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Devoted to Evan-
gelism, Missions, and
Bible Doctrines.

The Baptist Examiner

E T White

R-2

The Paper With a National Circulation

"Go ye into all the
world and preach the
Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20)

Address All Matters Concerning This Publication to 134 North Market Street, Benton, Arkansas Or to Its Editorial Offices at Russell, Kentucky

WHOLE NO. 130

SATURDAY, JUNE 29, 1940

VOL. 9, NO. 20

The Death-blow Given To Campbellism's Pet Heresy —Baptismal Salvation

(By A. N. MORRIS)

Campbellites, like Romanists, lit-
eratize figurative language and
make baptism a saving sacrament.

Both refuse to consider the nature
of figurative language and limit
salvation to a physical act, or a
series of physical acts. Jesus gave
to the disciples bread and wine and
said: "This is my body," "this is my
blood" (Matt. 26:26-28). He went a
step further when He said: "Except
ye eat of the flesh of the Son of
man, and drink his blood, ye have
no life in you" (John 6:53). The
Romanist, instead of accepting such
statements as symbolical, insists that
the real Christ must be transub-
stantiated into the literal bread and
wine by the administering priest
passing his hand over the elements
and mumbling a few words in Latin.
The communion, therefore, becomes
a kind of cannibalistic sacrament to
the participants. On the other hand,
the Campbellite repudiates this as
it relates to the bread and wine but
takes the same view as the Romanist
regarding baptism. The Romanist's
view is just as reasonable as that
of the Campbellite because the bread
and wine do get to the inside of
the participant while the water only
touches the outside. (Right! Amen!
I'd rather be a Catholic than a
(Continued on Page Four)

Where The American Dollar Goes

1. For armament in 1936, \$788,000,000.
2. For liquor in 1935, \$5,000,000,000. A cost of \$125 per family per year.
3. For the movies, \$1,053,000,000 or about \$8.20 per man, woman and child in the United States.
4. In 1936 tourists spent \$5,000,000,000.
5. Gamblers took \$7,000,000,000 in 1937.
6. Tobacco gets \$1,500,000,000 yearly.
7. Beauty shops get more than \$1,000,000,000.
8. Public education claims \$2,000,000,000 annually.
9. About \$3,500,000,000 is spent each year for medical care.
10. All church expenditure of all religions in 1936 amounted to \$550,000,000.
11. The people of America are said to carry \$110,000,000,000 in life insurance.
12. Americans are forced to pay \$15,000,000,000 for crime each year.
13. We spent almost \$5,000,000,000 for Christmas in 1937, nearly ten times as much as to all religious causes for a year.
14. Cosmetics cost \$400,000,000 yearly.—Southern Baptist Hand-book.

DOES THIS REPRESENT YOU?



A friend of the world is the enemy of God.—James 4:4
(Reprinted from Moody Monthly)

A CHALLENGING OPPORTUNITY AT RACINE

T. P. SIMMONS

A few weeks ago I wrote about
the beginning of my work at Racine,
W. Va. I am writing about it again,
for I know there are many readers
of the Examiner that will be glad
to know of the progress that is being
made.

I moved on the field four weeks
ago today (June 8th), and we are
now ready to begin the erection of
a church building. We have purchas-
ed a lot and are all ready to begin
work on June 11th. By the time this

reaches the readers of the Examiner,
the building will be well under way
(D. V.).

On the fourth Sunday in May we
had 131 in Sunday School. Our mem-
bership is only 69, and not more than
two hundred people live in the im-
mediate village of Racine. A man
that has worked in the Sunday
School in Racine for twelve years
told me that was the largest num-
ber he had ever seen in Sunday
School in Racine. There was no
(Continued on Page Four)

The First Baptist Pulpit

"The Great Commission"

"And Jesus came and spake unto them, saying, All power is given
unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name
of the Father, and of the Son, and of the Holy Spirit;

Teaching them to observe all things whatsoever I have commanded
you: and, lo, I am with you alway, even unto the end of the world."—
Matthew 28:18-20.

It has always been most interesting to me to notice the growth of
Christian responsibility as outlined in the Bible. When Cain and Abel
offered their sacrifices, each did so for himself—he was thinking in terms
of "number one." Neither had anyone else in mind other than himself.
A little later on, the night of the passover in Egypt, you will find the
father acting as the high priest for the home, whereby the father killed
the lamb and sprinkled the blood upon the doorsteps and the lintel above
the door. In this case, the father was thinking in terms of his family.
He did not have in mind all the families of Israel, but rather, was thinking
only of his own family. Still later, we find the high priest on the great
day of atonement offering a sacrifice in behalf of the Jewish nation. He
(Continued on Page Three)

C. W. D. Says Holy Rollers In Brazil Snort Over Editor's Tract on Security

Belem, Para, June 12, 1940.

Dear Bro. Gilpin: Your letter con-
taining the check for the amount of
\$204.26 came this morning. Many
thanks. Your reports of the Lord's
blessings, bring joy to our hearts.
God has a people, and they will
heed the Truth when they hear it. I
trust He has many here. Events in
Europe would indicate there is a
great day not far distant—the day
when our Lord shall return. In view
of that fact, may we, His people, be
busy giving out His Truth while yet
there is time and opportunity offer-
ed to the lost.

Your tract is doing a world of
good. It is worth all the expense of
this venture to date. The Holy
Rollers are snorting, as I think I told
you. The pastor forbade his flock
(goats perhaps) to read it. To show
you the dire need, and the extent of
the dearth here of knowledge of
God's Word, the leading member of
the leading Baptist Church here,
Sunday School Superintendent, and
preacher, (so far as men are con-
cerned, he is the leading member),
said, "I believe that doctrine, but
I am afraid the people are not ready
for it!" And the church is fifty years
of age! Now do you see the need?
We know the people are not beng
fed. Another thing—when tracts are
(Continued on Page Four)

What Smoking Does To Women

IT:

- 1—Spoils their breath.
- 2—Spoils their complexion.
- 3—Spoils their digestion.
- 4—Spoils the luster of their eyes.
- 5—Spoils the steadiness of their nerves.
- 6—Spoils the color of their teeth.
- 7—Spoils the appearance of their lips.
- 8—Spoils their finger nails.
- 9—Spoils their taste.
- 10—Spoils their purse.
- 11—Spoils their good health.
- 12—Spoils their general appear-
ance.
- 13—Spoils their queenly modesty.
- 14—Spoils their example to youth.
- 15—Spoils their high esteem
among all good men.
- 16—Spoils their moral appraise-
ment.
- 17—Spoils their acceptance in
good and righteous society.
- 18—Spoils their matrimonial ac-
ceptability.
- 19—Spoils their maternal fitness.
- 20—Spoils their spiritual vision.
- 21—Spoils their eternal fitness at
the great-white throne judgment.
- 22—Spoils their fitness as mothers.
"A baby born of a cigarette smok-
ing mother is sick. It is poisoned,
and may die within two weeks of
(Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN Editor

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OUR MISSION WORK

The army of Finland was ready to fight on, but the Government surrendered. The thinking world trembled with horror. The Belgian army was ready to fight on and a traitorous king gave the order to surrender. The army of missionaries is ready to carry on with the Gospel of Jesus Christ, but you, even while you go to the Communion table, give the order for retreat by your refusal to make financial sacrifices to keep them at work there. Don't forget our mission work.

Brazilian Missions

Amount previously reported	\$47.90
Hazel F. Hutchinson, Huntington, West Virginia	1.00
Mrs. F. A. Hicks, Utopia, Tex.	2.00
John Porter, Russell, Ky.	1.00
B. H. Mansfield, Russell, Ky.	1.00
Cherryville Baptist Church, Louisa, Ky.	2.15
William Grinninger, Russell, Ky.	1.00
W. H. Thomas, Huntington, W. Virginia	2.50
W. H. Pifer, Russell, Ky.	1.00
J. H. Lowe, Raceland, Ky.	1.00
Frank Patton, Russell, Ky.	2.00
Paul Rece, Russell, Ky.	1.00
Mrs. Nelson, Russell, Ky.	.50
Anonymously	3.00
William Milligan, Russell, Ky.	1.00
Wayne Jordan, Russell, Ky.	1.00
Total	\$69.05

Radio Fund

Amount previously reported	\$46.33
Hazel F. Hutchinson, Huntington, West Virginia	1.00
John Porter, Russell, Ky.	1.00
B. H. Mansfield, Russell, Ky.	1.00
Mrs. Hall, Ironton, Ohio	1.00
Anonymously	24.85
E. W. Sparks, Ashland, Ky.	1.00
William Grinninger, Russell, Ky.	1.00
W. H. Thomas, Huntington, West Virginia	2.50
Berean Bible Class (First Baptist Church), Russell, Ky.	2.00
W. H. Pifer, Russell, Ky.	1.00
J. H. Lowe, Raceland, Ky.	1.00
Paul Rece, Russell, Ky.	1.00
Mrs. Nelson, Russell, Ky.	.25
Mrs. Stambaugh, Russell, Ky.	1.00
William Milligan, Russell, Ky.	1.00
Wayne Jordan, Russell, Ky.	1.00
Total	\$88.53

ENCOURAGING NEWS FROM TWO OF OUR FRIENDS

Brother Forest Sparks, who is one of the finest young preachers and one of the most loyal Baptists of my acquaintance, and who has been doing a sacrificial work with the Leach Station Baptist Church for a number of years, in sending us a contribution for THE BAPTIST EXAMINER, adds these words: "Keep the good work going."

Elder R. W. Farren of Alderson, West Virginia, writes: "I have been receiving THE BAPTIST EXAMINER for several months, and I do not know who had it sent to me, but whoever it was, I want to thank him a thousand times, for it has surely been a blessing to me. I almost shout when I read some of the articles in it, as I have been preaching just

WHAT SMOKING DOES TO WOMEN

(Continued from Page One)

birth. The post-mortem shows degeneration of the liver, heart, and other organs. 60% of all babies born of cigarette-smoking mothers die before they are two years old."—C. W. Ruth and Dr. Charles Barber. THEREFORE:

2 Cor. 7:11. "Having these promises, dearly beloved, let us cleanse ourselves from filthiness of the flesh and spirit, perfecting holiness in the fear of God."

the doctrine it holds for the past seventeen years."

Thank you Brother Sparks and Brother Farren; you will never know how much encouragement these words have been to us.

CAMPBELLISM AGAIN

Our Campbellite critic who hails from Kenova, West Virginia, still begs for a debate, and this time he offers to pay me one dollar per hour, or sixteen dollars for the sixteen hours of debate.

Thinking of the Scriptures, Simon Peter said, "Be ready always to give an answer." (1 Pet. 3:15) Therefore, we will let the Word of God be our answer.

"And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit."

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—Acts 8:18-23.

TENT CAMPAIGN IN Ironton and Russell

We are happy to make this announcement that beginning about July 22, the editor will conduct an evangelistic meeting first in Ironton, Ohio, and then in Russell, using a tent which we have rented for that purpose. We rejoice to make this announcement, and we ask our friends to begin praying now for God's blessings upon these services.

BOOK REVIEWS

From J. B. Lippincott Company, of Philadelphia, Pa.

ROSE GALBRAITH. By Grace Livingston Hill. Price, \$2.00, 313 pages. After the death of her mother, Rose Galbraith must make the journey to Scotland, which she and her mother had planned to make together, alone. Standing on the deck with not even a friend to see her off, Rose realizes that she is now left to face life alone, and in her loneliness, tears fill her eyes.

That's the way Gordon McCarroll, a friend of her school days, found her when he came on deck to deliver some important papers to a man on board the ship. Recognizing her, he went over to speak to her. Learning that she was alone, and seeing the despair in her eyes, he tried as best he could to offer his sympathy. When he left her, he kissed her good-by and asked her to write to him when she reached her destination. The memory of this parting lingered with each of them, and was the cause of their reunion.

When Rose reached Scotland, the only welcome she received was the coldness of her mother's sister. It

I Would Like to Know—

1. Does Rev. 17:8 teach that all the names of all the saved were written in the book of life before the foundation of the world?

That passage seems to imply that they were.

2. Please explain Rev. 13:8.

Before the end of this age, all except the elect, will worship the beast or the false prophet, or the Anti-Christ.

3. Is it right to report at the W. M. S., S. S. or other places, all visits made to the sick, or dainties sent them, or tramps fed, or old clothes given away, etc.?

No. The Master says about all such charity as that not to let your left hand know what your right hand does. Matt. 6:3.

4. When the leading church members are adulterers, dancers, card players, etc., should you keep your membership where you live or take it elsewhere?

Take it elsewhere if you can find a church close enough to worship with. If not, keep it there and organize a prayer band, who will meet regularly and pray that bunch out of the church, or into Christ, or into hell, where they belong. It doesn't take many to do it, though it may take time. The Master gave the promise to two or three. Matt. 18:19.

5. Will we be resurrected before crowned?

Yes, resurrected and judged, before crowned.

6. Should Baptist people go to a revival held by other denominations, such as Methodists, Campbellites, etc.?

No. They should not. Methodists, Campbellites, Nazarenes, and all kinds of Arminians and mourner's bench folk teach and practice salvation by works, either in whole or in part. Methodists, Mourner's-bench folk and many others teach salvation by works in part. Campbellites, Mormons and many others teach salvation wholly by works. The gospel of either will damn all, who believe what is heard and taught in their meetings: for all of

them mix law and grace. The Bible says: "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." Rom. 11:6. Oh! the hands of folk in all the above sects, who are dripping with the blood of souls, they have deceived!

7. Were Adam and Eve created body, soul, and spirit?

Yes.

8. Is it good or evil for people in worship to repeat what is called the Lord's Prayer? If evil, name some of the evils.

It is wholly evil. Some of the evils are these: It is ritualistic. It promotes formalism. It teaches the unsaved to call God, Father. It isn't praying, and any prayer said as a matter of form is hypocrisy and mockery in the sight of God. It kills the spirit of real prayer in many cases, and substitutes therefore a form of words, that are from the lips out. It is vain worship. "This people honoureth Me with their lips; but their hearts are far from me."

9. Where do you get your authority for receiving members into the church?

From the Word of God, of course. Read Rom. 14:1, "Him that is weak in the faith receive ye, but not to doubtful disputation." This refers to the church at Rome receiving members. Acts 9:26-28, gives the account of Paul being refused membership in the church at Jerusalem until Barnabas recommended him.

10. Should a preacher marry a wife who is not a Christian?

No. Not only should a preacher not marry a non-Christian, but no Christian should marry a non-Christian. Read 2 Cor. 6:14. A Christian is to marry "only in the Lord" (1 Cor. 7:39), which means for one Christian to marry another Christian.

11. Were Adam and Eve body, soul and spirit after the fall?

They were spiritually dead.

12. Does the Holy Spirit dwell in the body of an unsaved man?

No.

ces portrayed in the book include the killing of a bear, a boys fight, and the habit of forgetfulness. Every boy especially will enjoy reading WE KILLED A BEAR. Order a copy of it today from THE BAPTIST EXAMINER.

A SONG FOREVER. By Paul Hutchins. 213 pages. Price, \$1.00. This is another of the many fine books by this Christian author, worthy of admission into your library, and deserving of careful reading by our youth.

Gardner Wilkins, a small town boy, inherits the newspaper of his father. A bad accident is necessary to bring him back to godly living (though he was a professed Christian). He puts Christian principles into the newspaper business, in spite of opposition. He leads to Christ his childhood sweetheart, Lela Harrison, and later his worldly brother.

A fine story, though I think it is less good than some other of the books of this author.

Count it a blessing when God delays the answer to your prayer in order to enlarge your capacity to receive.

From Wm. B. Erdman's Publishing Co., Grand Rapids, Michigan.

WE KILLED A BEAR by Paul Hutchins. 87 pages. Cloth boards. Price, 50 cents.

The characters of this book are the same six boys which told the story of the "Sugar Creek Gang." It is a real boys' story, woven around a boy's prayer life, his interest in his unsaved companions, and the power of the Gospel in saving a drunkard.

Some of the interesting experien-

"THE GREAT COMMISSION"*(Continued from Page One)*

wasn't thinking of the nations of the world, but rather, of the Jewish nation alone. Thus you see that the concept of Christian responsibility had grown from the day that Cain and Abel offered their first sacrifices; for whereas they thought only in terms of themselves, and at the first passover the father thought only in terms of his family, now the high priest is thinking in terms of the Jewish nation.

No Jew of the Old Testament ever got beyond this conception. This was the reason why Jonah did not want to go to Nineveh—he just didn't want to see the Ninevehites saved. However, when Jesus was ready to leave this world, He gave to His church its marching orders, in what we usually call "the great commission."

He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20).

Today, it isn't ours to think of salvation in terms of self, nor with regard to one's own family alone, nor yet should we selfishly think of our own nation; but following the words of Jesus, it is ours today to think of the world as our field of labor.

I

This commission rests upon a sure foundation, for Jesus said, "All power is given unto me in heaven and in earth." God's power is unlimited. He had power to create the world. He has power to keep the world going. He has the power to control each providence. He has the power of His own resurrection. He has the power to save, and He has the power to keep saved. Surely, it is true that "all power" has been given to Jesus.

How wonderful it is to know that in carrying out this commission we have the greatest power in this world back of us. I talked several months ago with a representative of an old established firm. He said that the greatest joy he had in calling on the trade was that everyone knew that his was an old established concern, and that his firm had the power to stand by whatever agreement he might enter into. Beloved, it is thus with me when I talk to anyone about his soul. I know that I represent the oldest and the most powerful firm in the world—God and Company, and therefore it brings a joy to me as I would seek to lead men to the Lord Jesus Christ, just to know that my work rests upon a sure foundation—namely, the power of God, which is committed to Christ.

II

In view of this foundation of God's power, Jesus said to His church, "Go."

To the sinner, Jesus' message is "Come." All through the Bible we have the word "come" and its derivatives used some three thousand times. It is God's great invitation word to the sinner. Listen to these Scriptures:

"And the Lord said unto Noah, Come thou and all thy house into the ark." (Gen. 7:1).

"Come thou with us, and we will do thee good." (Num. 10:29).

"Come now, and let us reason together, saith the Lord: though

your sins be as scarlet, they shall be as wool." (Isa. 1:18).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28).

Then after that one has come to the Lord Jesus and has been saved, the Master's second word is that of "tarry." "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24:49).

Then to that one who has received Jesus' words of invitation, and has definitely come to the Master, and then has tarried until he has been "endued with power", Jesus has a new message, for He says to that one, "Go into all the world."

This is the same thought that the Lord Jesus gave during all of His ministry. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." (Matt. 22:9).

"Go ye into all the world, and preach the gospel to every creature." (Mk. 16:15).

Every saved man ought to be in the going business. Regardless of where or how you make your living, your chief business is the going business—that is, going after the lost. If I speak today to any church member who has never yet tried to talk to a sinner, or who has never yet gone after the lost, it is a good evidence that that one himself has never yet come to a saving knowledge of Jesus.

III

Jesus proceeded further in this text by saying, "Go ye." This is purely a personal message. While it was addressed to the church, as such it was a personal message to each of the individuals of that church. It is for every Baptist of the twentieth century the same as for the Baptists of the first century.

"Why didn't you tell us sooner?"
The words came faint and low;
Oh, ye who know the gospel truths
Why didn't you let us know?
The Saviour died for all the world,
He died to save from woe;
But we never heard the story:
Why didn't you let us know?"

IV

Having given us this personal message, and having stated that we are to go, then the Lord Jesus proceeds to tell us what we are to do, for He says, "Teach all nations." The word "teach" is the word for "disciple." In other words, Jesus said that we were to disciple the nations. In the light of this text, the business of every saved man is to turn others to God. What a glorious work then was given to each of us who are redeemed—the work of leading others unto the Lord Jesus Christ.

It is interesting to notice that before Jesus said anything about baptism, church membership, or any Christian duty, that He told this church to make disciples. You see, beloved, making disciples is one thing, and baptizing them is something entirely different. Of this we are assured by the example of Jesus. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John." (Jn. 4:1) In this case, the making of disciples and their baptism is definitely separated. It is always thus in the Bible. It is true that in this commission that Jesus tells us that we are to baptize those whom we have led to Christ, but before there can be Scriptural baptism, there must first of all be Scriptural salvation. Our Baptist position for the past twenty cen-

turies has always been, "Blood before water, and the Lord Jesus Christ before church membership."

It is most interesting to notice that Jesus told this church that they were to make disciples. He didn't tell them that they were to carry on any kind of a social reform, nor work for the betterment of humanity, nor to preach what is commonly called a social gospel.

A few days ago, I was in a certain large city, and a friend and I drove through the section of town where the negro slums used to be. Of course, now through the P. W. A., modern tenant houses have replaced the old buildings. Yet I understand that regardless of the hardwood floors, and the tile bathrooms, and the beautiful brick exteriors, that the Federal Housing Commission is still having its problems persuading these folk that it isn't necessary to carry razors when they go to social functions. A colored preacher friend said to me just recently that all the hardwood floors, and tile bathrooms in the world would never change a colored man's nature so that he would not want to carry a razor when he made a social call. Said this same colored preacher: "What the world needs is not better housing and social reforms, but rather, the world needs regeneration through the Lord Jesus Christ."

I remember that a few years ago one of our Baptist missionaries returned to China and took with him at that time a large number of pure-bred cows and other pure-bred livestock in order to teach the Chinese more about animal husbandry. I am ready to grant you, beloved, that this is worthwhile; but it isn't that which Jesus told His church to do. Preachers, and churches, and Christians in general are not sent out for that purpose. We are not to improve social conditions, but primarily and basically and fundamentally, our business is to make disciples and to lead the lost to Jesus Christ.

In giving this commission, Jesus told these disciples that they were to evangelize or to disciple "all nations." There was no restriction to the Jewish family, but rather, the gospel was to be given to the nations of the world. Earlier in His ministry, Jesus had already said, "The field is the world." Our task today is to scatter the seed of the gospel over the whole field—the world—and thus give the gospel to every unsaved creature.

I realize that it is mighty hard for any one to refrain from partiality. I know that even farmers sometimes are partial to certain fields on their farm. They think more of certain fields than others, and therefore neglect those fields that are not so well thought of. Well, there are a lot of Baptists who accuse God of partiality. They think God cares more for America than He does for the balance of the nations of the world. I am ready to grant you that it looks as though He has given us greater blessings than He has anyone else, and yet, beloved, God wants the whole world cultivated and sown down by His gospel.

He therefore tells us that we are to go into all the world and that we are to disciple all nations. Lots of folk declare that they do not believe in foreign missions. Well then, beloved, you just don't believe the Bible, for in this commission Jesus said, "Teach all nations." If you do not believe in foreign missions, you are in the same class as Jonah, for he did not believe in foreign missions either. He was just a good old

Hardshell Baptist in this respect, and to me the miracle of the book of Judah is not that he could stay alive in a fish's belly for three days and three nights—the miracle is that a fish could stomach a Hardshell Baptist preacher for three days and three nights without getting sick at his stomach.

There are so many members in all of our churches who call themselves "Missionary Baptists," and yet they are such in name only. They remind me of the candy known as "Chicken dinner." It isn't a chicken, and it isn't a dinner—it's just the name it goes by. So many of our Missionary Baptists are just like that.

"Can we close our eyes to duty,
Can we fold our hands at ease,
While the gates of night lie open
To the pathway of the seas?
Can we shut up our compassions,
Can we leave one prayer unsaid,
Till the lands which sin hath branded,
Have been quickened from the dead?"

VI

Not only did Jesus tell His church that they were to disciple all nations, but He also told them to baptize those whom they had disciplined.

In this instance, modern evangelism is all wrong, for modern evangelists say that their business is to lead men to Christ and they emphasize only the plan of salvation, and say nothing whatsoever concerning baptism, church membership, the ordinances, and the doctrines concerning the church. The same Christ who told His church to disciple the nations, also told His church to baptize them. We ought never to stop just by leading men to Jesus, we ought to lead them to the whole knowledge of the truth, and baptize them as well.

This is what Jesus Himself said for us to do. Listen to His words: "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The word "baptizo," from whence we get the word "baptize," literally means "dip." It does not mean to sprinkle. It does not mean to pour some water upon the individual, but when Jesus gave this commission to His church, He told them that they were to dip or immerse all whom they succeeded in leading to Christ. This is the reason why we don't practice infant baptism, and this is the reason that we do not believe that sprinkling or pouring is Scriptural. Jesus said His church was to dip or immerse all of its believers.

It is interesting also, beloved, in this connection, to note that this church was commanded to baptize. He did not tell them that they could allow some other organization to baptize for them, but He told this church that after they had led men to Christ, they were to baptize themselves. We believe today that every church should do its own dipping or baptizing without alien assistance or alien interference.

VII

Following His command to baptize disciples, Jesus said further that this church was to teach those who had been disciplined. Whenever a young calf is born, no farmer would ever turn that calf loose without giving it the very best care possible. And then when that all important event comes to any home—namely, the birth of a baby, especially the first one—that babe becomes the center of attraction and gets the very best of care. Well surely, beloved, a new convert ought to be treated with the same consideration that a farmer would give his livestock, or that parents would give their own offspring. Everyone that

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"THE GREAT COMMISSION"*(Continued from Page Three)*

is saved is just a babe in Christ, and he ought to be treated like a babe—he ought to be taught the things of the Bible.

The interesting thing, beloved, is that if he is taught it will make a real Baptist out of him. I am personally convinced that if you would give every man a clean heart and an open Bible, the result would be a Baptist civilization.

VIII

It is interesting to notice just how much Jesus said that such a young convert should be taught, for He said, "Teaching them to observe all things whatsoever I have commanded you." These are the words of Jesus. We are to teach all the Bible.

Here is the great fallacy of fundamentalism. Practically all so-called fundamentalists make some things appear to be more important than others. Therefore, they teach what they call the "essentials" or the important things of the Bible, and leave the other things untaught. I do not believe that there are essentials and non-essentials in the Bible. I think that everything in it ought to be taught; we ought to teach what the Bible says about a woman's place in a New Testament Church; we ought to teach the curse of false doctrine, including infant baptism, and Easter; we ought to show the harm of union meetings; we ought to show the evil of sinful associations and worldly amusements. We ought to teach our people that Baptists are not Protestants; and we ought to teach the historicity of churches and show that our church began in the days of Jesus.

I say then, beloved, that we are not to soft-pedal any teaching of the Bible, but that we are to teach the entire Book. This is our task.

In passing, let me say that I am not a fundamentalist, nor a modernist. The modernists are entirely too modern for me, and the fundamentalists are not fundamental enough. I am just a plain, old-fashioned, Bible-believing Baptist.

IX

You will notice that Jesus did not stop by saying that we are to teach "all things," but He said we are to teach all things that He had commanded. That is to say that we are to teach the entirety of the Word of God. That is our speciality here at the First Baptist Church of Russell.

Jesus did not command us to teach what some one said about the Bible, but rather, to teach the Bible itself. We believe that the best way to combat modernism, feminism, Armenianism, and all the balance of the isms of the world, is by teaching the Word of God. Mr. Spurgeon one day said in speaking of the Bible's enemies, "The Bible is a lion; it does not need defending. Unchain it, preach it, and it will defend itself."

X

In giving this commission, Jesus gave the promise of His presence, for He said, "I will go with you." When the battle of Jericho was fought, there was an unseen captain of the host of the Lord, present. That unseen captain is with us every hour of the day. It is none other than Jesus.

He said, "I am with you alway." That means every day. In days of sadness and days of gladness; in days of tears and days of joy; in days of sunshine and days of storm, —Jesus is always with us.

Every one of us have our difficulties. There comes times of un-

THE DEATH-BLOW GIVEN TO CAMPBELLISM'S PET HERESY —BAPTISMAL SALVATION*(Continued from Page One)*

Campbellite any day, for the Catholics are more consistent in their heresies. However, why be either when you can be a Bible-believing Baptist?—J. R. G.).

How can one be consistent when he claims in the one case such language is figurative while in the other it must be taken literally? This Biblical steel-trap catches both Campbellites and Romanists and throws them together. On the plan of salvation the Campbellite and Catholic Siamese twins cannot be separated. One makes salvation depend upon the ministration of a Catholic priest while the other makes salvation depend upon the ministration of a Campbellite preacher.

There are many people in the Campbellite fold who do not believe this, but why remain in a sect when one does not believe the teaching of that sect at this vital point?

When the Bible says one is "baptized into Christ" it must, according to the Campbellite view, mean he is literally put into Christ by that

employment and financial reverses. There comes times when friends forsake us, and foes arise. There are times of sickness, and even days when the crape hangs on the door. Yet, Jesus is always with us. His is the most precious companionship in all the world, and it is promised unto that individual who is faithful in carrying out this commission of discipling, baptizing, and then teaching those who have been saved, the commands of God.

XI

In thus giving this promise, Jesus gives a hint as to His second coming, for He said, "I am with you unto the end of the age." This age ends when Jesus comes back.

How we thank God that this devil-possessed age of strife, war, bloodshed, sorrow, tears, death, and trouble, will end some day—when Jesus comes.

It surely thrills the soul to know that He is coming again, and until He comes, it is our business to keep busy for Him. There are no furloughs for us, as each of us as God's children, are enlisted for life.

XII

Jesus closes this commission by saying, "Amen." You will notice that he doesn't say "Amen," but "Amen." This means, "So let it be." Every Christian ought to be able to say "Amen" to this message, and to this commission.

Over in Scotland when they wished to call together their clans for military purposes, they did so by passing a lighted torch from one individual to another. Back yonder at Jerusalem Jesus gave this commission to His church. That church handed it over to Antioch. Antioch handed it on to other churches, and they in turn to others, until today the gospel has come to us, and now it is our business to pass the lighted torch of the gospel of Jesus Christ on and on and on until God shall Himself call out His elect from among the nations of the world.

If perchance some one this morning has listened to this broadcast outside of Jesus it is my prayer that you shall receive Him to be your Savior, and today begin to give the gospel to others who need the story of redemption just as badly as you. May God bless you all.

physical act. But one is literally immersed into water and FIGURATIVELY immersed into Christ. They make this physical obedience a condition of salvation; whereas, the Bible conditions salvation upon repentance and faith.

Paul makes it clear that but ONE renders the obedience that saves the believer. He says: "By the obedience of ONE shall many be made righteous" (Rom. 5:19). Who is this "one?" If he is the sinner, then Christ died in vain. If the "one" is Christ, then the sinner's physical obedience as a condition of salvation is excluded. One does Not mean two. If the sinner is the one spoken of in the text then Christ can have nothing to do in salvation, but if Christ is the one then the sinner has nothing to do except what Christ has already done. "There is ONE God, and ONE mediator between God and men, the MAN CHRIST JESUS" (I Tim. 2:5). The "ONE MAN" of Rom. 5:19, is "THE MAN CHRIST JESUS" of I Tim. 2:5.

Only those who exercise saving faith in Christ are saved, while "he that believeth not shall be damned" (Mark 16:16). "He that has his ticket and getteth on the bus and is seated, shall reach his destination." Getting on the bus with his ticket is the condition on which the bus company agrees to carry him to his destination. His being seated has nothing to do with the condition of his passage, but after he is on the bus it will add to his comfort and orderliness if he is seated. So of salvation. It is a free gift on the condition of repentance and faith. After one is saved the orderly thing for him to do is to be baptized, not in order to be saved, but because he is saved.

A CHALLENGING OPPORTUNITY AT RACINE*(Continued from Page One)*

special effort of any kind put forth to obtain this attendance.

Our new church building will be on one of the main thoroughfares from Cleveland, Ohio, to Jacksonville, Fla., and will be accessible from three directions by hard-surfaced highways.

The existence of a Baptist church in Racine is a miracle, and the outlook is the most challenging I have ever seen in a small place. The prospects are bright. There is every indication that God will give us a great, sound, spiritual, missionary, aggressive Baptist church in Racine. And the thought of what such a church in this section can mean is truly staggering. We expect to reach out for miles in every direction.

I am glad The Baptist Examiner comes into most of the homes of our membership. I consider it one of my greatest allies in the work of indoctrination.

I was also glad to hear recently that the First Baptist Church of Russell had been praying for the work here. This church can rightly feel that it has already had a great part in the work, for it was at Russell that J. A. Totten received sound indoctrination, and, humanly speaking, there is a Baptist church at Racine today chiefly because of J. A. Totten's clear vision, conquering faith, persistent effort, and unswerving soundness through ten years of struggle. Some day it will be intensely interesting to read the strange story of how a Baptist church in Racine grew out of a union Sunday School! I am persuaded that the same miracle-working God that has put a Baptist church

C. W. D. SAYS HOLY ROLLERS IN BRAZIL SNORT OVER EDITOR'S TRACT ON SECURITY*(Continued from Page One)*

taken into a church there at home, they usually lie around until they rot out—you know what I mean. The people simply are not interested in those things. Here it is different. The people will read anything if it isn't too long. I have already given away around 13,000 tracts. One woman here conducts a small shop selling coffee. She wanted tracts in order to put one in each package of coffee she sells. Another Baptist, a barber, came to my house desiring tracts to give to his customers. Another works on a tug in the harbor, and he has gotten tracts to distribute twice. A few times Baptist laymen, and once a lay-woman, have asked for tracts to distribute. Of course, I am only too glad to do so.

This is additional proof of the need of such work. I intend to write two or three brief tracts on Holy Rollerism, baptism, the church, etc., a little later. Literally thousands of people can be reached in a few days with these small pamphlets, and the proverb, "Strike while the iron is hot," is a good one to remember. We are here ahead of the Russellites so far as I can determine, so let us make the most of it. In fact, no religious body, so far as I know, is distributing their literature. Is this not an open door? We have an account in Acts 16:4 of doctrinal reading matter being distributed, and the very next verse tells us that the churches (plural) were strengthened in the faith and increased in number daily. While these people have nothing else to read, and are willing to read, is the opportune time.

Your tract has them thinking and talking plenty. I am now writing a tract dealing with the passages used by the enemies of the Truth you present in your tract. This was requested by a preacher who was in difficulty to explain Rev. 3:5, and concerning fallen angels. These people are all so weak, and it is all very strange to them. I have prayed about it, and have already started it.

Bro. Hallum plans to return here if possible, sometime next month. Received the news by air mail this morning. I intend to write him and see if he will bring an electric washer to us. You can't even buy a wash board here except one of wood, and how clothes do wear out and rot out with the treatment they get. Good articles, new when we came, are already completely worn out. My wife sews nearly constantly, and has never caught up with the need yet.

Rejoicing in the good services you report, wishing too that I could be with you, and yet rejoicing that I am here, I am Your work-fellow,—C. W. Dickerson.

in Racine will yet make it one of the strongest in the land.

Racine Baptist Church has been self-supporting from its very birth. It has never asked a cent from a mission board or other agency. But if this article is read by some one that has some of the Lord's money that he wishes to put to good use, let me say that such use can be found for it in helping erect and equip a Baptist church building in Racine. A greater mission work could not be found in the land.

Our friends everywhere are invited to visit us in Racine. It is located on Highway No. 119, nineteen miles south of Charleston.