.
5. We are preserved in Christ — Jude 1.
6. We are perfected forever in HIM — Hebrews 8:12, 10:13-14.
7. God dwells in us and His love is perfected in us — I John 4:12.
8. God having begun a good work in us will complete it — Phil. 1:6.
9. He is the author and finisher of our faith. — Hebrews 12:2, 5:9; I Cor. 1:5-8.
10. Christ was raised for our justification. — Romans 4:25.
11. He is able to keep us from falling. — Jude 2:4; Hebrews 7:24.
12. He has freed us from the condemnation. — Romans 8:1; John 5:24. — Exchange.

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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

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

BE SURE TO READ ABOUT . . .

GOD'S ELECTIVE GRACE

By JOHN OWEN

The persons who will be finally justified by God are styled His "elect."

Every branch of doctrine belonging to the faith once delivered to the saints, is not equally plain to every believer. Some doctrines the apostle compares to milk, the proper and necessary food for babes; others to strong meat, adapted to a more advanced state in the spiritual life, when experience is more enlarged, and the judgment more established (Heb. 5:13, 14). The Lord, the great Teacher, leads His children on gradually from the plainer to the more difficult truths, as they are able to bear them. Human teachers are often too hasty; they do not attend sufficiently to the weakness of young converts, but expect them to learn and receive everything at once. But though a judicious minister will endeavor to accommodate himself to the state of his heart, no gospel truth is to be tamely and voluntarily suppressed from a fear of displeasing men.

They who professedly hold and avow the doctrine of an election of grace, are called Calvinists; the name is used by some as a term of reproach. It is enough for me that I find it in the New Testament. As the doctrine itself is plainly taught both by our Lord and His apostles, and is of great importance when rightly understood to promote the humiliation, gratitude, and comfort of believers, I think it my duty to state it as plainly as I can. I shall offer my views of it in a series of propositions so evidently founded (as I conceive) on acknowledged principles of Scripture that they cannot be easily controverted by any persons who have a real reverence for the Word of God and any due acquaintance with their own hearts.

1. All mankind are sinners by nature and practice. Their lives are stained with transgressions, their hearts are depraved, their minds blinded and alienated from God. So that they are not sensible either of their guilt, or their misery; nor so much as desirous of returning to God, till He prevents them with His mercy and begins to draw their hearts toward Himself. Were I to prove this at large, I might transcribe one half of the Bible.

2. The inestimable gift of a Saviour to atone for sin and to mediate between God and men; that there might be a way opened for the communication of mercy to sinners, without prejudice to the honour of the perfections and government of God — this gift was the effect of His own right, grace and love, no less unthought of and undesired than undeserved by fallen man.

3. Wherever this love of God to man is made known by the gospel, there is encouragement and a command given to "all men everywhere to repent" (Acts 17: 30, 31). The manifestation of the eternal Word in human na-

ture and His death upon the cross, are spoken of as the highest display of the wisdom and goodness of God; designed to give us in one and the same transaction, the most affecting sense of the evil of sin and the strongest assurance imaginable that there is forgiveness with God.

4. Men while blinded by pride and prejudice, enslaved to sinful passions, and under the influence of this present evil world, neither can nor will receive the truth in the love of it (II Cor. 4:4; John 6: 44; 5:40). They are prepossessed and pre-engaged. When the gospel is proposed to them, they not only disregard but treat it with pointed contempt and indignation.

5. As all mankind spring from one stock, there are not two different sorts of men by nature. Consequently they who receive the gospel are no better in themselves than they are who reject it (Eph. 2:3). The apostle writing to the believers at Corinth, having enumerated a catalogue comprising some of the most flagitious and infamous characters, and allowed to be so by the common consent of mankind, adds: "Such were some of you." Surely it cannot be said that they who had degraded themselves by their abominable practices were better disposed than others to receive that gospel which is not more distinguished by the sublimity of its doctrine, than by the purity and holiness of conversation which it enjoins!

6. It seems therefore at least highly probably that all men universally if left to themselves, would act as the majority do to whom the word of salvation is sent; that is, they would reject and despise it. And it is undeniable that some who in the day of God's power have cordially received the gospel, did for a season oppose it with no less pertinacity than any of those who have continued to hate and resist it to the end of life.

Saul of Tarsus was an eminent instance. He did not merely slight the doctrine of a crucified Saviour, but according to his mistaken views thought himself bound in conscience to suppress those who embraced it. He breathed out threatenings and slaughter, and as he expresses it himself, "was exceedingly mad against them, and made havoc of them." His mind was filled with this bitter and insatiable rage at the moment when the Lord Jesus appeared to him in his way to Damascus. Is it possible that a man thus disposed should suddenly become a preacher of the faith which he had long laboured to destroy, if his heart and views had not been changed by a supernatural agency? or that the like prejudices in other persons can be removed in any other manner?

7. If all men had heard the gospel in vain, then Christ would have died in vain. But this is prevented by the covenant office

and influence of the Holy Spirit, who accompanies the word with His energy and makes it the power of God to the salvation of those who believe. He prepares the minds of sinners and, as in the case of Lydia, opens their hearts to understand and receive the truth in the love of it.

8. But who will presume to say that when God was pleased to make a proposal of mercy to a race of rebels He was likewise bound to overcome the obstinacy of men in every case, and to compel them to accept it by an act of His invincible power? If He does thus interpose in favour of some, it is an act of free mercy to which they have no claim. For if we had a claim, the benefit would be an act of justice, rather than of mercy. May not the great sovereign of the world do what He will with His own? And nothing is more peculiarly and eminently His own than His mercy.

Yes, we are assured that "He will have mercy on whom He will have mercy, and whom He will He may justly leave to be hardened in their impenitence and unbelief. We have all deserved to be so left, but He, as potter over the clay, has power and right to make a difference as it seemeth good in His sight. And "Who will say unto Him, What doest Thou?"

9. When sinners are effectually called by the gospel, then they are visibly chosen out of the world, in the spirit and temper of which they lived before, disobedient and deceived, even as others. "Old things pass away, and all things become new" (II Cor. 5:17). Their hopes and fears, their companions and pleasures, their pursuits and aims, are all changed. The change in these respects is so evident that they are soon noticed and marked, pitied or derided, by those from whom they are now separated. And I think they who really experience this change will willingly ascribe it to the grace of God.

10. But if they are thus chosen in time, it follows of course that they were chosen from everlasting. Both these expressions when applied to this subject, amount to the same thing; and the seeming difference between them is chiefly owing to our weakness and ignorance. To the infinite and eternal God our little distinctions of past, present, and future, are nothing.

We think unworthily of the unchangeable Jehovah and liken Him too much to ourselves, if we suppose that He can form a new purpose. If it be His pleasure to convert a sinner today. He had the same gracious design in favour of that sinner yesterday, at the day of his birth, a thousand years before he was born, and a thousand ages (to speak according to our poor conception) before the world began. For the mode of duration which we call time has no respect to Him "who inhabiteth eternity."

With regard to those who reject the declaration of the mercy of God, who though called and invited by the gospel and often touched by the power of His Holy Spirit (Mt. 22:14; Heb. 6:1-6), will not come to the Saviour for life, but persist in their determination to go on in their sins, their ruin is not only unavoidable, but just in the highest degree. And though, like the wicked servant in the parable (Mat. 25:24), they cavil against the Lord, their mouths will be stopped when He shall at length appear to plead with them face to face. Their cobweb excuses will fail then, and the proper ground of their condemnation will be that when He sent them light they turned from it and chose darkness rather than light because their deeds were evil (John 3:19).

What If?

(Continued from page one)

dominate the movie world so that no picture would ever be shown of a church or minister — favorably — unless it was a Baptist Church or Baptist minister?

What IF the Baptists should so dominate the press and commercial world that no paper or mag-

"I Should Like to Know"

1. Was the Devil an angel at one time?

Isaiah 14 and Ezek. 28 indicate that this is true.

2. What do you think of a Baptist church with 45 male members out of a membership of 85 or 90 and not a male member that will lead in prayer and no deacons?

I think that whole bunch of men probably need regeneration or they are the worst hen-pecked and most poorly taught bunch I ever heard of.

3. Does God answer prayer today in regard to sickness?

Heb. 13:8 refers to Jesus as "the same yesterday, today and forever." He healed when here in the days of His flesh, and since He remains the same we can expect Him to heal today in response to faith. James 5:14, 15 surely teach that God answers prayer in cases of sickness.

These verses do not authorize the so-called faith healing campaigns, such as are conducted by Oral Roberts, et al. These verses say for the sick man to take the initiative and invite the elders to his home, which is definitely in contrast with that of the modern "healers," who invite the sick to come to them, and make a public display of the healing.

4. Does Mark 16:18 apply today?

This referred to the miraculous period just after the resurrection and ascension of Jesus. It has nothing to do with this day in which we live.

5. What do you think of the average evangelistic singer?

I think that he is straight out of the pit of Hell, and that he is ultimately going there to stay. The joking, hot-air, worldly singers are a curse to evangelism. A church should have singing that teaches the truth, glorifies God, appeals to the hearts of worshippers rather than their heels, and makes melody unto the Lord. There are some good evangelistic singers, but like good preachers, they are few and far between. My querist is asking about the "average," and this is the crowd that entertains the worldly and tickles

azine would dare publish anything that reflected on the Baptist Church?

What IF the Baptists—in light of all these things — should always like a billy goat insist on being in the forefront — to be seen and heard — above all others and filled papers and radio on how they believed in religious liberty?

What IF the Baptists had enjoyed unchallenged control for 1200 years of countries like Spain and Portugal where religious liberty was never known — then preach religious liberty in this country?

What IF Baptists put themselves up as supreme and final in matters of religion, education, benevolence, culture — and great champions of civilization?

What IF the rest of the world should look at Spain and Portugal and see where for 1200 years Baptists had exercised unbridled mastery in all things and there find the finished fruit of Baptist doctrine?

What IF the Baptists created an imaginary place and called it Purgatory and used it as a money grafting device on their members, commercializing on the dead?

What IF the Baptists had their own cemeteries and would not allow others to bury in the Baptist cemetery, and charge rentals of their own people for burial tracts, and IF rentals were not paid dig up the bones of their loved ones throw them in the back alley, and re-sell the grave to another Baptist?

What IF the Baptists should

the fancy of the giddy and less.

6. Is it right for a Christian or woman to dye the hair?

Suppose we let God give answer, with two Scriptures. "The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. 16:31. "The beauty of old men is grey head." — Prov. 20:29.

7. How can we go about securing letters to organize a church?

Ask the church of which individuals are members to give the church letter for the purpose of forming such a new organization. Four times during my pastorate in Russell we did this. When the churches of Raceland, Wurtland, Danelyton, and Grove were organized, members of the church of which I was pastor, we granted letters to these individuals so that they might become charter members of these various churches. In instance the letters were granted before the church was organized in view of the fact that such church was to be organized.

8. Is it wrong for a church to eat in their building?

Yes. I Cor. 11:22.

9. Is it right to accept hearsay or circumstantial evidence against the reputation of a preacher?

Definitely, no! Paul told the church at Philippi to guard the reputation of Epaphroditus. Phil. 2:29. However, when a crowd of worldly unregenerate church members want to get rid of a preacher, they utterly regard all that God says, and by their flesh, they will stoop to ruin a preacher's reputation. need be, to carry out their devilish plans.

I know this by personal experience, for I have had ungodly worldly church members not only peddle the lies of others, but deliberately lie themselves concerning me. How blessed it would be if churches would only heed God's Word, when Paul said "Against an elder, receive not an accusation, but before two or three witnesses." — I Tim. 5:19

call every other religious narrow minded, bigoted, and intolerant?

What IF the Baptists should demand the passage of legislation in Washington that would tax money to support Baptists schools, hospitals, etc., in violation of the Constitution which plainly decrees the separation of church and state?

What IF the widow of a President who had always been friendly toward the Baptists should for conscience sake simply say that it was not right to tax money to support any sectarian project?

What IF every Baptist preacher in America should fire his gun and call this lady a bigot, intolerant and anti-Baptist, a conveyor of religious prejudice?

What IF the Baptists should time the president of the Southern Baptist Convention should stump his toe, have the stomach ache, or sneeze, insist that daily papers put his picture on the front page to call attention to the great calamity?

What IF the Baptists should take the position that no one dare criticize the Baptists, anything they do or say, anywhere, anyplace, nor even throw a word, writing, or deed of the Baptists?

What IF the Baptists should teach and believe that their members were immune from prosecution, that they were princes of the church?

What IF a Baptist policeman or Baptist sheriff should arrest

(Continued on page 8, column

An Expose of the Church That Campbell Established

By J. CULLIS SMITH
Ardmore, Oklahoma

Arguments from Credible History Against the Church of Campbell Being Established on the Pentecost After the Resurrection of Christ.

It would do a Campbellite no good if he could establish the Pentecost church theory, since he could not back the Campbell theory up and hitch on to it, if the life depended on it! The church Campbellites try to establish was established at Brush Run, Penna., May 4, 1811, by Thomas Campbell, his son, Alexander Campbell, and others. The Campbellites had been Presbyterian; some of them had been sprinkled; some had not even been baptized, and none of them were baptized for the remission of their sins.

Can a group of lost sinners organize a Scriptural church? Can churches which succeed from such a beginning be Scriptural churches?

The Genesis of Campbell's Church

The Campbell church, was it from Heaven, or of men?

Can I put my finger on the exact time and place of each essential part of the church of Campbell? Its beginning, Saturday, May 4, 1811, Brush Run, Penna.

Saturday, May 4, 1811
The Genesis (Beginnings of the Church of Campbell).

(1) Its first elder was Thomas Campbell, Mem. of Alex. C., V. 1, p. 367.
(2) Its first licensed preacher was Alexander Campbell.—Mem. of Alex. C., V. 1, p. 367.

(3) Its first deacons were John Dawson, George Sharp, William Gilchrist, and James Foster.—Mem. of Alex. C., V. 1, p. 367.

(4) Its first Song was Psa. 118: "In the old Metrical version, which, as Seceders, Association, Reformed Presbyterian Synod, had been in the habit of using."—Mem. of Alex. C., V. 1, p. 367.

(5) Its first services were May 4, 1811.—Mem. of Alex. C., V. 1, p. 367.
(6) Its first prayers were May 4, 1811.—Mem. of Alex. C., V. 1, p. 367.

He (Thomas Campbell) had by this time (March 1811) become convinced that, on account of the continued hostility of the different parties, it was necessary to assume the character of an independent church, in order to the enjoyment of those privileges which belong to the church. It was with great reluctance that he finally concluded to take this step and to separate himself from those whom he decried to recognize as brethren... a separation became inevitable, and this separation appeared not less grievous to the human feelings and sympathies of Thomas Campbell, than similar reforms had done to those of other reformers. "He would have liked," Daubigne says of Calvin, "to see all the church transformed

rather than set himself apart and build up a new one." Having found it impossible, however, to effect this transformation, he felt it to be his duty to organize an independent community."

"At the next meeting of the Association, accordingly, the matter was duly considered and agreed to, as the attitude which the religious parties has assumed, seemed to leave no other alternative. Before entering into this sacred relation, Thomas Campbell deemed it proper that each member should give some personal and public evidence of a fitting knowledge of the way of salvation; and he proposed therefore that each should be required to give a satisfactory answer to the question:

"What is the meritorious cause of a sinner's acceptance with God?"

With most of the answers to this question he was entirely satisfied, and was particularly well pleased with the views expressed on the occasion by Joseph Bryant. The answers of two of the members being unsatisfactory, their admission was postponed. Neither, however, was received, both having subsequently proved themselves unworthy. James Foster happened not to be present at the above meeting, and when, on Saturday, the 4th of May, (1811), he with the other members, assembled at Brush Run for the purpose of organization, the question arose: 'Is James Foster a member, not having been present at the time the test question was propounded?' Some seemed to think not; but Alexander, who, it would seem, was not entirely convinced that there was any authority arose and said: 'Certainly, James Foster is a member having been with us from the beginning, and his religious sentiments being perfectly well known to all.' The test question, accordingly was not propounded to him, nor to anyone else afterward.

"At this (1) meeting, Thomas Campbell was appointed (2) elder, and Alexander was (3) licensed to preach the gospel. (4) Four deacons were also chosen, viz.: John Dawson, George Sharp, William Gilchrist and James Foster; and amidst the (5) prayers and (6) solemn services of the day, they united in singing Psalm 118 from the thirteenth to the twenty-ninth verses, in the old metrical version, which, as Seceders, they had been in the habit of using. They felt that the position they had now assumed was one of great responsibility, and one that was destined to lead to most important results. They hoped, however, to have, in their new relation, a happy end to that painful state of suspense in which they had hitherto been kept, in regard to the results of their religious movement. Rejected, misrepresented and condemned by the rulers of religious society, they felt nevertheless, that they had experienced much of the Divine presence and guidance in their conscientious efforts to promote Christian unity; and they rejected that, all uncertainty being now at an end, they could proceed without delay or hindrance in the

Some Questions For Campbellites

(1) The Catholics teach baptismal regeneration—do you Campbellites not teach the same?
(2) The Catholics teach there is no salvation outside what they call the church—do you Campbellites not do the same?
(3) The Catholics teach that baptism is a condition to salvation—do you Campbellites not do the same?
(4) The Catholics teach that grace is conferred in what is commonly known as the communion—do you Campbellites not do the same?
(5) The Catholics teach you cannot be saved if you neglect

the communion—do you Campbellites not do the same?
(6) The Catholics teach weekly communion—do you Campbellites not do the same?
(7) The Catholics teach one-man reception of members—do you Campbellites not do the same?
(8) The Catholics deny the work of the Holy Spirit in conversion—do you Campbellites not do the same?
(9) The Catholics teach a universal visible church—do you Campbellites not do the same?
(10) The Catholics put the forgiveness of sin in the hands of the preacher (priest)—do you Campbellites not do the same?

NEEDED: LAUGHTER WITH HAPPINESS BEHIND IT



field of labor to which they had been called. Under these circumstances, these verses of the Psalm they sung had to them a peculiar significance:

"Thou sore hast thrust that I might fall;
But my Lord helped me—
God my salvation is become,
My strength and song is he.

The right hand of the mighty Lord
Exalted is on high;
The right hand of the mighty Lord
Doth ever valiantly.

I shall not die, but live, and shall the works of God discover.
The Lord hath me chastised sore,
But not to death given over.

Oh, set ye open unto me
The gates of righteousness;
Then will I enter into them,
And I the Lord will bless.

God is the Lord who unto us
Hath made light to arise;
Blind we unto the altar's horns
With cords the sacrifice.

Thou art my God, I'll thee exalt;
My God, I will thee praise.
Give thanks to God, for He is good;
His mercy last always."
—Mem. of Alex. C., V. 1, pp. 365-368.

Sunday, May 5, 1811

(7) Its first communion.
"On the following day, (Sunday, May, 1811) being the Lord's day, the church held its first communion service. Alexander preached from John vi. 48, "I am that bread of life," and verse 58 last clause: "He that eateth of this bread shall live for ever." In his introduction, he showed: 1. That as sin and death came into the world by eating, so God has ordained that righteousness and life should be imparted by spiritual food... Thus there was formally established a distinct religious community, based solely upon the Bible, and destined, in its future history, to exhibit the entire sufficiency of the basis thus chosen."
—Mem. of Alex. C., V. 1, pp. 368-369.

(8) Its first sermon was from

John 6:48, "I am that bread of life."—By Alex Campbell—Mem. of Alex. C., V. 1, p. 368-369.

June 16, 1811

(9) Its first New Meeting house put in use June 16, 1811.

"On returning, he delivered a discourse in Warren, one at the house of John Forsyth, and one in Charlestown, reaching home in time to preach on the 16th, (June 16, 1811) the first sermon delivered in the new meeting-house at Brush Run, which, though unfinished, was used from this time forward, rough seats being provided for the assembly."—Mem. of Alex. C., V. 1, p. 371.

July 4, 1811

(10) Some of the first members were not baptized or sprinkled either.

"It had been remarked by some of the members that Joseph Bryant and one or two others, who had given satisfactory answers to the test question proposed by Thomas Campbell, did not partake with the rest at the Lord's Supper, which according to the custom of the Independent Churches in Scotland, was now celebrated weekly. The reason being asked, Joseph Bryant replied, that he did not consider himself authorized to partake, as he had never been baptized. Such was the case also with two other members—Margaret Fullerton, whose father had been a Baptist and Abraham Altars, whose father had been a Deist. These cases had brought up, in a new and more practical aspect, the question of baptism, and particularly as regarded what has been called its mode, or more correctly, the particular action meant by baptism; and the subject had continued to be generally discussed among the members during Alexander's absence."—Mem. of Alex. C., V. 1, pp. 371-372.

(11) Its first baptizing, July 4, 1811.

"While Thomas Campbell had, as formerly stated, serious scruples about baptizing those who had been already recognized as members of the church, he had none in the present instance, as none of the candidates had received baptism at all in any of its so-called forms. Neither did he appear to have any doubt or ob-

jection in regard to immersion, but he at once acquiesced in Joseph Bryant's view that this alone was baptism. Going over with Thomas Sharp to confer with Joseph Bryant upon the subject, he at once admitted it was evident that in the primitive age they went down into the water and were buried in it. "Water," said he, "is water; and earth is earth. We certainly could not call a person buried in earth if only a little dust were sprinkled on him." He (unbaptized himself) consented, therefore, to perform the ceremony, which took place on the 4th of July in a deep pool of Buffalo Creek, about two miles above the mouth of Brush Run, and on the farm of David Bryant. The pool was narrow, and so deep that the water came up to the shoulders of the candidates when they entered it. Thomas Campbell, then, without going into the water, stood on a root that projected over the edge of the pool, and bent down their faces forward until their heads were buried in the liquid grave, repeating at the same time, in each case, the baptismal formula. James Foster, who was present did not altogether approve the manner of the baptism, neither did he think it congruous that one who had not himself been immersed, should immerse others. It so happened, however, that Thomas Campbell, who had been the first to introduce the reformatory movement, became thus, on this occasion, the first to introduce immersion, a practice which subsequently became a distinguishing feature in the progress of the reformation.

"Hence it was, that the church at this time could reckon only about thirty regular members."

"Those who were then (July 4, 1811) members of the Brush Run Church were Thomas and Alexander Campbell; Mrs. Jane Campbell and her daughter, Dortha; James Foster and wife; John Dawson and wife; Thomas Hodgins, Sen. and wife, and his son, James Hodgins; James Hanen and wife; William Gilchrist and daughter, with his wife and her mother; George Sharp, Sen. and wife and son, John; Thomas Sharp and a Mrs. Sharp, wife of (Continued on page 4, column 1)

ONCE TO EVERY MAN AND NATION

By JAMES RUSSELL LOWELL

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;

Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;

Then it is the brave man chooses,
While the coward stands aside
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;

New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Truth forever on the scaffold,
Wrong forever on the throne;

Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own.

Campbellism

(Continued from page three)

George Sharp, Jun., George Archer and wife; Abraham Altars, Margaret Fullerton, Joseph Bryant and John Donaldson."—Mem. of Alex. C., V. 1, pp. 372-374.

January 1, 1812

(12) First Ordination was that of Alexander Campbell, Jan. 1, 1812.

"We do hereby certify that Alexander Campbell, after a due course of trials preparatory to the work of the holy ministry, was, according to the principles of this church regularly chosen and ordained a minister thereof, upon the first day of January, one thousand eight hundred and twelve.

"Given under our hands at our church meeting held at John Dawson's, this 1st day of January, 1812.

"Thomas Campbell,

(First Church Name "Senior minister of the First Church of the Christian Association of Washington, meeting at Crossroads and Brush Run, Washington County, Pennsylvania.

"George Sharp, William Gilchrist, James Foster, John Dawson.

"Deacons of the said Church.

"Brooks County, December Term, 1812.

"The foregoing was produced in court, and ordered to be recorded on page 122 of deed book F. Teste.

"John Connell, Clerk B. C. C."—Mem. of Alex. C., V. 1, pp. 390-391.

(13) The first time young Alexander Campbell is called Mr., is when Alexander led in being immersed and when he was ordained, becoming then the leading light of the Campbell movement, (not the Church of Christ).

"No one, however, more approved or admired the quietude and becoming solemnity with which this day was generally observed in Presbyterian communities, nor did any one render a more sincere respect to it than Mr. Campbell, for this term, in order to avoid confusion, will be hereafter, in these Memories, appropriated to the son, his father being designated as such, or by his name, Thomas Campbell."—Mem. of Alex. C., V. 1, p. 434.

August 31, 1823

(14) The First letter of dismission from the new Campbell church to avoid exclusion from the Baptists and to form the 2nd Campbell church, the first one known as "a Church of Christ."

"The Sermon on the Law, which had been printed, furnished a favorite ground for charges of heresy, and the minority, led on by Elders Brownfield, Pritchard and the Stone, was full of expedients to gain an ascendancy in the association, and to thrust Mr. Campbell and his friends out of it. In the month of August, 1823, he learned that they had determined to make a strong effort for this purpose, and, in order to ensure success, that special brethren traversed all the churches in the Association, and had induced many of them to appoint as messengers to the next meeting such persons as were unfriendly to him, in order to secure a majority against him. Considered it itself, Mr. Campbell cared but little for this impending excommunication on the part of the Association, but as he was to engage in a public debate shortly with Mr. McCalla, he thought it best to evade the denominational discredit designed by his enemies, lest this should mar his success, or possibly prevent the discussion altogether. He determined accordingly, though the time for action was but short (the Association having appointed to meet in September), to defeat the project, in a way his enemies little expected, but which was in strict accordance with Baptist usages.

"As he had been occasionally pressed by Elder Bently to leave the Redstone Association and unite with the Mahoning, and as a number of the members of the Brush Run Church lived in Wellsburg and its vicinity, he concluded to form there a separate congregation in which he would have his membership, and which might afterward unite with the Mahoning Association. He announced, therefore, to the church at Brush Run that for special reasons, which was not at that time prudent to disclose, he desired from them letters of dismission for himself and some thirty other members, in order to constitute a church in Wellsburg. This request, in deference to Mr. Campbell's judgment, was granted, and the second church of the

Reformation was at once constituted in the town of Wellsburg, and continued to assemble regularly thence forward in the house which had been previously erected.

"The following is a copy of the letter of dismission in the handwriting of Thomas Campbell:

"Be it known to all whom it may concern, that we have dismissed the following brethren in good standing with us, to constitute a church of Christ at Wellsburg, namely:

"Alexander Campbell, Margaret Campbell, John Brown, Ann Brown, May Sayres, Mary Marshall, Mary Little, Richard McConnell, Stephen Priest, Mr. Jones, John Chambers, Mary Chambers, Jacob Osborne, Susan Osborne, Mrs. Bakewell, Selina Bakewell, Mrs. Dicks, William Gilchrist, Jane Gilchrist, Mr. Brockaw, Nancy Brockaw, Alexander Holliday, Joseph Freeman, Margaret Parkinson, Jane Parkinson, Mrs. Talbot, George Young, Daniel Babbitt, Catherine Harvey, Mrs. Braley, Solomon Salah, Delilah Salah.

"Done at our meeting, August 31st A. D. 1823, and signed by order of the church.

Thomas Campbell"
—Mem. of Alex. C., V. 11, pp. 68-69.

(15) First baptism in order to obtain remission of sins preached by Campbell in Campbell-McCalla Debate in 1823 after the new church had been going for nearly 15 years!

"Thus the design of baptism and its true place in the economy of the gospel had gradually become clearer, and its importance proportionally enhanced, in his estimation, since the debate with Walker. Often, during the intervening period, had this particular point been the subject of conversation between him and his father, as well as with Walter Scott, and of careful Scripture examinations, and these utterances in the McCalla debate presented the views they had beforehand agreed upon as the true and obvious teachings of the New Testament."—Mem. of Alex. C., V. II, p. 83.

(16) First Campbell Church named "The Church of Christ" was organized in 1831 when the "Christian Church" and some "Reformers" united.

"This editorial union of B. W. Stone and J. T. Johnson was soon followed by a fraternal union be-

tween the "Christian" church and a number of Reformers residing in Georgetown. Agreeing to worship together, they found so much agreement in all essential matters, and so happy an effect produced in the increased number of conversions, that they were induced near the close of 1831 to appoint a general meeting at Georgetown to continue four days, for the purpose of considering the subject of a complete union between the two people. . . . After the meeting at Lexington, some further friendly conferences were held by means of committees, and by arrangement the members of both churches communed together on the 19th of February (1832) agreeing to consummate the for-

(Continued on page 8, column 4)

"Election"

(Continued from page one)

"Simeon hath declared how God at the first did visit the Gentiles, TO TAKE OUT OF THEM A PEOPLE FOR HIS NAME."—Acts 15:14.

There is a tremendous difference between election and predestination. Election marks the road which salvation is to take, while predestination marks the manner of salvation. Election marks off each individual who is to be saved, while predestination ordains the time, manner, moment, and means whereby salvation shall come.

Yet both of these great truths — election and predestination — are so seldom taught in the average church that the ordinary churchgoer thinks that one has borrowed a phrase from some dead language of the past when these terms are mentioned from the pulpit. Yet no truths in all the Bible are more prominently mentioned.

I

ELECTION IS A MARVELOUSLY SCRIPTURAL FACT.

From beginning to end, the Scriptures pulsate with the thought that God elects men unto salvation.

"I am sought of them that asked not for me; I AM FOUND OF THEM THAT SOUGHT ME NOT: I said, Behold me, behold me, unto a nation that was not called by my name."—Isaiah 65:1.

"So the last shall be first, and the first last; for many be called, BUT FEW CHOSEN."—Matt. 20:16.

"YE HAVE NOT CHOSEN ME, BUT I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: AND AS MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED."—Acts 13:48.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

"SO THEN IT IS NOT OF HIM THAT WILLETH, NOR OF HIM THAT RUNNETH, BUT OF GOD THAT SHOWETH MERCY.

"For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. THEREFORE HATH HE MERCY ON WHOM HE WILL HAVE MERCY, AND WHOM HE WILL HE HARDENETH.

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

"What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

"And that he might make

known the riches of his glory, he suffered the vessels of mercy, which had afore prepared unto glory, Romans 9:15-23.

"Even so then at this time also there is a remnant according to the ELECTING GRACE."—Romans 11:5.

"According AS HE CHOSE US IN HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love."—Ephes. 1:4.

"But we are bound to thank always to God for you, brethren beloved of God, BECAUSE GOD HATH CHOSEN US IN HIM BEFORE THE BEGINNING OF THE WORLD, TO SALVATION through the purification of the Spirit and of the truth."—II Thess. 2:13.

"Paul, a servant of God, an apostle of Jesus Christ, according to the faith of GOD'S PROMISE, and the acknowledging of the truth which is after godliness, Titus 1:1.

"The church that is at Rome ELECTED TOGETHER WITH YOU, saluteth you; and greets you, as doth Marcus my son."—I Peter 5:13.

Through all ages, God has worked on the basis of election. This is easily seen in the case of Abel and rejected Cain, the beginning of the Scripture.

God chose Shem as the one through whom the Messiah was to come. At the same time he rejected Ham and Japheth.

At a later date, God chose Isaac and rejected Ishmael.

In each of these instances God worked on the basis of election.

When Abram was living in Ur of the Chaldees, God chose him. Out of all that generation, he was the one whom God saved. It is a natural fact that God saved him alone and rejected his idolatrous relatives.

"Hearken to me, ye that after righteousness, ye that desire the Lord: look unto the Lord, whence ye are hewn, and the hole of the pit whence ye are digged.

"Look unto Abram your father, and unto Sarah that bore him: FOR I CALLED HIM ABRAHAM, and blessed him, and increased him."—Isaiah 51:1,2.

When God would choose a nation to be His special people, he chose the Jews to that end. They became the "apple of his eye."

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, and come into the land that I will show thee."

"And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing unto all them that are upon the earth."

"And I will bless thee, and curse him that curseth thee: and in thee all families of the earth shall be blessed."—Gen. 12:1-3.

The Egyptians were far from God, yet God did not choose them. The Chaldeans were more ancient, yet He did not choose them. He chose Israel.

"For Jacob my servant, and Israel mine elect, I have called thee by thy name, and surnamed thee, though thou be not known me."—Isaiah 45:4.

Through the past years God has gathered from all of His own people, the Anglo-Saxon race. The practice a far more noble of morality than any of the glo-Saxon peoples, yet God has not chosen them. India has a population of 200,000,000, yet He has not chosen them. Instead, He has gathered a people practically entirely among the Anglo-Saxon. Do you know why it is? The Word of God makes it clear.

"EVEN SO, FATHER, FOR IT SEEMED GOOD IN THINE EYE."—Matt. 11:26.

That I might illustrate how God chooses one and others by, may I call attention to one man, who was doubtless one of the most outstanding scholars in the world—Arthur Pink. His father was a great student—in fact, so great a student that he visited his father in England before his death, the father told

(Continued on page 5, column 4)

GEON'S GREAT PICTURE OF . . .

CHRIST OUR REDEEMER

There are six words in the text, there are six wonders. There are six wonders upon the surface of the text, and two wonders beneath, or within the text.

The first wonder is, **THE FOUR HIMSELF: "He."**

Who the Redeemer is, you will wonder. He is "the God" (Isaiah 19:6), of it is written, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

By whom all things do exist consist, He before whom angels veil their faces, He who created "in the hollow of the hand" (Isaiah 40:12), He the Son of God by eternal Son, He is our Saviour, and was wounded for our transgressions.

Thou not wonder when considerest who is thy Redeemer? Think, those hands were fixed to the cross by nails, could have hurled bolts; those lips could have been the doors of thunder; those feet which were nailed to the cross, trod upon the boisterous earth, and they shall one day upon this earth in kingly robes. Is it not a wonder of wonders that He should have been wounded for our transgressions?

It is wonderful that He could have taken human form at all; it is more wonderful that He should have been wounded for us, that He should have been wounded for our transgressions.

Thou, O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace.

"And griefs and torments numberless,
And sweat of agony;
Yea, death itself; and all for me,
Who was Thine enemy."

It would have been wonderful had Jesus been wounded for an angel; but He did not die to save angels. He died to save sinful men. He gave Himself a sacrifice on account of our transgressions, even for us who are among the very vilest. Lay the emphasis upon the pronouns, "Our griefs, our sorrows, our transgressions, our iniquities, our peace, — with His stripes we are healed," — and see with what force and beauty the Scripture reads.

It is a wonder that Jesus Christ should have died for anyone; but when we think that He died for us, it does indeed appear exceeding wonderful. It is a wonder of wonders to every Christian when he thinks that Jesus died for him. It seems easier for him to believe that Jesus died for everyone else than for him; to him it is

indeed a miracle of miracles that he should be saved. "He was wounded for our transgressions. Christ Jesus died for none else but sinners. It might have been written over the cross of Christ, "He that is not a sinner hath no part here." In the role of life there is not to be found the name of one person who was sinless; they are all sinners saved by blood.

"Round the altar priests confess,
If their robes are white as snow,
Twas the Saviour's righteousness,
And His blood that made them so."

IV. The fourth wonder is, **THE SUBSTITUTION OF THE INNOCENT ONE FOR VILE TRANSGRESSORS:** "He was wounded for our transgressions."

To a great degree, the word substitution is the pith and marrow of the gospel. If I were asked to give a description of the gospel as nearly as I could in one word, I should say, "Substitution." Think believer, is it not a wonder that Christ should have died for you, in your stead? Is it not a wonder to see Jesus, the innocent Son of God, judged at the bar of God as though He were the sinner? He was not actually so, but by imputation He was reckoned the sinner. Is it not wonderful to see the sinner at the foot of the throne of God pardoned, justified, not for anything which he has done, but because of what Jesus has done for him?

He who knows what it is to see Christ in his rags, and himself in the robes of Christ, understands the gospel. What a wonderful doctrine is that of substitution! Trace the Saviour from Gethsemane to Calvary, and remember that all He suffered was for thee, believer, and then thou wilt be filled with wonder.

V. The fifth wonder is a hidden wonder, and it is, **THAT ALL THIS WAS A SECRET UNKNOWN TO THE JEWS.**

They thought Jesus could not be the Son of God because He was such a sufferer. They would not receive Him as the Messiah, because He was "a Man of sorrows, and acquainted with grief." The prophet seems to speak of it as a wonder; "Surely," saith he, "He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But he was wounded for our transgressions." And is it not a wonder to us that we did not know the Saviour before? Some of my friends say sometimes, "How foolish I was not to know the Saviour; the gospel is so plain, that he that runs may read, and he that reads may run; and yet I did not understand

it!" Yes, the fountain was filled with blood to wash away your sins, and yet you thought it was empty. The manna was lying all around your door, and you could not see it. Verily, it is a marvel to us that we saw not this wonderful sight sooner, that He "was wounded for our transgressions."

VI. The sixth wonder, and this also is a hidden wonder, is, **THE SUFFICIENCY OF THE SUFFERINGS OF JESUS CHRIST.**

It is wonderful that His blood should take away the sins of one sinner; how much more wonderful is it that it takes away the sins of so many! It is all-sufficient to cleanse away the foulest transgressions. Christ's precious blood cleanses from all each sin and every one of all His people.

Do you not wonder that Christ's blood should wash such a blackamoor as you are, you, who are covered with sins? Yet Jesus' blood is sufficient to cleanse even you. Let me ask you, "Do you desire a greater Saviour than the one I have to preach to you?"

"No," you say, "I do not, indeed."

Possibly, some one says, "May I believe that Jesus died for me?" Answer me these questions: Do you feel your need of a Saviour? Are you brought to hate sin? Do

Give Me Flowers Now

I'd rather have my flowers now
From those who are my friends
Than big bouquets and baskets full
After my journey end.

The tiny bunch of violets
The small child gives to me
I prize more than a great arm load
I cannot smell or see.

I'd rather have some kindly smiles
In life (they're needed often)
Than all the long-faced cheerfulness
That's seen around a coffin.

I'd rather have a kind word or deed
While they my case will aid,
Than, "We'll miss her, she was true blue,"
When in the grave I'm laid.

I'd rather have one look or word
Of praise while carrying on
Than much when I can't listen in
Because I'm dead and gone.

"Election"

(Continued from page 4)

thou that if he desired any Scripture while visiting him, just to call on the father; and if he could not quote it, he would give him a "crown." Mr. Pink said that when he came back to this country, his father never had to give him a single piece of money while there, because of his inability to quote God's Word. Now, from that godly father, who had the Word of God constantly at his tongue's tip, comes Arthur W. Pink, a great Bible student. One daughter was born to the elder Mr. Pink who is a Roman Catholic. Arthur Pink and his sister have one brother who is an outstanding modernist and who associated with H. G. Wells of England. He is one of the outstanding modernists and infidels of today. How can it be explained that from one so godly should come an infidel son, an unsaved Roman Catholic daughter and one son, who until his death recently, was one of the outstanding Bible exponents of today? There is only one way that it can be understood — namely, that **God works on the basis of election.**

II

THERE ARE A NUMBER OF OBJECTIONS TO THE DOCTRINE OF ELECTION.

In fact, the carnal mind is ready to offer many objections to this precious teaching of God's Word.

Every time I say anything about election through "THE BAPTIST EXAMINER," preachers and Christians at widely divergent points of the compass offer their objections and criticisms of this marvelous doctrine.

THE FIRST OBJECTION TO ELECTION IS THAT IT IS MYSTERIOUS.

I am ready to grant that it is beyond the power of the finite mind to comprehend the doctrine of election—or for that matter, any of the balance of the Word of God. A man must be spiritually enlightened to understand any portion of God's Word. It is impossible to understand it otherwise.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, BECAUSE THEY ARE SPIRITUALLY DISCERNED."—I Cor. 2: 14.

However, even in the natural world, there are many things that are mysterious and hard to understand.

I don't understand why God allows this awful carnage that we call war.

I can't understand why it is that Christians suffer. A few days ago I was visiting a woman who was suffering with cancers all over her face and body. She was on praying terms with the Lord and has lived with Him many years, and yet she was suffering intensely.

I can't understand why God

(Continued on page 6, column 3)

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

you feel that in yourself you are lost and ruined? Are you really seeking after Jesus? If so, you may believe that Jesus died for you, for He is even now your Saviour.

One or two hints. If "He was wounded for our transgressions," how foolish is self-confidence! It is in vain that you trust in your own works, they can never save you. How wicked is self-love! If you set yourself, or anything else, before Christ, you are not much like Him. He loved His enemies, and died to save them. How great and how glorious, then, is the security of every believer, since Jesus the Substitute was "wounded for our transgressions"! When Satan tells you of your manifold sins tell him that Christ Jesus was wounded for your "transgressions"; not for one sin merely, but for all. "He was wounded for our transgressions." Let us all say with Joseph Hart,—

"Lord, we fain would trust Thee solely;
'Twas for us Thy blood was spilt,
Bruised Bridegroom, take us wholly;
Take and make us what Thou wilt.
Thou hast borne the bitter sentence
Pass'd on man's devoted race;
True belief and true repentance
Are Thy gifts, Thou God of grace."

HONOR THE LORD WITH THY
SUBSTANCE, AND WITH THE
FIRSTFRUITS OF ALL THINE
INCREASE

Proverbs 3:9.



A MESSAGE TO THE LOST ON . . .

HOW TO BECOME A CHRISTIAN

The noted evangelist, Gipsy Smith, was holding a meeting in Glasgow. A certain man frequently remained after the service. One night the evangelist asked him, "Are you concerned about your soul?" The man answered, "I am." Then Gipsy Smith asked him if he knew what to do about it. To this the man replied that he did.

Another man with his Bible was standing near, listening. He asked permission to speak. He said, "I have heard part of the conversation and want you to read John 3:16."

"Do you believe that?"

"Yes, of course, a Scotchman believes that."

"Now read Romans 10:9, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Do you believe that?"

"Of course I believe it."

"Next read I John 1:9: 'If we confess our sins, he is faithful and just to forgive us our sins . . . Do you believe that?'"

"Yes, I believe that."

"Then you are a Christian," said the man.

The troubled man straightened up and looking his informant in the face said, "You are wrong, my friend."

"Well, you believe that Christ died for you?"

"Yes."

"You believe that He rose from the dead for your justification?"

"Yes."

"You believe He is able to save you?"

"Yes, right on the spot."

"Well, then you are saved."

"No, I'm not! You have had me read three passages, now you read Isaiah 55:7." And he read, "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord . . ."

"Now stop," said the troubled man, "I am the wicked man; I am the unrighteous man and I have to forsake my sin and my wicked thoughts. I must come back from my own way to God's way. In my heart is a sin. My own common sense tells me I cannot be saved thus."

Gipsy Smith said, "That is the best sermon I ever heard on repentance in my life."

What Must I do to Become a Christian?

Jesus answers that question in the words of Mark 1:15, "Repent ye, and believe the gospel."

The call to repent is sounded

out in the Bible from Genesis to Revelation. Seventy times the urgency of repentance is given in the words of Jesus, "Except ye repent, ye shall all likewise perish." (Luke 13:3).

What is repentance? Isaiah in 55:7 clearly answers the question. "Let the wicked forsake his way, the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him and to our God, for he will abundantly pardon."

Repentance is "an affrighted halt before God." It is a right-about-face. It is a turning from and a turning to. It is a turning from sin, self and Satan to God, righteousness and truth. Repentance is a wholehearted surrender to God.

According to the Greek, to repent means a "change of mind." The sinner's attitude toward four primary things is wrong. He needs a change of mind about sin. He now hates it, acknowledges it and turns wholeheartedly from deliberate sin.

To repent means a right attitude toward God. He turns to God and begins to seek Him.

To repent means a right attitude toward self. He humbles it, the last thing self wants to do!

To repent means a right attitude toward others. He begins to practice the Golden Rule. He endeavors to come clean with man as well as with God.

He brings forth "fruits of repentance." Now suppose I owed a large grocery bill and would go to the grocer and tell him I was sorry I had such a huge bill, but from now on I was turning a new leaf, and would begin to pay for all I bought. Does that cancel the bill? Never! Not until the bill is paid, is the bill settled!

Jim Vaus, the converted gangster, had nine typed pages of wrongs to personally make right. It cost him thousands of dollars, the loss of his home, car, furnishings and all he could save for a couple of years. But he cleared the record with God and man. His has been a victorious Christian life and ministry.

Bill Smalley, a Houghton College graduate now doing a wonderful work on the mission field, confessed after he had been a defeated Christian in College for two years that his defeat went back to a refusal to settle an account of ten cents which he had stolen when a lad. When he straightened accounts, he came into spiritual victory.

The Apostle Paul gives such adjustment as an evidence of repentance. (II Cor. 7:10, 11). "What clearing of yourselves" (cf. Zacharias, Luke 19:8).

Repentance an Element in Saving Faith

While repentance does not secure salvation, yet there is no salvation without repentance. The impenitent person is hostile to God, hence, repentance becomes a pre-requisite to the exercise of faith.

Salvation is a remedy for sin. Just as a remedy for a certain sickness is not valid unless taken according to directions, so there are specific directions to believing "to the salvation of the soul." Those directions are, "repent." Emphatically, Jesus said, "Except ye repent, ye shall all likewise perish."

How does one become a Christian? Jesus said by repenting and believing the gospel.

A lady shopper went into a lounge of a department store to repair her makeup. As she put the powder on her face she noticed a small girl carefully watching her every movement. Turning to the little girl, she said, "You don't do this, do you?"

"No," replied the little girl, "when my face is dirty, I wash it." That is the way the little girl thought one should get rid of dirt.

How can one believe over a lot of dirty sins? Admit the dirt; ask Christ to wash the dirt of sin away. Then it will not be hard to "believe with the heart unto righteousness" (Romans 10:10).

Faith as Complete Commitment

The Greek word for "believe" means "to cast one's whole weight upon." "God so loved the world that he gave his only begotten Son, that whosoever casts his whole weight upon Jesus should not perish but have everlasting life" (John 3:16).

"As many as receive him," that is, welcomed him into the heart as one welcomes a friend into his house, "to them gave he the right to become children of God, even to them who rest their full weight of soul for time and eternity upon him." (John 1:12).

May I illustrate? You are in an upper room in a burning building. The firemen below are holding a net into which you may jump to safety. It is the only way of escape. Several have jumped and are safe. You go to the window and you believe that to jump will save you, but you do not jump. This is just head belief.

Then in your desperation you jump into that net, you actually "cast your whole weight upon" that net. That illustrates believing "unto salvation of the soul." Action as well as thought is imperative in true believing.

To believe is to accept a gracious gift from a loving God. When one goes to the bank to cash a check, he first endorses the check, thus admitting that it is his check. He then hands it to the cashier who counts out the money and hands the money to the check owner. That money becomes his actual possession only as he reaches out his hand and takes it. That reaching out of the hand to take is receiving faith, spiritually speaking.

How does one become a Christian? Jesus said that it is by repenting and believing. God has no bargain counters. "Except ye repent, ye shall all likewise perish" (Luke 13:3). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Only those who repent of their sins and believe, know experientially the joys of salvation, and the blessedness of God's Spirit witnessing with their spirit that they are the children of God. (Romans 8:16).

"Election"

(Continued from page five) ever permitted sin to come into the human family. If you want something to drive you insane, sit down by your own offspring and try to comprehend why God ever allowed sin to come into the world.

I don't understand the many inequalities of the human race. In this connection, it is impossible for me to comprehend why some of God's people have such terribly hard times in the world,

THE REASON FOR SORROW

"So you have sinned. Why are you sad?"

You are secure in Christ, so you ought to be glad. But I can't agree. Why? Because you see, in order for me to be secure, Christ had to die for me.

"Of course I'm glad I'm secure in Him,

But I know what a price He paid for my sin. You ask why I'm sad even though I am set free? I answer: Because Christ had to suffer for me.

"O what agony! O what pain!

I'm so sad because His suffering was for my blame. You ask why I'm sad just because I have sinned? It's because all my punishment was laid on Him.

"You see then why I'm sad when I sin?"

It's because of my sin that God afflicted Him.

'Tis not for myself that I'm sad you see, But rather because Christ suffered and died for me.

—James F. Croce

while unsaved people are blessed and prosper. It is impossible to understand how that some unsaved folk can have so much of this world's goods to enjoy, while so many of God's people actually suffer from a lack thereof.

I can't understand the procreation of life. It has been my experience a number of times to see children born into the world, but I have never been able to understand how it is that in the providence of God, He has seen fit to procreate the human family.

I can't understand how it is that God saves, I know that when I preach His Word, the Holy Spirit carries it to the hearts of the unsaved, and life is begotten, but I can't understand how it is done.

I say that all of these things are mysterious. They are beyond the power of my comprehension, yet I know that they are facts just the same.

God's ways are all mysterious ways.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are MY WAYS HIGHER THAN YOUR WAYS, AND MY THOUGHTS THAN YOUR THOUGHTS."—Isaiah 55:8, 9.

"O the depth of the riches both of the wisdom and knowledge of God! how UNSEARCHABLE are his judgments, and HIS WAYS PAST FINDING OUT."—Rom. 11:33.

While it is true that God's ways are mysterious and past our comprehension, yet it is a fact that God elects men unto salvation. Though I may not understand the mysteries of it, I know it is true, because it is taught throughout the Word of God.

THE SECOND OBJECTION THAT IS COMMONLY BROUGHT AGAINST THE DOCTRINE OF ELECTION IS IN THE QUESTION, "ISN'T GOD UNJUST?"

Well, beloved, when did you ever get the idea that salvation was based on justice? I insist that anyone who ever studied God's Word in the least, knows that salvation is not a question of justice, but of grace! If we were to receive justice, then every descendant of Adam would go to Hell! If God had not elected some, then all would have perished. Far better, then, that God should choose out His elect than that all perish in Hell.

To those of you who would object to the justice of God in the doctrine of election, let me ask you the question, "Who are you to reply against God?" We are creatures of His creation. We are absolutely in His hands. Certainly the Creator is at liberty to deal with His creatures as seemeth good in His sight.

"NAY but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

"What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath, unto destruction?"

"And that he might make known the riches of his glory, he used the vessels of mercy, which he had afore prepared unto glory."—Rom. 9:20-23.

A THIRD OBJECTION TO ELECTION COMES IN THE QUESTION: "DOES THE HOLY SPIRIT SPEAK TO EVERY MAN THAT HE MIGHT BE SAVED?"

To answer this, let me remind you that there is a sense in which the Holy Spirit speaks to the individual.

"That was the true LIGHT which LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD."—John 1:9.

GOD'S TWO CALLS

There are two calls which gives. There is a general call which every individual hears, and then there is an effectual call which only the elect hear.

The first is the call of science, while the second is the irresistible work of the Spirit.

While you ask if the Spirit speaks to every man, may I remind you that the sinner is invited to the feast. The invitation is universal.

"O taste and see that the Lord is good: blessed is the man that trusteth in him."—Psalm 34:8.

"All that the Father giveth shall come to me; and him that cometh to me I will in no way cast out."—John 6:37.

"And the Spirit and the bride say, Come. And let him that is athirst come. And whoso will, let him take the water of life freely."—Rev. 22:17.

ANOTHER OBJECTION TO ELECTION IS THAT THE DOCTRINE OF ELECTION IS A GELISTIC EFFORT.

Well, beloved, if it does not my fault. My business is to preach the truth. I am messenger for my Master.

However, this is a false objection to the doctrine of election. Peter was an ardent believer in the doctrine of election. At the same time, he was one of the world's greatest missionaries. The Apostle Paul surely believed in the doctrine of election. The doctrine of election is the truth. At the same time, it is one of the greatest missions and evangelists that ever lived.

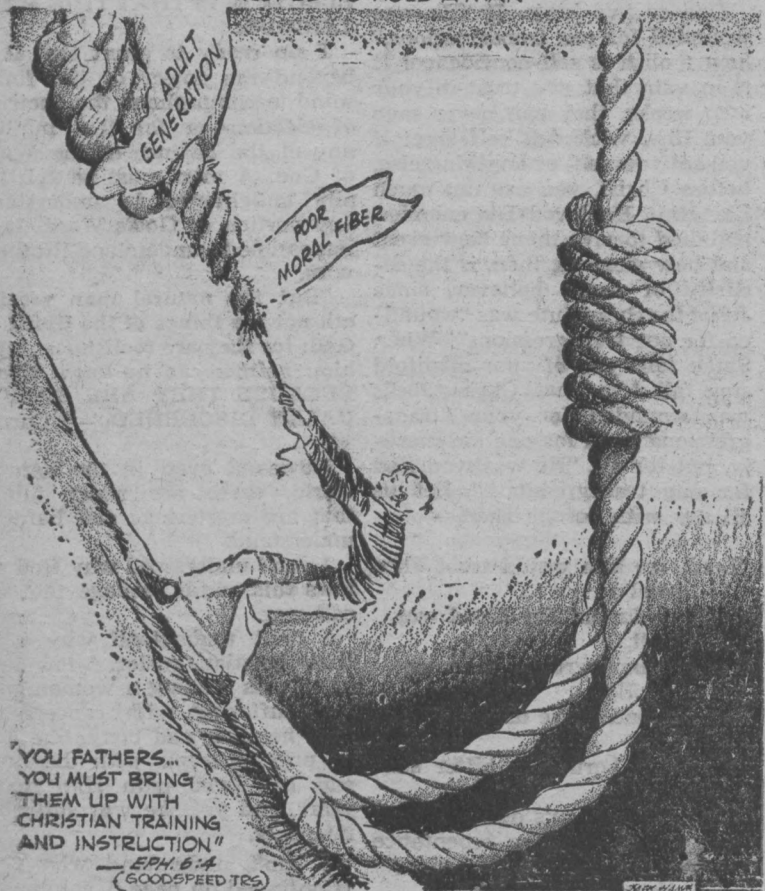
Hear him when he says: "Therefore I endure all things for THE ELECT'S SAKE, that they may also obtain the glory which is in Christ Jesus eternal glory."—II Tim. 2:10.

ANOTHER OBJECTION TO THIS DOCTRINE IS SINCE GOD HAS ELECTED MEN UNTO SALVATION, THERE IS NO NEED TO PREACH THE GOSPEL.

This is one of the most absurd objections that can be offered. We are under command to preach the Gospel.

(Continued on page 7, column 1)

ROPES TO HOLD A MAN



EPH. 6:4
(GOODSPEED TRS)

Does God Love Everybody?

One of the most popular beliefs today is that God loves everybody, and the very fact that the popular with all classes is enough to arouse the minds of those who are subversive of the Word of Truth. God's Word of Truth. God's creatures are not His favorites. Universalists, Unitarians, Catholics, Christian Scientists, Russellites, etc. No man may live — in the love of Heaven, with no whatever for his soul's interests, still less for glory, dying, perhaps with God on his lips — notwithstanding, God loves him, we are widely has this dogma proclaimed, and so comforted to the heart which is at God, we have little convincing many of their that God loves everybody, may say, quite a modern writings of the church the Reformers or the Puritans (we believe) be search for any such concept. The late D. L. Moody — Drummond's "The Thing in the World" — more than anyone else in the century to popularize this has been customary to say the sinner though He distinction. But that is a meaner but sin? Is it not true "whole head is sick" and "the heart faint," and that the sole of the foot even head there is no soundness? (Isa. 1:5, 6). Is it God loves the one who Son? God is Light as well and therefore His love a holy love. To tell the that God loves and cauterize his conscience as to afford him a sense in his sins. The fact is, God is a truth for the only, and to present it to the of God is to take the bread and cast it to the exception of John once in the four Gospels of the Lord Jesus, the Teacher, telling sinners loved them! In the book which records the evangelists, God's love is never at all! But when we to the Epistles, which are to the saints, we have presentation of this precious — God's love for His

seek to rightly divide of God and then we be found taking truths addressed to believers applying them to unbelievers. That which sinners need brought before them is holiness, the exactness, the inflexible and the terrible wrath of taking the danger of being understood let us say — and

we wish we could say it to every evangelist and preacher in the country — there is far too much presenting of Christ to sinners today (by those sound in the faith), and far too little showing sinners their need of Christ, i.e., their absolutely ruined and lost condition, their imminent and awful danger of suffering the wrath to come, the fearful guilt resting upon them in the sight of God; to present Christ to those who have never been shown their need of Him, seems to us to be guilty of casting pearls before swine.

If it be true that God loves every member of the human family, then why did our Lord tell His disciples "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father . . . If a man love me, he will keep my words: and my Father will love him" (John 14:21, 23). Why say "he that loveth me shall be loved of my Father?" if the Father loves everybody? The same limitation is found in Prov. 8:17: "I love them that love me." Again, we read, "Thou hatest all workers of iniquity" — not merely the works of iniquity. Here then is a flat repudiation of present teaching that God hates sin but loves the sinner; Scripture says, "Thou hatest all workers of iniquity" (Ps. 5:5)! "God is angry with the wicked every day" (Psa. 7:11). "He that believeth not the Son shall not see life but the wrath of God" — not "shall abide," but even now "abideth on him" (John 3:36). Can God "love" the one on whom His "wrath" abides? Again, is it not evident that the words "The love of God which is in Christ Jesus" (Rom. 8:3) mark a limitation, both in the sphere and objects of His love? Again, is it not plain from the words "Jacob have I loved, but Esau have I hated" (Rom. 9:13) that God does not love everybody? Again, it is written, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Does not this verse teach that God's love is restricted to the members of His own family? If He loves all men without exception, then the distinction and limitation here mentioned is quite meaningless. Finally, we would ask, is it conceivable that God will love the damned in the Lake of Fire? Yet, if He loves them now He will do so then, seeing that His love knows no change — He is "without variableness or shadow of turning."

John 3:16

Turning now to John 3:16, it should be evident from the passages just quoted that this verse will not bear the construction usually put upon it: "God so loved the world." Many suppose that this means the entire human race. But "the entire human race" includes all mankind from Adam

Hands Of Church Members

LEAD-ers — those who find to do and need no prompt-recept by the Holy Spirit. Every doesn't have to visit every week and pat them on the back to keep them in a good

FOLLOW-ers — those who want to follow the leader — and do not try to find wrong all the time.

LAG-ers — those who are lagging around, they come feel like it (usually late), and don't come, or if they don't go out of town, or to reunion.

DRAG-ers — those who never any good. If people are they wonder (out loud, of where some old backsliders usually ask in public is so-and-so, have they church?"

5. **BUM-ers** — those who use the church as a means to an end. They never give anything but expect the church to feed and clothe them and every bum in the community. They seem more prevalent around Thanksgiving, Christmas, and Easter. After they have gotten all they can from one church, they change their membership in a hurry. Of course, the Bible tells us to help those who are in need. BUT it also says, those who will not work shall not eat. II Thes. 3:10.

6. **LABOR-ers** — those who realize the field is white unto harvest and the laborers are few, "the night cometh when no man can work." They are not only willing, but GO into the field to LABOR, and pray the Lord of the harvest will thrust forth more laborers into the harvest.

YOUR picture is in here, what are YOU?



till the close of earth's history: it reaches backward as well as forward! Consider, then, the history of mankind before Christ was born. Unnumbered millions lived and died before the Saviour came to the earth, lived here "having no hope and without God in the world," and therefore passed out into an eternity of woe. If God "loved" them, where is the slightest proof thereof? Scripture declares "Who (God) in times past (from the tower of Babel till after Pentecost) suffered all nations to walk in their own ways" (Acts 14: 16). Scripture declares that "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom 1:28). To Israel God said, "You only have I known of all the families of the earth" (Amos 3:2). In view of these plain passages who will be so foolish as to insist that God in the past loved all mankind! The same applies with equal force to the future. Read through the book of Revelation, noting especially chapters 8 to 19, where we have described the judgments which will be poured out from Heaven on this earth. Read of the fearful woes, the frightful plagues, the vials of God's wrath, which shall be emptied on the wicked. Finally, read the twentieth chapter of the Revelation, the great white throne judgment, and see if you can discover there the slightest trace of love. A. W. Pink

"Election"

(Continued from page 6)

all. "And he said unto them, Go ye into all the world, and PREACH THE GOSPEL TO EVERY CREATURE."—Mark 16:15.

If you would ask why preach the Gospel, may I remind you that God uses the means of preaching to call out the elect. Men are not saved because they are elected. Instead, election is unto salvation, and that salvation can come only through the hearing of the Word of God.

"For after that in the wisdom of God the world by wisdom

knew not God, it PLEASED GOD BY THE FOOLISHNESS OF PREACHING TO SAVE THEM THAT BELIEVE."—I Cor. 1:21.

"So then faith cometh by hearing, and HEARING BY THE WORD OF GOD."—Rom. 10:17.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH."—II Thess. 2:13.

THERE IS ANOTHER OBJECTION WHICH CENTERS AROUND THE QUESTION AS TO HOW HE MAY KNOW HE IS ONE OF THE ELECT.

Actually, one can know that he is elected, only when he comes to Christ and is accepted. As I stand outside a door, I see over it these words: "Whosoever will may enter." On observing this invitation, I walk in through the door to read, "Elect, according to the foreknowledge of God." The message to me as a sinner is: "Whosoever will." When I come to Christ and am saved, I realize then that I am one of God's elect.

THERE IS ANOTHER OBJECTION CONCERNING THE RESULTS OF ELECTION. SOME WILL ASK, "DOES GOD KNOW THE RESULTS OF ELECTION IN ADVANCE?"

Why certainly, beloved, God knows all things in advance!

"Known unto God are ALL HIS WORKS from the beginning of the world."—Acts 15:18.

"God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, And rides upon the storm.

"Deep in unfathomable mines Of never-failing skill, He treasures up His bright designs, And works His sov'reign will.

"Blind unbelief is sure to err And scan His works in vain; God is His own interpreter, And He will make it plain."

A FINAL OBJECTION IS THAT ELECTION MAKES SALVATION TO BE ALL OF GOD AND NONE OF MAN.

Of course, the unsaved man and the average preacher hates to ad-

mit this truth. Unsaved sinners like to think there is something they can do in the matter of salvation. Even churches and the majority of preachers like to think the same way. Yet, the Word of God makes it clear that salvation is all of God and that man has absolutely nothing to do with it.

"Salvation is of the Lord." — Jonah 2:9.

Man's work has absolutely nothing to do with his salvation.

"But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." — Rom. 4:5.

Likewise the faith that we exercise comes as a gift from God.

"For by grace are ye saved THROUGH FAITH; AND THAT NOT OF YOURSELVES; IT IS THE GIFT OF GOD. Not of works, lest any man should boast."—Ephes. 2:8, 9.

The Lord must even make us willing.

"Thy people SHALL BE WILLING IN THE DAY OF THY POWER, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Psalm 110:3.

Thus you can see that, in every particular, salvation is all of God and not of man.

III

IN CLOSING MAY WE NOTICE BRIEFLY THAT THIS DOCTRINE OF ELECTION GUARANTEES THE FINAL PRESERVATION OF ALL GOD'S SAINTS.

Were our salvation a thing of time, it would perish. Since it is of eternity, it must endure forever.

How we do rejoice then that since God has chosen us in eternity past, He will preserve us unto eternity to come.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

May God bless you and may Christ now become your own personal Saviour.

My Personal Prayer



"God grant me serenity to accept the things I can not change, the courage to change the things I can, and wisdom to know the difference."

Seventh Dayists

(Continued from page one) ignore the Bible's clear teaching that only to Jews was the Sabbath given, and that only until Christ came. To introduce a legalistic Sabbath into the age of grace is to wilfully sin against the plain interpretation of the new Testament.

Other errors are serious too.

Adventists falsely teach the heathen doctrine of soul-sleeping. With them the believer at death sleeps in the grave until the resurrection day. Despising the glorious truth that to be "absent from the body is to be present with the Lord" they propagate an impossible period of silence in death.

Naturally with an emphasis on the Mosaic law, they forbid the use of certain foods such as pork, rabbit, oysters, etc., saying that they which use such food will be destroyed. This is diametrically contrary to the marvelous freedom of a child of God in this dispensation, who may partake of every creation of God with thanksgiving.

Their doctrine of last things is also hopelessly confused. The Seventh Dayists teach the final annihilation of the Devil and the wicked, rather than the clear, expressed Scripture that Satan is to be tormented forever and that the rejectors of Christ as well.

According to them, when Christ comes again, only 144,000 of the living are to be saved, and of course these are to be Adventists who do not have the mark of the Beast upon them.

Seventh Day Adventism is a dangerous and criminal perversion of Scripture and should be treated as such. They are not an evangelical group, and if people are saved in this system, they are saved in spite of its teachings and not because of them.—Tract.

What If?

(Continued from page 2)

a Baptist preacher, and the Baptist Church should excommunicate that official, which means he must go to Hell at death. The officials would fear the church more than anything else.

What IF the Baptist churches should operate gambling wheels and encourage gambling inside their churches?

What IF Baptist preachers were constantly writing about the divorce evil and how to stay married when they were forbidden to marry themselves, yet insist that they were the best authority on the marriage question?

What IF Baptist preachers forbidden to marry, in violation of God's Word (Genesis 2:18), should effect a worldwide organization of their old bachelor preachers, who in turn would elect one of their old bachelor brothers head of their organization and call it the Baptist Hierarchy, and decree that their head should be called holy father and decide among themselves that he was infallible?

What IF these old bachelor boys who never lived a normal life themselves, should undertake to regulate the lives of men and nations, stirring up wars among

the nations at their own will and pleasure and demand that they be regarded as final authority on all matters of morals and virtue?

What IF these old bachelor Baptist preachers should decree that all who criticized them in any way were anti-Baptist, bigots, intolerant?

What IF these old bachelor Baptist preachers should so dominate the lives of their people from the cradle to the grave as to create a slavery in the minds of their people, unparalleled in all history, and would teach their people to boycott all non-Baptists and vote only for Baptists in elections?

What IF the whole world, political, social, educational, and religious so feared these old bachelor preachers as to let them have their way at all times in all places?

What IF these same old bachelor Baptist preachers should forbid their people from ever hearing another preacher under fear of excommunication, then turn around and deliver long discourses on religious liberty and pose as disciples of freedom?

What IF Baptist preachers were forbidden to marry and vowed to live celibate lives, and always had large spacious houses and several housekeepers to help them live a celibate life?

What IF the Baptists appeared as the foes of political tyranny when for 1200 years they had themselves constituted the greatest religious tyranny in all history?

What IF the Baptists expected all the world to accept them, their teaching, their history, their practices without question?

What IF Baptists claimed jurisdiction over the souls of its people, before they are born, all during their life and after their death? Can a human soul enjoy liberty within this tyranny?

SOME QUESTIONS

Is it reasonable or Scriptural for one man to exercise sovereignty over the soul of another man?

Is it American, in keeping with the Bill of Rights, for one man or woman to swear away the religious liberty of an unborn baby?

Is it American, in keeping with the Bill of Rights, for one man or woman to steal the religious liberty of a baby as soon as it is born?

IF Baptists should be guilty of the above doctrines and practices they would be outlawed by all right thinking people in the world. Bigot, intolerant, religious prejudices are all pet words used by guilty men to escape further investigation.

CONCLUSION

Every redeemed child of God is, by virtue of the new birth, intolerant of evil. I am.

—A. A. DAVIS

Ignorance

(Continued from page one) said, "After all, are we making a mountain out of a molehill? I suggest we just pay for having the wall fixed, and write it under the heading of repairs."

—Copied by Eld. S. David Sikes from "GOD'S REVIVALIST"

Letter To Life

(Continued from page one)

years has caused great trouble in the church."

Even Cardinal Hosius (Catholic), President of the Council of Trent, December 13, 1545, to December 4, 1563 said: "Were it not for the fact that the Baptists have been grievously tormented and cut off with the knife during the PAST 1200 YEARS, they would swarm greater than all the reformers . . . If the truth of religion were to be judged by the readiness and boldness of which a man or any sect shows in suffering, then the opinions and persuasions of no sect can be truer and surer than those of the Anabaptists, since there have been none for the 1200 YEARS PAST that have been more generally punished or that have been more cheerfully and steadfastly undergone, and have offered themselves to the most cruel sort of punishment than these people."

"Crossing the Centuries," edited by William C. King, having as associate counselors, editors, collaborators and contributors such as: Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; W. H. P. Founce (President of Brown University); Albert Bushnell Hart, Ph. D., L. L. D., Litt. D., head of the History Department of Harvard University; George B. Adams, M. A., Ph.D., Litt.D., of Yale, and many more such famous men, says: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an UNBROKEN CONTINUITY OF EXISTENCE FROM APOSTOLIC DAYS DOWN THROUGH THE CENTURIES. Throughout this long period, they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence."

My dear sir, while I have quoted from several of the world's greatest historians, I could quote from dozens of others if space permitted. None of these quoted were Baptists, yet all of them agree that Baptists have existed since the days of the apostles, and that the path traveled by Baptists through the ages has been one of martyrdom and suffering. Surely Baptists can say with the poet:

"Through many dangers, toils and snares,
We have already come;
'Tis grace hath brought us safe thus far,
And grace will lead us home."

Please do not misunderstand me, sir. I do not mean to say that none but Baptists are saved. Really many so-called Baptists are unsaved. Church membership will save no one. Instead, all who have trusted Jesus Christ as Saviour and have been washed in his blood (Revelation 1:5) are sure of Heaven. This is so regardless of church membership and baptism. In fact, if he has neither church membership nor baptism, yet in his heart has received Christ as his Saviour, that one

will go to Heaven when he dies, for he has nothing to go to Hell for, since Christ has already suffered his Hell on Calvary.

Though we thus believe as to salvation, we also insist that the church that Jesus built was a Baptist Church.

With every good wish to you in the New Year, and praying that God shall open your eyes to the truth of church history, I am,

Yours most sincerely,

JOHN R. GILPIN, Editor
The Baptist Examiner
Ashland, Kentucky

Campbellism

(Continued from page four)

mal and public union of the two churches on the following Lord's day, the 26th. . . . Thomas M. Allen, coming to Lexington, induced them to complete the union and to transfer to the new congregation, thus formed under the title of "the Church of Christ," the comfortable meeting-house which they had previously held under the designation of "the Christian Church." This wise measure secured entire unanimity, and was especially gratifying to the Reformers, who had been meeting in rented building." — Mem. of Alex. C., V. II, pp. 383-384.

(17) The first New Movement invitation to baptism for remission was a failure.

"Thus encouraged, Mr. Scott determined to make the experiment; but fearing to give cause of offence to the churches who had employed him, he sent an appointment outside of the Association ground, and with considerable trepidation, but in an earnest and interesting manner, laid before the audience his analysis of the gospel, and at the close gave a formal invitation to any so disposed to come forward and be baptized for the remission of sins. No one, however, came. The effort was a failure." — Mem. of Alex. C., V. II, p. 209.

(18) First practical (or was it impractical?) application of baptism for (in order to obtain) the remission of sins was administered by Walter Scott to Robert Amend, Nov. 18, 1827. (18 years, 6 months and 14 days after the Church was set up.)

"Just as he was about closing his long discourse, and while he was exhorting the people to trust in the Word of God in preference to all human systems of religion, a stranger entered the assembly, and when, a few moments afterward, the speaker closed by again quoting Peter's words and inviting any present to come forward and be baptized for the remission of sins, this stranger, to the surprise of all, at once stepped forward and presented himself. Here was a singular circumstance. This person had not been enlightened and convinced by the preacher, for he had heard only his few

closing remarks. Yet he came forward with all the firmness, assured purpose, and all the ens of intelligent apprehension (fixed) beforehand to request for the remission of sins. Mr. Scott knew not what to do of it. The individual, who fully questioned, seemed only to understand the matter as did the preacher himself, being, therefore, no ground of objection and no reason for delay. Mr. Scott, taking the sion of the candidate, placed him in presence of a large course "for the remission of sins thus annexing to the usual the words of Peter, an explanatory of the public institution. The people were with bewilderment at the truths brought to their notice now exemplified before them in the baptism of a penitent of purpose which now, on the of November, 1827, for the time since the primitive church fully and practically realized great excitement at once the subject was discussed where through the town, Mr. Scott, continuing daily to increase audiences and his parts, succeeded in close of the meeting, in all seventeen persons in the primitive faith and thus the charm was broken. Word of God had triumphed over men's hearts was henceforth the Reform Church the ancient order and the simplicity of the tive faith, was enabled to practical application of the to the conversion of the —Mem. of Alex. C., V. II, 211-212.

That is the Genesis of the Campbell Church. Does it like a New Testament church? The Campbell Church formed 1,781 years too late the church of Christ. If church you CAN'T read the Scriptures.

The origin of the Campbell Church is a flat contradiction of Matt. 16:18. Campbell restored the church of Christ formed a NEW church!

Does the brush on the Creek, Penna., May 4, 1827, like the brush on the Olives in Palestine in 30 A.D. According to the doctrine of baptismal salvation, every member of this new church until Nov. 18, 1827, when Amend was first baptized, was in mission of sins!

Can a bunch of lost souls found a New Testament church? Where was the Christ when the Campbell Church came to America?

I charge that the Campbell Church has been a failure, and is not from the but of man! It has not united denominations as it started to do, but it is split into millions itself!

BE CAREFUL OF YOUR EXAMPLE



"WOE UNTO YOU... FOR YE HAVE TAKEN AWAY THE KEY OF KNOWLEDGE: YE ENTERED NOT IN YOURSELVES, AND THEM THAT WERE ENTERING IN YE HINDERED"

—LUKE 11:52