

The Baptist Examiner

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).

RUSSELL, KENTUCKY, SATURDAY, OCT. 6, 1946

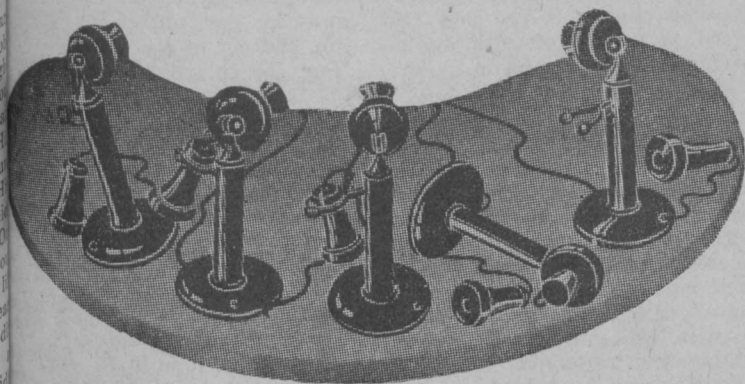
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HOLE NO. 440

Behold The Origin Of Jesus' Church!

By H. W. Young
Ardmore, Okla.

Everybody Is Asking . . .



The Church of Christ was established during His personal ministry on earth, and in the days of John the Baptist.

The term "church" in the New Testament is "Ekklesia" in the original Greek and means, an assembly, or congregation for the transaction of business. It is evident that Christ had special regard to the original meaning of this term when he selected and used it to designate His first church.

Christ's "ekklesia or church" is, therefore, a congregation or assembly of baptized believers, meeting together, from time to

A Prayer

LORD, make me a channel of Thy peace
That where there is hatred—
I may bring love;
That where there is wrong—
I may bring the spirit of forgiveness;
That where there is discord—
I may bring harmony;
That where there is error—
I may bring truth;
That where there is doubt—
I may bring faith;
That where there is despair—
I may bring hope;
That where there are shadows—
I may bring light;
That where there is sadness—
I may bring joy.
LORD, grant that I may seek rather to comfort
Than to be comforted;
To understand than to be understood;
To love than to be loved.
For it is by giving that we receive;
It is by self-forgetting that one finds;
It is by forgiving that one is forgiven;
It is by dying that one awakens to Eternal Life.

—Francis of Assisi



H. W. Young

How Often Should God's People Go To The House Of God For Worship?

ROY MASON
Tampa, Florida

Some Common Characteristics:

Many people of different faiths, take their religion in very broken doses. For instance—

Many Catholics are baptized as such when they are squalling babies, and they think that they have been branded for life as Catholics, just like the "little dogies" of a ranch are branded as belonging to that ranch. Many such rarely ever attend the Catholic church, but are ready to get mad for traditions sake if anything is said against Catholicism. Some of other faiths are very

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F. D. R. ABOVE JESUS

Propaganda and our modern educational system must be held accountable for the serious and terrible conclusions reached by a survey made by Harvard's psychology professor Donald V. McGranahan, who recently reported that over twice as many American high school students voted for Franklin D. Roosevelt than voted for Jesus Christ as the "greatest personage in world history."

According to the survey made by Professor McGranahan, the students listed their heroes in this order: FDR, Lincoln, Christ, Washington, Columbus, General MacArthur, Edison, Caesar, Benjamin Franklin, and General Eisenhower.

Of the American students polled, over one-third rated Roosevelt as the greatest. A little over one-tenth gave first place to Christ. It would appear that our American schools are failing in their task. —The W. L. O'Daniel News.

West Virginia Baptists To Defy God's Word In Forthcoming State Convention

The West Virginia Baptist is the official organ of the state convention of West Virginia, and in their September issue the meeting of their state convention in Huntington, October 14, 15, and 16th. It is rather conspicuous that of nine speakers, three of them are women.

This calls to mind some Scriptures of God's Word.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." — I Cor. 14:34.

LIQUOR BRINGS DEATH

McAlister, Okla., May 21 — Drinking was blamed by Alfred Clarence Bingham for his troubles as he went to his death in the electric chair at the state penitentiary at 12:09 a. m. today for the knife slaying of his divorced wife, Mary.

The man who twice received reprieves walked the 15 steps to the chair after talking and joking with reporters.

He said when asked about the slaying on a Tulsa street in 1943 that "if I did it, I must have been crazy."

Bingham declared his love for the woman and said he drank a lot to forget her after she left him to live with her mother.

The prison physician pronounced Bingham dead two minutes after Rich Owens, veteran executioner, pulled the switch. In his talk with reporters and prison officials before his death Bingham said:

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"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." — I Tim. 2:11,12.

It is further conspicuous that one of these women is announced to conduct the worship for three of the sessions of this convention. In the days of His flesh, our Lord said:

"God is a Spirit: and they that worship him must worship him in spirit and in truth." — John 4:24.

In the light of this Scripture, worship must be in the power of the Holy Spirit and must be the

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time in His name and transacting business by His authority. This church was unquestionably designed to be the model of all Christ's churches, and the first of a succession of churches to the end of the age.

With these terms in our mind, let us now look to the promise as stated that the church of

Mused Uncle Mose

"De reason Massa Jesus didn' come down frum de cross is dat He knowed you cain' save nobody else ef'n you saves you'se'f."

-- The First Baptist Pulpit --

"Contending For The Faith"

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." — Jude 1:3.

Over in the Lycus Valley in southwestern Asia several great heresies had their origin. In fact, more heresies have arisen there than in any one spot on God Almighty's footstool. Men there began trying to account for the world's natural creation apart from God. Accordingly, the theory of evolution evolved there.

There the blood atonement of Jesus Christ was denied by heretical teachers for the first time. The first denial of the resurrection of our Lord came from this section. In view of these facts, I contend that no spot on this earth has given rise to more heresies than has the Lycus Valley.

A question logically and naturally arises: How could such teachers have gotten into the church? This is easily understood. They got in then just like false teachers get in today — they crept in privily and unawares. Once inside they began to privately teach their heresies and

thus to lead men astray.

It is concerning this group of heretics that Jude writes, and the only remedy which he offers was that the saints "earnestly contend for the faith." Jude thus realized that the only antidote for heresies was the plain truth of God's Word.

Beloved, this book of Jude is just as fresh today, just as though it were written yesterday. When we read it, it does not sound like it is 2,000 years old, but rather it seems fresh from the mint of God. We have the same heresies today which troubled the disciples to whom Jude

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THE BAPTIST EXAMINER

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God Be Praised ... Indeed

Here is an old, old story, done into doggerel, and very well done at that by an early contributor to Harper's Monthly in the early '50's:

A country curate, visiting his flock,
At old Rebecca's cottage gave a knock;
"Good-Morrow, Dame!—mean not any libel,
But in your dwelling have you got a Bible?"
"A Bible, Sir!" exclaimed she in a rage.
"D'ye think I've turned a pagan in my age?
Here, Janey, haste and run up stairs, my dear,
'Tis in the drawer; be quick, and bring it here!"
The girl returned with Bible in a minute,
Not dreaming for a moment what was in it;
When, lo! on opening it at parlor-door,
A pair of spectacles fell upon the floor.
Amazed, the dame was for a moment dumb,
And then exclaimed, "Oh, Sir! I'm glad you've come,
'Tis six months since these spec-

tacles were lost,
And I have missed them to my poor eyes' cost."
Then, as the glasses to her nose she raised,
She closed the Bible, saying —
"God be praised!"



WEST VIRGINIA BAPTISTS TO DEFY GOD'S WORD

(Continued from page one)

truth of God's Word. How can a woman who denies the inspiration of Paul, disregards the teachings of God's Word as to woman's place, and who defiantly puts herself above the Bible — how can such a one lead West Virginia Baptists in their worship?



HOW IMPORTANT IS REGULAR CHURCH ATTENDANCE?

(Continued from page one)

much the same way. Some people "join" and that is all. To them, membership confers at least partial immunity from hell. Just like being vaccinated. They think their vaccination must be renewed on Easter, at Christmas and maybe on Mother's Day, so that is about all the church going they ever do.

Some church members come spasmodically. They have a church going spasm which lasts for several weeks or longer, then something comes up and they quit and stay quit for an indefinite period. We have seen lots of this kind.

Some church members attend church if convenient. We have quite a few who are like this. If the weather is good, and they do not have anywhere else that they are especially desirous of going, they will attend church, but they are not regular — all-the-time goers.

And people who join the church and never come with any regularity, never really get in on what it is all about. They miss the connection on everything. They never learn much about the Bible — never grow to any size as Christians — never do a worthy part in helping to spread the Gospel. They are spiritual anaemics, and often have something that cor-

responds to the "rickets".

Hebrews 10:25 tells us not to forsake the public assembly, like some do. Here is the positive exhortation to attend public worship.

Thomas is a good example of a man who was absent from the meeting of the church. The result was he doubted the resurrection. Religious doubt and backsliding has often followed prolonged absence from church.

"Seek to edify" (build up) I Cor. 14:12. A church cannot be "edified" or built up by constant neglect.

Example of the early disciples. We find that after the resurrection Jesus met with His disciples on the first day of the week. Early Christian literature reveals that believers continued to do this.

How Often Should Church Members Attend Services?

Certainly they should do this every Lord's Day without fail unless providentially hindered. And that means even when they are away from home. Why be a heathen just because you are visiting? And church members should not be "oncercs." Also, all should back up the mid-week meeting. Why shouldn't every member support the prayer service of the church? When all of that is done, then only a very few hours a week are devoted to public worship. Figure out how many and subtract from the sum total of hours in a week. Don't do it however, unless you want to feel ashamed.

Why Attend Church Regularly?

Because the Savior has promised to meet with us. ("Where two or three...")

Because of fixed Christian principle. No whim, caprice, notion.

To publicly express gratitude to God for blessings received.

For Christian fellowship.

For spiritual development as a public testimony, as example to others.

For the salvation of others, for good of Christ's cause.



CONTENDING FOR THE FAITH

(Continued from page one)

wrote. Besides these, we have a great many more. My contention is that Jude's remedy for here-

sies is the only remedy which will work today. Certainly the surest way to end all heresy is to preach the things of the Book.

As Baptists, there are a number of things for which we should contend.

I

WE OUGHT TO CONTEND EARNESTLY FOR THE FINALITY OF THE BIBLE. The Bible is a Baptist Book from beginning to the end. Every word was written by a Baptist, was written about Baptists, and was written in order to make Baptists. This Baptist Book is the final word of authority in every Baptist church. We hold no creed, no articles of faith, and no by-laws except the Bible.

A good many months ago I called on a very high type religious lady who was a member of the Episcopal church. She was well acquainted with religion though she knew absolutely nothing about salvation. She asked as to what creed I accepted. My answer was: "The Bible, and nothing added to it, and nothing taken from it." After a moment's meditation and reflection, she said: "Your creed is indeed a good one." In this she was right. It is not only a good one and the best one; it is the only creed worth having.

As Baptists, we ought to contend for the finality of the Bible. Listen to the words of our text: "Ye should earnestly contend for the faith which was once delivered unto the saints." The term "once delivered" is unusually expressive. This means "once for all." This means that no other revelation is to supersede it. It is complete and final in every particular and nothing else is to take its place. Through all the Word of God there are a number of Scriptures which show us that the Bible is final.

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do less or more." — Numbers 22:18.

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." — Deut. 12:32.

"Every word of God is pure: he is a shield unto them that put

their trust in him. Add thou unto his words, lest he reprove thee, and thou be found a liar." — Proverbs 30:5,6.

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

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

In the light of these Scriptures may we remind you that other church in all the world accepts the Bible as the final authority — except the Baptist.

Our position first, last, and always is: "If it is in the Bible is Baptist doctrine. If it is not Baptist doctrine, it is in the Bible."

I insist, beloved, that with true Baptists the Bible is final. It cannot be broken, reversed, changed, nor amended. Jesus said the Devil that the Bible was final when He said: "It is written" (Mt. 4:4). The Devil acknowledged that the Bible is final when He said: "It is written." (Mt. 4:10) When the rich fool in Hell asked that Lazarus be sent to his brethren, Abraham solemnly declared: "They have Moses and the prophets; let them hear them." — Luke 16:29.

While others may be willing to accept the findings of the church fathers, or the various decrees of the church councils through the ages, or tradition, or the findings of the Discipline, or the findings of the Presbytery, with Baptists none of these will suffice. We can accept nothing but the Word of God. It is final in every particular and as Baptists we ought to contend for the finality of God's Word.

II

WE OUGHT TO CONTEND FOR THE HEADSHIP OF JESUS OVER HIS CHURCH. That Jesus established some church most everyone will agree. We read:

"And I say also unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

"And hath put all things under his feet, and gave him to be the head over all things to the church." — Eph. 1:22.

Jesus was the head of the church which was established, founded, and brought into existence by Him.

A Baptist church is the only body of which Christ is the head. I say this firmly and yet lovingly in view of the fact that all denominations other than Baptists have earthly heads. The various popes dating from Gregory the Great have each been the head of the Catholic church. Martin Luther was the head of the Lutheran church. Henry the VIII was the head of the Episcopal church. John Calvin was the head of the Presbyterian church. Robert Brown was the head of the Congregationalist church. Alexander Campbell was the head of the Campbellite church. When Mr. Campbell went to England, he even carried a letter of introduction signed by the Kentucky statesman, Henry Clay, saying that Mr. Campbell was head and founder of the church which he had organized. Joseph Smith was the head of the Mormon church. (Continued on page three)

SOME HELPERS TO THE TRUTH



Mr. & Mrs. Norman Thompson, Akron, Ohio.

Favorite Verse

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." — Rom. 8:28.



The Baptist Examiner has been a blessing in our home and has been a great help to us in studying God's Word.

All saved people should thank God for a paper that teaches all of God's Word in its purity.

Timely Advice

If you are impatient, sit down quietly and talk with Job.
If you are just a little strongheaded, go and see Moses.
If you are getting week-kneed, take a good look at Elijah.
If there is no song in your heart, listen to David.
If you are a policy man, read Daniel.
If you are getting sordid, spend a while with Isaiah.
If your faith is below par, read Paul.
If you are getting lazy, watch James.
If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.

three questions. If they did not have the authority then, when did they get that authority? If it were wrong for them to baptize then, when did it become right for them to administer the ordinance of baptism? How long must a wrong remain a wrong before it becomes a right? Surely to this you must agree that it would be forever and forever.

Believing with certitude that Baptists began in the days of John the Baptist and Jesus and that the authority of baptism was given directly from Heaven unto Baptists, then beloved, we ought to earnestly contend for Baptist baptism.

V WE OUGHT TO CONTEND FOR BAPTIST COMMUNION.

So many times our enemies speak reproachfully of our attitude toward the observance of the Lord's Supper. Actually, our position is not that of close communion but close baptism. Even all of the so-called churches demand that one must be baptized in order to partake of the Lord's supper. In refusing to eat the Lord's Supper with these Protestant denominations we are only being logical and consistent. Even though they may have been dipped, we do not believe that they have been baptized and therefore we do not consider them eligible to come to the table of our Lord.

Baptists believe the Lord's Supper is merely a memorial. Catholics and all Protestants believe that sacramental grace is conferred through the Supper. Not believing the same concerning the Supper of our Lord, why should we commune together?

One Scripture in God's Word plainly shows that if we would be consistent we can not take the Lord's Supper together. I refer to I Cor. 11:18-20. Listen:

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper."

These verses declare that there must be no division if we are to eat at the Lord's table. On practically every great doctrine in the Bible there is a world of difference between the denominations. On the plan of salvation, Methodists believe that one may be saved by grace but he must be kept by works and that he may lose his salvation unless he "holds out faithful." The Campbellites believe that one is saved at least in part through baptism. Presbyterians believe that adult Christians are saved by grace and that infants are saved by inherited grace. In this respect Baptists believe in an eternal salvation apart from works, baptism, and church membership. Thus you can see on the plan of salvation we do not agree. There are many differences. Though the Word of God demands that we be in agreement to take the Lord's Supper, you can easily see that we are poles apart and therefore there must be either close communion or no communion at all.

I insist, beloved, that we ought to contend earnestly for the historic position of close communion held by Baptists since the days of Jesus.

VI
WE OUGHT TO CONTEND FOR BAPTIST INDEPENDENCY. I mean by this, beloved, that we ought never countenance nor participate in union meetings in any wise. All Protestants have nothing to lose and everything to gain when they go into a union meeting, yet Baptists have nothing to gain and everything to lose.

Have you ever considered the teachings of God in this respect?

"Can two walk together, except they be agreed?" — Amos 3:3.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." — Romans 16:17.

"Having a form of godliness, but denying the powers thereof: from such turn away." — II Tim. 3:5.

"And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, **Shouldest thou help the ungodly, and love them that hate the Lord?** therefore is wrath upon thee from before the Lord." — II Chr. 19:1,2.

I once heard of a man who was married to two women. One was old and the other was young. The young one did not like to see any grey hairs in her husband's head so as each appeared she pulled them out. The old lady not to be outdone likewise pulled all the black hair out of his head. You can imagine the subsequent result and appearance. Whenever one goes into an union meeting there must be a lot of "pulling" of this type done. The Methodists don't like the doctrine of security so it has to be pulled out. The Presbyterians don't like the doctrine of immersion so it has to be removed. The Campbellites don't like the doctrine of church or close communion so it has to be removed. And so it is with all the denominations, with the result that the preacher pretty soon has nothing but a bald headed doctrine for his congregation.

I insist that for Baptists to grow and to enjoy the approval of God that we need to contend for independency apart from union endeavors.

VII
WE OUGHT TO CONTEND FOR A CLEAN CHURCH MEMBERSHIP. Certainly if we enjoy the exalted privilege of being the church established by Jesus, we ought to live clean lives and thus live up to the teachings of God's Word. Listen:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the God." — II Cor. 7:1.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — I Cor. 10:31.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." And if any man obey not our word by this epistle,

note that man, and have no company with him, that he may be ashamed." — II Thes. 3:6,14.

I say that we ought to contend for a clean church membership. Surely we ought not tolerate a Baptist who attends a lodge meeting when there are worship services being held in the church of which he is a member. I don't think much of a Baptist who is in a dance hall when his church is meeting for prayer on Wednesday night. I don't think much of those who know more about the rules of golf and bridge than they do of the doctrines of God's Word. I lose all respect for those who claim to know Him and yet live like the Devil. Surely since we hold the distinct and unique position of being in apostolic succession from the days of Jesus, then we ought to contend for a clean church membership.

VIII
WE OUGHT TO CONTEND FOR ONE HOPE. When Paul wrote to the church at Ephesus, he said:

"There is one body, and one Spirit, even as ye are called in one hope of your calling." — Eph. 4:4.

Baptists have only one hope. Campbellites preach a mixed hope of grace, water, and works. Methodists do likewise. Presbyterians preach two hopes — one based on grace, the other on inherited grace. Seventh Day Adventists preach a mixed hope of grace and law. Baptists have only one hope — the Lord Jesus Himself.

I rejoice that it is my privilege to talk to you of that one hope and urge you to receive Jesus as your only hope. Then may you sing in truth:

"My hope is built on nothing less Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand."

If this one hope of Jesus and Jesus only interests you, then I invite you to accept Him as your Saviour, to unite with this church and to earnestly contend for the faith with us and all together we will move forward for God's glory.

"Like a mighty army,
Moves the church of God;
Brothers we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Crowns and thrones may perish
Kingdoms rise and wane
But the church of Jesus
Constant will remain;
Gates of Hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that can not fail."

Consecration Complete

Baron von Welz, who renounced his title and estates and went as a missionary to Dutch Guiana, where he filled a lonely grave, said as gave up his title: "What to me is the title 'well-born' when I am born again in Christ? What is it to me to be called 'Your Grace' when I have need of God's grace, help and succor? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

—Selected.

"CONTENDING FOR THE FAITH"

(Continued from page two)

Barry Baker Eddy was the head of the Christian Scientist Movement.

Thus we see, beloved, that all the denominations can be traced to a human head, yet this, with not true of Baptists. There is no personality this side of Jesus Christ than can be said to be the head of the Baptist churches. I challenge you—yes, I double-dog dare you, to study through the pages of history to see where Baptists originated. Any individual who will in an unbiased and unprejudiced manner do so will find that Baptist churches have been traced to no personality other than Jesus.

Therefore, beloved, we contend for the headship of Jesus over His church. While others may be content with a human head, we thank God for a Divine head — namely Jesus. While we rejoice for one faith and one baptism, all Baptists likewise rejoice and contend for one Lord within our churches who is Jesus Himself.

III WE OUGHT TO CONTEND FOR A VISIBLE AND LOCAL CHURCH RATHER THAN A UNIVERSAL CHURCH. If a

teacher is more concerned about the matter of popularity than of pleasing Jesus, he will preach that all of the saved of all denominations make up the church. Undoubtedly this is the most popular heresy among professing Christians today, yet it is a most dastardly perversion of God's Word. The word "church" used in the Bible can never be translated to mean anything but a local congregation. It is used nearly 120 times in the New Testament, and in every instance it is intended to refer to a local congregation.

Paul declares that the church is Christ's body. In other words, every local assembly is a complete body of the Lord Jesus Christ.

"Which is his body, the fulness of him that filleth all in all." — Eph. 1:23.

A body has two distinguishing marks. It must be assembled and must be organized. A heap of heads, hands, and feet cannot make a body. They must be organized and united each in its proper place. If we were to dismember the body of one of our brethren and were to put his head in one corner of this room, his feet in another, his arms in a third and his trunk in the fourth, this certainly could not say that this is his body. Only as these organs and component parts are united, assembled, and organized with each in its proper place could it be called a body. Since the church is described as Christ's body and since the church must be assembled and organized, and since the universal church can do neither, it follows that the teach-

ings of the universal church is false in toto.

After making a very definite study of the church which Jesus built, I am convinced that a universal church can exist nowhere except in the brain of an heretic. Therefore, Baptists ought to contend for a visible, local church which is the body of the Lord Jesus.

IV WE OUGHT TO CONTEND FOR BAPTIST BAPTISM. Some,

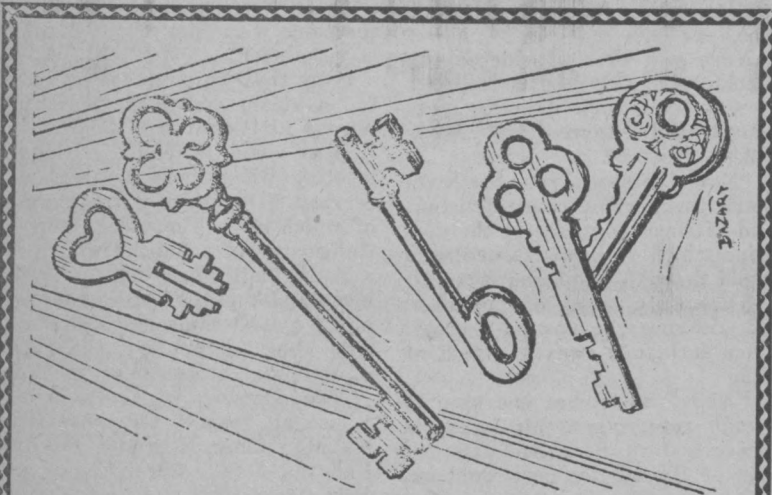
even many, have an idea that anyone calling himself a minister and that any organization calling itself a church has the authority of administering the ordinance of baptism. These folk in a very surprised manner often ask: "Does the administrator make any difference?" Evidently Jesus Christ thought so since He walked 60 miles to be baptized by a Baptist preacher. It is interesting and conspicuous that this Baptist preacher to whom Jesus came had been sent from God to administer water baptism.

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." — John 1:33.

B. H. Carroll, the great Texas Baptist of a few years ago, used to tell of a Welshman who was naturalized by an Irish friend. Although he had administered the oath solemnly and although he used the proper form of naturalization, still his vote was challenged. The election judge said that the law that prescribed the oath also prescribed who should administer it. So it is with baptism. Our Lord did not leave it to the whim or the caprice of men as to the mode or the administrator. He gave that ordinance to His church and instituted it through the first Missionary Baptist preacher whom the world ever saw — John the Baptist.

Therefore, we believe that Baptist baptism is superior to all other baptisms. Even though one may have been immersed we do not consider that he has even been baptized. We merely think of him as having been "ducked" in his ignorance. We do not think that the "dunking" which he has received is sanctioned in Heaven unless it be the model which follows the authority which was given to John the Baptist.

All will agree that the Y. M. C. A., Y. W. C. A., the Epworth League, and the Christian Endeavor have no right to baptize since they are not churches. Well, beloved, when Wesley, Campbell, and Luther organized their group they were no more churches than the above mentioned organizations are now. They were only men who acted apart from Divine authority and without a commission from Heaven such as had been given to John the Baptist. In view of this I ask two or



He Holds The Key

HE HOLDS the key to all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

I CANNOT read His future plans,
But this I know
I have the smiling of His face
And all the refuge of His grace
While here below.

—Maltbie D. Babcock.

THE ORIGIN OF THE CHURCH

(Continued from page one)
Christ was established during the personal ministry of Christ on the earth and during the days of John the Baptist. Inasmuch as the church is designated as a congregation or an assembly for the transaction of business, when the first apostles were chosen or called out, the church began to take form. The constituent members of the first church were, John, Andrew and Simon Peter, (John 1:35-42) with Christ its head, all of whom had been immersed (baptized) by John the Baptist. The next day according to the divine record Phillip and Nathaniel were added unto them (verse 43). Thus it continued to grow in numbers under the personal instructions and protection of Jesus, its head.

The church is termed the "Bride" and Jesus Christ the "Bridegroom." John says, "There came unto me one of the seven angels which had the vials full of the seven last plagues, and talked with me saying, come hither, I will show you the bride, the lamb's wife." (Rev. 21:9) Again, "and the spirit and the bride say come." (Rev. 22:17) The term bride is defined to be (1) "a woman newly married," (2) "a woman espoused or contracted to be married." Then it is very evident that there must be a woman before there can be a marriage, or a contract to be married. So the church, which is the bride, in order to be possessed, must be in actual existence.

Before the death of John, the Baptist, Jesus was in possession of the bride. This is evident from the word of John to the Jews: "Ye, yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. He that hath (present possession) the bride, is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled, (Jno. 3:28-29) John had accomplished the great and glorious work of making ready a people prepared for the Lord, and when he saw those who were prepared for the Lord constituted into a church with

Jesus its head (the bridegroom in possession of the bride) his joy was made complete. "This my joy therefore is fulfilled," said he—not will be fulfilled, but is now fulfilled.

The Savior furthermore testified to the same fact. "and Jesus said unto them, can the children of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom will be taken away, and then shall they fast in those days." (Mk. 2:19)

Touching Personal Offenses

That the church did exist at this time is also evident from the directions of Christ to His disciples. In Mark 18:15-17 He deals with personal offenses between brethren given specific directions as to how they are to deal with an offending brother and as a last resort says, "Tell it to the church and if he neglect to hear the church, let him be to thee as a heathen man and a publican." If the church was not in existence when the Lord gave His disciples these instructions, He required of them an impossible thing, for they could not have told the church their grievances if there had been no church in existence. There is no expression in this text to lead to the conclusion that Christ had any reference to any church that would be established in the future.

It was a complete church, having both members and officers. The inspired writer informs us that Jesus called unto Him His disciples and ordained twelve of them that they should be with Him and that He might send them forth to preach. According to His directions they went forth and preached the kingdom of Heaven is at hand (Matt. 10:7, Mk. 3:14) After these things the Lord appointed another seventy also and sent them two by two before His face into every city and place whether He himself would come. (Lk. 10:1). These officers of the church performed the work assigned them in the name of Jesus and the results of

their labors were glorious, they said, "Lord, even the devils are subject unto us through thy name." (Lk. 10:17-18) The disciples of Christ not only preached the gospel of the kingdom, but baptized those who were made free from their sins by faith in the Lord Jesus Christ. (Jno. 4:1-2).

This church was so completely organized, before the day of Pentecost, that it was fully prepared for executive work and did engage in the transaction of church business. They sent out missionaries, elected and ordained Matthias to the apostleship from which Judas by transgression fell. There were about 120 men and women present. This same church was in session when the day of Pentecost was fully come and there were about 3,000 added to it on that day.

An Objection Answered

It is contended that the church was not established when Christ said to Peter, "upon this rock I will build my church," for he speaks of it as yet in the future. In the first place such a construction of this text would be a plain and positive contradiction of the words of John when he said, "He that hath the bride—the church—is the bridegroom," and also the teaching of Christ on this subject. It should be remembered that when an interpretation of the scripture contradicts some other scripture that the first interpretation is wrong. In the second place, the word translated, "will build" was used by Jesus in the sense of "build up." In I Pet. 2:5 the same word is used and is translated "build up."

Christ had established His church on a permanent foundation and assured his disciples that he would continue to build it up and multiply it. That he would build His successive churches on the same foundation on which he was building His first and Model Church. He taught the Ephesians that they were built on the same foundation on which the apostles and prophets had built. (Eph. 2:20) They built on Christ, the rock. Indeed there is but one foundation and that one is Christ. (I Cor. 3:11)

There are many other proofs that we might bring forth to prove to unbiased minds that Christ did establish His church during His personal ministry on earth, but these set forth here will suffice for the present. At another time we may set forth others.



I SHOULD LIKE TO KNOW

(Continued from page one)
Bible tells us that God keeps the books and that some day he is going to open those books and we are to be judged out of the things written therein. Cf. II Cor. 5:10.

3. Should Baptist Churches take pledges of their members as to the individual's promise of support?

No man knows what he ought to contribute until his income is received. Since no individual should contribute less than a tithe it is positively unscriptural and anti-scriptural to thus ask for a pledge.

4. Are carnal Christians ever soul winners?

Carnal Christians are never worth anything unto the Lord. They are not soul winners; they do not read nor study their Bible; they are not pray-ers; they are not givers. About all they can do is to cause divisions.

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are

The Filled Pew

A Triumph In Four Acts

ACT. I. THE FILLED PEW:

Influence over children best.
Father's there.
Mother's there.
Children are there.
Minister is happy.
Church officers are well pleased.
Glorious Congregational singing.
Friendly contacts.
God is honoured.

ACT II. FILLED HEARTS:

Thankfulness to God.
Thoughtfulness of others.
Inspiring ideals.
Alert to the best.
Interested in Bible study.
Prayer and praise to God.

ACT. III. A FILLED LIFE:

Others inspired by example.

Influence over children best.
Helpful in public causes.
World-wide spiritual interest.
No worry; life is confident.
Poise, courage, stability.
Laying up treasures day by day in character, intellect, spiritual vision and in heaven.

ACT. IV. A FILLED HEAVEN

Filled with God's redeemed people.
Filled with the material up by faithful Christian living.
Filled with a crowned and rejoicing people.
Filled with those who are rewarded for faithful service.
Filled with those in companionship.
Filled with mansions prepared for a prepared people.

The Empty Pew

A Tragedy In Four Acts

ACT I. THE EMPTY PEW

Sunday motoring.
Week-end gaiety.
Mental indisposition.
Physical indolence.
Minister depressed.
Church officers wondering.
Church slipping.

ACT II. AN EMPTY HEART

God dishonoured.
No time for God.
No time for prayer.
No interest in the Bible.
No interest in others.
Cobwebs grown over spiritual vision.
Anxiety supplants poise.

ACT III. AN EMPTY LIFE

Influence for God-nil.
Influence over church-nil.

Influence over children, hindering them to select the best.
Influence upon people needing spiritual help-nil.
Bank resources may be accumulating all the time but no spiritual wealth laid up.
Materialistic and self-centered.

ACT. IV. AN EMPTY HEAVEN

No "well done, good and faithful servant."
No eternal home.
No reward for a consecrated life.
No crown of life.
No "Enter thou into the joy of thy Lord" heard.
No reward for training in kingdom work.
No eternal peace.

ye not carnal, and walk as men?" — I Cor. 3:3.

5. What do you think of the young twenty-one year old white girl who married the seventy-one year old Negro evangelist called Father Divine?

She is either abnormal mentally or sexually, or both. She ought to have her head examined.

We ought to spend the best hours of every day in communion with God. It will thus be our most fruitful employment.

LIQUOR LEADS MAN TO HIS DEATH

(Continued from page one)
"You're looking at a guilty sinner, a man who let sin ruin his life. I prayed to God day and night that he might save me. It isn't I who suffers."

"It's my innocent children. I bless you all, I will see you in heaven. Whiskey brought me this. If there is anything I can do to help you find the Savior I'm willing." — Copied from Faith and Life.

Prayer

Prayer—secret, fervent, believing prayer—lies at the root of all personal godliness. — William Carey.

Prayer takes the very highest energy of which the human is capable.—John Coleridge.

Prayer is the creator as well as the channel of devotion.—E. M. Bounds.

Prayer is the most important thing in my life. If I should neglect prayer for a single day, I should lose a great deal of the fire of faith.—Martin Luther.

Prayer which is effective is that prayer which attains the blessing that it seeks. It is that prayer which effectually moves God. — Charles G. Finney.

Prayer must carry all our works as well as our preaching. Paul gives us frequently his example of praying night and day for his hearers.—Richard Baxter.