

The Baptist Examiner

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

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How Did The Apostles Die?

Have you ever wondered what happened to them — Peter and John, James and Philip, the twelve apostles whom Jesus Christ chose to be His first witnesses? Tradition tells us that every one but John met a violent death because of his unwavering faith in his Leader, some on crosses, some with swords, but all with unflinching devotion to the one whom they knew to be the Saviour of men.

James, the brother of John, was first to die. Beheaded by Herod Agrippa (see Acts 12:1-2) about 44 A. D., he led the procession of apostolic martyrs. Not long after, Matthew, who had taken the Gospel to Persia, Macedonia, Syria and Ethiopia, was hacked to death with a sword because he preached the

name of Christ. Thomas, too, was run through with a spear by King Misdai of India, so tradition says, after a thrilling ministry through Parthia and India. James, the head of the church at Jerusalem ("old camel knees" they called him, because of the callouses he wore on his knees from long hours of praying), was beaten and stoned at the age of ninety-four, and his brains dashed out with a fuller's club.

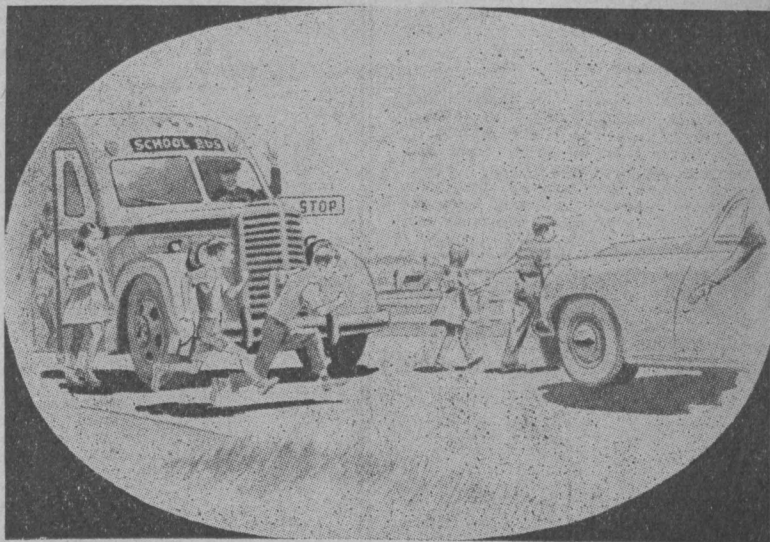
Others were crucified. Bartholomew after a cruel beating with staves was crucified and later beheaded in Armenia. Thaddeus was left to die on a cross at Edessa in 72 A. D. Simon Zelotes met the same fate after preaching the Gospel through Mauritania and Africa. Andrew

was imprisoned and crucified in Achaia by an enraged Roman official, and Peter, his brother, it is agreed, was crucified by Nero, the great persecutor of Christians. Of Peter it is said that when his time came to die he requested that he be placed on the cross head down because he was not worthy to die in the same manner as his Lord.

An ancient historian tells us that when James was being led out to die that the man who had first accused him was so struck by his extraordinary courage that he fell at his feet and asked his forgiveness, then publicly announced his faith in Christ and insisted on being beheaded with James, so together they died.

(Continued on page four)

Correct. . . .



IT'S CORRECT to stop when the school bus stops — even in the opposite direction.

IT'S CORRECT to believe that salvation comes only through the blood of Jesus.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." — Heb. 9:12.

IT'S CORRECT to believe that immersion only is valid baptism.

"And Jesus when he was baptized, went up straightway out (Continued on page four)

In Following The Trail Of Robbers, Note That Tithing Is A New Testament Teaching

By A. L. BYRD

Many people have come to believe that the tithe is not taught in the New Testament; therefore they are released from the privilege of tithing.

If the tithe is not taught in the New Testament, then any Christian ought to do more unto God than the Jew did unto the law. BUT, the tithe IS taught in the New Testament.

In I Corinthians 9:13, 14—"Do ye know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? EVEN SO (IN THE SAME WAY) hath the LORD ordained that they which preach the gospel shall live of the gospel." Here Paul transfers the system of king-doms support under the Old Testament dispensation to the New Testament dispensation.

If God was owner of the world then, He is owner now. (Psalms 50:9-12) If the tithe was holy unto the Lord then, it is "holy unto the Lord" now. (Leviticus 27:30) God commanded it in the Old Testament: "Bring ye ALL the tithes into the storehouse." (Malachi 3:10) When he said: "Woe unto you scribes and Pharisees, hypocrites! for ye PAY TITHE of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: These ought

ye to have done (To Tithe) but not to have left the other (judgment, mercy, faith) undone." I believe there is a rebuke here to many Christians today, in that the scribes, hypocrites, and Pharisees were commended by Jesus for their tithing and yet assigned to perdition by their unbelief, and lack of mercy and judgment, mercy and faith, but yet ROB GOD of His tithes and offerings. If Jesus says that we ought to tithe, then who are we to say that we shouldn't?

In the seventh chapter of Hebrews, first ten verses, we have more admonition concerning the paying of tithes in the New dispensation. It begins with Abraham paying tithes of Melchisedec, who was a true type of Christ. In the fifth verse the Levitical priesthood was commanded to take tithes of the people. In the eighth verse it

(Continued on page four)

TRI-STATE BAPTIST BIBLE FELLOWSHIP MEETS APRIL 1

The next meeting of the Tri-State Baptist Bible Fellowship will be held on Friday, April first at 7:30 p. m. with the Salem Baptist Church in Green-up county, Kentucky.

All the readers of THE BAPTIST EXAMINER within reach of Salem are urged to attend.

AN APPRECIATED LETTER

"Through someone's kindness your paper began coming to me. I would hate to miss one single (Continued on page four)

Mused Uncle Mose

One day dey 'uz a man shot an' peoples set up all night 'specin' 'im to die. Dey prayed fo' de Lawd to save 'im, an' nex mawnin' de pahson go to se 'im an' ast 'im efn he want ter be saved. He say, "Ah did las' night, but I reckons not now; ah t'ink ah's gonna git well."

The First Baptist Pulpit

"WHY ARE HUMANS SAVED AND ANGELS ARE NOT?"

"For verily He (Jesus) took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:16, 17).

We must step cautiously here, because we are intruding into those things which are not seen. This is not the place for idle human speculation, irreverent prying, nor unfounded dogmatism. All we know of the unseen world is what little God

has seen fit to reveal in His Word. Beyond that all else is foolish speculation. There are many things about this which we would like to know and are constantly raising questions about, but the only source of sure information is the Word of Him who knows all things, both seen and unseen. Although it is true that many things are not told us which we would like to know, still we must remember that the Bible was not written to satisfy an idle curiosity, but to instruct us in the things which God sees that we need to know. What He has seen fit to reveal in His Book we can and should

know, but let us rest assured that the other is not to be pried into, but to be waited for until eternity with its perfect revelation shall show it.

Your reaction to this question may be very much the same as that of others who have heard it asked. So many have responded thus: "Why, I didn't think angels needed to be saved!" The prevalent idea is that the word angel is a kind of synonym for perfection and spotless holiness. However, when we turn to the Bible we find quite a different situation. Probably the majority of angelic beings are sinless, but

(Continued on page two)

ject God's counsel. Luke 7:30.

The Bible says that Jesus received John's baptism and that God the Father spake from heaven to tell the folk He was well pleased with it.

The Holy Spirit gave His approval of John's baptism by descending upon Jesus when He submitted to it.

All the 12 apostles had John's baptism, for they were one of the 12, unless he had John's baptism. Acts 1:21.

The folk on Pentecost all had John's baptism, for they were all baptized by 12 men, who were baptized by John. No other baptism is Christian, except John's.

So far as the Editor's knowledge goes Baptists are the only people who believe and teach that John's baptism was Christian baptism. The average preacher in other denominations and most of the commentaries are as ignorant of the mission and message of John the Baptist and the purport and design of his baptism as they are of what a New Testament church is or of the plan of salvation.

To answer the question as to whether John's baptism was Christian baptism necessitates the answering of the question as to what is Christian baptism. If, as some say, any baptism by immersion is Christian baptism, then John's baptism was Christian baptism; for he certainly baptized by immersion. John 3:23; Mark 1:10. If, as others

UNDER HIS NOSE

In Starved Rock State Park, near Ottawa, Illinois, stands a ragged rock, resembling a face, called "The Devil's Nose."

Beneath the face, carved into the sandstone, are the words "Jesus Saves."

How true it is that Jesus saves right out from under the Devil's nose. — Ruth Russell

A BELIEVER

As I have said that the blood of Christ avails only to save those that believe, it is very proper that I should explain myself and show what I understand by a "believer."

By a believer I do not mean one who barely believes that Jesus Christ lived upon earth, (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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WHY ARE HUMANS SAVED?

(Continued from page one)
we learn from divine revelation that:

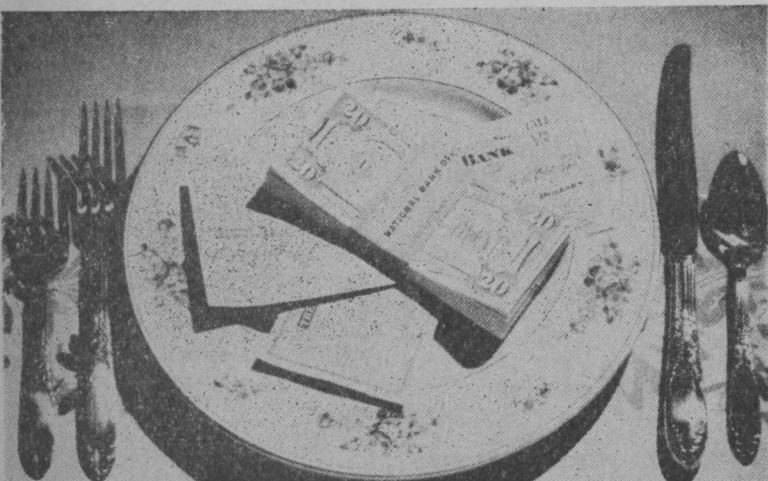
THE FACT OF SIN IS UNIVERSAL.

The HUMAN universality of sin is a familiar fact. The Bible is so clear in its repeated insistence to this effect, and our mere human observations sees it so clearly, that to deny the human universality of sin is to brand one's self as being either mentally unbalanced or willingly deluded. We have long since ceased to pay any serious attention to poor, Satan-deceived individuals who lay claim to living without sin. God's Word is too clear and our observation too plainly shows the opposite to be the case for us to credit such unfounded claims with a particle of truth. Let us see a few of the statements which God has made here and there in His Word to this effect:

"All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). Note how clear this is: "There is not a just (righteous) man upon earth, who doeth good and sinneth not" (Eccles. 7:20). The New Testament gives to us some striking statements to this same effect: "For there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23). Even saved people sin: "If we say that we have no sin, we deceive ourselves, and the truth is not in us . . . If we say that we have

not sinned, we make Him a liar, and His Word is not in us" (1 John 1:8, 10). These passages show to us beyond a doubt that every member of the human race is a victim of sin, thereby making it universal, so far as the human race is concerned.

FOOD FOR THOUGHT



A MENU of fifties, twenties, and tens with a few century notes on the side would surely be a rich menu as well as a pleasant one. Certainly it would give one a sense of security.

THE BAPTIST EXAMINER doesn't have that sense of security. Our fifties are 50 cent coins — the price of one year's subscription. In spite of inflation and increased costs as to printing, our subscription price remains the same — 52 issues for 50 cents.

This offers "FOOD FOR THOUGHT." How can such be possible? Only by the strictest of economy and through the contributions of our friends, coupled with the fact that the editor receives no pay for the better than forty hours a week he puts into the actual printing of the paper.

EVERY WEEK God lays it on the hearts of some of our friends to make a love gift to our work. How we do thank Him for these gifts! Since the first of the year these have been exceedingly few, and today our needs are great.

AS GOD may direct you, remember us in your prayers and with your gifts.

THE UPLOOK'S ALWAYS BRIGHT

All the world is in confusion,
There is trouble everywhere,—
Sin and sorrow and delusion,
Hearts in turmoil and despair.
Hopeless is the scene about us,
Deeper grow the shades of night.
Yes, the outlook may be dreary,
But the uplook's always bright!

Oh the outlook may be dreary,
But the uplook's always bright!
Keep your eyes upon the Saviour,
And you need not fear the night.
While the gloom of earth grows deeper,
Clearer shines the Heavenly light,—
Oh the outlook may be dreary,
But the uplook's always bright!

Oh the evil that surrounds us!
Oh the folly, pomp and pride!
Love of self and love of pleasure,
Sin and shame on every side.
Men like sheep without a shepherd,—
How deplorable their plight.
Yes, the outlook may be dreary,
But the uplook's always bright!

Up beyond earth's din and clatter,
Up beyond its sin and strife
Stands the blessed loving Saviour,
Giver of eternal life.
Keep your eyes on Jesus only,—
Oh how precious is the sight!
Though the outlook may be dreary,
Praise His name, the uplook's bright!

—Alois B. Christiansen

But sin is older than the human race. It did not begin with humanity, neither did it originate on the earth. If I am able to understand my Bible at all, it teaches that prior to sin's entrance into Eden, it originated in Heaven in the heart of an angel. Note these words in Isa. 14:12-15, "How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to Hell, to the sides of the pit." This passage shows to us the beginning of sin in the universe. You see that the person mentioned here is referred to as Lucifer, which means "day-star," or an angel of light. Evidently he was at the head of hosts of other angels. A spirit of insubordination welled up in him and he became rebellious and over-ambitious, even to the point of imagining that he could dethrone God. Thus we see that sin began in the heart of an angel of God in Heaven and made the Devil of this angel. Let us compare with this another passage:

"Thou hast been in Eden the garden of God; every precious stone was thy covering . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed

cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (Ezek. 28:13-17). It does not require any great knowledge of the Bible to see that this must refer to the person who is now known as Satan. It pictures him as he was before his sin and fall, an angel of light "in the midst of the stones of fire," and in the "mountain of God." The Scriptures seem to make fairly clear that this leader among the angels was the first being to yield to sin and fall a victim to its awful ravages.

God's Word also teaches us that Lucifer was not the only angel who became a victim of sin. Others of this high order of created spiritual beings followed their leader in this, too. The Bible tells us of the sin, fall, and doom of more angels than this one. In 2 Peter 2:4 we are told that "God spared not the angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment." Could language be plainer? Also, we are informed in the words of Job 4:18, "And His angels He charged with folly." Surely all of us know the Biblical teaching that folly is sin in God's sight. Well may we be astonished to learn, on the authority of God's own Word, that some of the angels are guilty of the sin of folly! These verses establish beyond a shadow of reasonable doubt that at least some of the angels who were once in Heaven have sinned against God and have been cast out as a result of it.

"THE WAGES OF SIN IS DEATH," IS UNIVERSALLY TRUE.

We are also well acquainted with this truth in the human realm. God's Word has declared emphatically that, "The wages of sin is death" (Rom. 6:23). We have seen the payment of this wage times without number. There is no need to remind us that if one indulges in and loves sin he must pay for it with death. On the very threshold of human history, immediately following the first experience of sin by our father and mother, the decree went forth: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground;

for out of it wast thou taken; for dust thou art, and unto dust shalt thou return" (Gen. 3:19). Every physical death is an additional verification of this statement. But, make no mistake about this, dear reader: Physical death is not the only wage of sin. There is a death which is far more dreadful and terrible. It is eternal spiritual death, which means complete separation from God who is the source of all life. In Rev. 20:14 we are told, "And the death and Hell were cast into the lake of fire. This (the lake of fire) is the second death." Sin, unpent of and unforgiven, is sure to land you in the lake of fire where you will spend eternally suffering the misery of a living death in the midst of unspeakable torment.

The whole creation gives evidence that "the wages of sin is death." Following God's curse upon the human race He also cursed the natural creation as the result of their sin. "And Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall bring forth to thee; and thou shalt eat the herb of the field" (Gen. 3:17, 18). Have you ever wondered why we have obnoxious weeds and grass, thorns and briars that scratch and pierce us, wild animals which terrify us, blighting droughts and sweeping floods, freezing winters and scorching summers, the deadness of deserts and mountains, and so many other signs of death all around us? It is a result of human sin; it is just so many more illustrations of the statement that "the wages of sin is death." Romans 8:22 sheds some additional light on the matter: "For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same to hope . . . For we know that the whole creation groaneth and travaileth in pain together unto now."

Death as the wages of sin probably reached other planets and parts of the material universe just as surely as it did this earth. We have been interested and astonished as astronomers have told us that the moon seems to have something like dead volcano craters on its surface, the shooting stars and falling stars show that something is wrong, and the powerful telescopes reveal signs of death on other planets. We need not be surprised, for we are told that "The heavens are not clean in His sight" (Job 15:15b). If the planetary heavens are not clean in God's sight, that is sufficient reason for believing that He may have executed the "wages of sin" on them, too.

(Continued on page three)

IS YOUR CHURCH REALLY BAPTIST?

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ARE HUMANS SAVED

Continued from page two)

This same truth applies to angels. If death is the wages of sin everywhere else, it will surely be the same in the case of angels who have sinned. However, we are not left to a dependence upon human reasoning nor mere logical conclusions to prove this. The Bible tells us clearly about it: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, until the judgment of the great day" (Jude 6). The Scriptures also reveal that these angels who sinned will have to be a living hell. The astonishing question is raised in I Cor. 6:3, "Know ye not that we shall judge angels?" And if there is any doubt as to the destiny of these creatures, we need only note the words of Jesus concerning them in Matt. 5:41, "And unto them shall He say also unto the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Here Jesus tells us that the everlasting fire was prepared for the devil and his angels. Remembering that the lake of fire is the second death, we see that "the wages of sin is death," is just as true for sinful angels as for everyone else who has sinned.

Reading the Scriptures we see clearly that some of the angels sinned, that they are reserved in chains until a future judgment day, and that they will suffer the wages of eternal death in the lake of fire as surely as human beings who have sinned against God.

The strange situation is this: Humans have sinned and are to be saved; some of the angels have done likewise and have the same need. Some of us human sinners have been saved; not one fallen angel has been saved or ever will be saved. In fact, it is not possible for an angel to be saved. Why is this?

THE MEANS OF SALVATION ANSWERS THE SEEMINGLY UNANSWERABLE QUESTION.

The way of SUBSTITUTION is the only way of salvation. By this we mean that some sinless person must take the place and suffer the punishment and wrath of God upon him in our place, and furnish us the righteousness which we must have in order to be accepted in the sight of the Father-holy God. If salvation from sin came in some other way, then the angels might be better able to attain it than we. If salvation were a matter of inheritance, improvement of nature and practice, or enough good things for God which are good and great so as to merit everlasting life, then perhaps the angels would stand better showing than poor, puny human beings. But salvation does not come in any of those ways; it comes through a substitution.

In order for a person to become a substitute he must become like the one whose place he is taking. For example, if a teacher is going to be a substitute teacher, he must lay aside everything else, and for the time being, think, talk and act, like a school teacher. It is the only way to do the work of the one for whom he is acting as a substitute. It is even so in this matter of salvation. Jesus Christ has become our Substitute. In order for Him to be such it was necessary that He become like us. Hebrews 2:17 we read, "Wherefore in all things it behooved Him to be made like unto His brethren." As long as

JOHN'S BAPTISM

(Continued from page one)
say, Christian baptism requires

He was only divine Jesus could not take our place, because we were merely human.

If Christ were going to be a Substitute and bear the penalty of our sins, which was death, it was necessary for Him to become a human. In John 1:14 we read, "The Word was made flesh." Jesus did not become an angel; He became a human (at the same time retaining His divinity). Hebrews 2:16 informs us that "He took not on Him the nature of angels; but He took on Him the seed of Abraham." The flesh of which Jesus' body was made was not sinful flesh, as some suppose. Flesh is not necessarily sinful; it is according to whether or not that flesh is used as an instrument by sin. Jesus was a good illustration of this: "For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh" (Rom. 8:3). Thus we see that it was necessary for Jesus to take upon Himself a fleshly body that He might be capable of dying, thereby paying the wages of our sin which was death.

The central truth of substitution is this: Only by taking our place and being made like us can we be made like the substitute. It was necessary for Jesus our Substitute to become human that we might become divine; it was necessary for Him "to be made sin for us, that we might be made the righteousness of God in Him"; take our sins that He might give us His righteousness; to bear the wrath and curse of God that we might have the love and grace of God. Blessed be His name, He has done all this, and we find in Him the perfect provision for all our need! Because He was made sin and died for us, we can be made righteous and have everlasting life in Him.

Jesus did not do this for ANGELS; He did it for HUMANS. He did not become an angel, take upon Himself the nature of an angel, and die for them. If so, then the fallen angels would have had provision and opportunity to be saved and we would have been left out. But we humans have this to praise God for, that Jesus passed the angels by and became one of us, dying in our place, and making it possible for us to have a salvation that even the angels cannot get! I do not know why He did it thus, but I praise God for the amazing grace of it all and for the fact that He did not pass us by. We humans can be saved because our Substitute became like us and died for us in order that we might become like Him. The fallen angels cannot be saved because there is no provision for their salvation. Through the ages of eternity even the unfallen angels will gaze in wonder upon those of us who have experienced redemption from the lowest Hell to the heights of Heaven itself.

Do not think, dear reader, that this salvation is yours just because it has been provided. It is possessed only by those who have received it. It was not enough that Jesus took your sins, paid your penalty, and died your death. You must receive Him as your Substitute, Sin-Bearer, Righteousness, Life, and All, in order to be saved. Will you now open your heart to Him by faith and receive Him? If so you will have all the glorious provision which He has made for those who accept Him. — R. F. Hallford, Dothan, Ala.

the right kind of subjects, saved people, as well as an immersion in water; then John's baptism was certainly Christian baptism, for he was more strict at that point than any modern preacher or church that we know. He refused to baptize many who came to him, because they brought forth no evidence of repentance. He not only demanded a profession of conversion but demanded fruit to prove its genuineness before he would baptize those who came to him. Matt. 3:7-9; Luke 3:7-14. He baptized no infants, no seekers, no probationers, no sinners to save them, none on the faith of their parents, none because they were descended from believing parents, no conscripts, no unbelieving proselytes, none who wanted baptism for pay or popularity. He stopped every comer and demanded evidence of him that he was a truly penitent believer, a disciple, a good tree that was bringing forth fruit. He baptized none but fruit-bearing disciples. That was his God-given commission. He carried it out to the letter. If, as others say, in addition to immersion in water of a proper subject, the right design is essential to Christian baptism, then John's baptism was Christian baptism.

It "fulfilled all righteousness." Matt. 3:15. Christian baptism could do no more.

It declared or "made manifest" Christ to those who saw it. John 1:31. That is the chief design of Christian baptism. John's had that design.

It was a test of loyalty and obedience. Luke 7:30. To reject it was to be guilty of rejecting the counsel of God against one's self. Its rejection today is an almost infallible mark of heresy in the rejector, either on the church question or on baptism.

It was for believers only. Acts 19:4. Those who argue otherwise are as ignorant of the design of John's baptism as were those unconverted disciples addressed by Paul.

It declared remission of sin. Mark 1:4. The baptism which John preached and practiced was a baptism by which the subject declared that in his repentance the axe had been laid to the root of the tree of his old life (Matt. 3:10) or in other words that he had died to sin; and that when he believed on "the Lamb of God that taketh away the sin of the world," he had received newness of life or the remission of sins. John had but two texts: "Repent for the kingdom of heaven is at hand;" and "Behold the Lamb of God that taketh away the sin of the world." One of those wrought conviction and repentance; another led to faith in Christ and remission of sins. Then John baptized them. That has been the good old Baptist way always.

Surely John's baptism was Christian in its design. If, as New Testament Baptists say (not those who began in 1641 or 1620), in addition to an immersion in water of a saved person for the proper design, Christian baptism demands proper authority, then John's baptism was Christian, for it was from heaven. Matt. 21:25; John 1:33.

There is no middle ground to take as to John's baptism; it was either from heaven or of men. John said it was of God. If so, it has the authority of God the Father behind it. It had the ratification of God the Son in submitting to it. It had the approval of the Father spoken in audible voice and of the Holy Spirit descending in visible form at the baptism of Jesus by John. Outside of the resurrection the best authenticated and best ratified fact of the early life of our Lord was John's baptism.

AMERICA'S GREATEST BARGAIN COUNTER



AS LONG AS a three-cent stamp will take a letter from Seattle to Miami, including door-to-door delivery, postage remains the biggest business bargain you can buy.

HOWEVER, in the Spiritual realm, there is a greater bargain. Let me speak of God's grace, whereby you get "SOMETHING FOR NOTHING," — salvation being the free gift of 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." — Eph. 2:8,9.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." — I Pet. 1, 18,19

"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord." — Rom. 6: 23.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." — John 3: 16.

But in Luke 3:15 and Acts 1:5, once by John and once by the Lord Jesus, John's baptism was declared true baptism. Note the language "John truly baptized in water." So far as water baptism is concerned John's baptism was as good as Christ's; but Christ baptized in the Spirit and John did not. The New Testament makes no distinction between John's baptism and any other water baptism; the contrast is always between water baptism and the baptism of the Holy Spirit. The secret of all the opposition to John's baptism is that it was Baptist baptism. If the enemies of the Baptists admit that it was Christian then the question immediately comes as it did to the Jews, if they admitted that it was of God, why do ye not admit to it then?

John's baptism was Christian as to act — immersion in water; as to subject — a saved man or woman; as to design — declaring the faith in the Lamb of God and remission of sins of the one submitting to it; and as to authority — it was from Heaven, not of men.

These additional facts are to be said concerning it:

John preached the gospel and those baptized by him had heard and accepted the gospel. Mark 1:14.

If John's baptism was not Christian then the Lord Jesus was mistaken; for He went to John to be baptized with the idea that He was thus fulfilling all righteousness.

No man could be one of the 12 apostles unless baptized by John. Acts 1:22. If John's baptism was not Christian, then

since Christ and His apostles had no other kind, and they were the foundation of the church of Christ (Eph. 2:20), there was a church of Christ without Christian baptism. And since all other churches in New Testament times sprang from that first church and through the labors of the apostles, there was no Christian baptism in New Testament days, if John's baptism was not Christian.

If John's baptism is Christian baptism, then what?

Then those who reject it are in the same boat with the Pharisees, "rejecting the counsel of God against themselves."

Those who do not preach it, do not preach the whole counsel of God; for John's baptism was a part of God's counsel. Luke 7:30. Watch out Mr. Peterson.

Just to the extent that any baptism differs from John's, just that much it lacks of being Christian baptism.

If John's gospel fruited in John's baptism, then if your gospel doesn't fruit in Baptist baptism, you don't preach the same gospel John did. John preached the gospel of Jesus Christ. Mark 1:1.

If John's baptism was Christian baptism, then Baptists only have Christian baptism; for they only baptize as John did.

If Christian baptism means being baptized as Christ was, you have not had Christian baptism. (Continued on page four)

JOHN'S BAPTISM

(Continued from page three)
tism, unless, like the Lord Jesus, you have been baptized by a Baptist preacher.

If John's baptism was Christian baptism, then no other but Baptist baptism is Christian, for no other is from Heaven. All others are of men.



A BELIEVER

(Continued from page one)
and suffered under Pontius Pilate. This, I suppose, everybody believes. Ask the drunkard: he will tell you he believes in Jesus Christ; ask the covetous, the man of pleasure, nay, ask the proud, self-righteous moralist—they will all tell you the same. But what sort of belief is it? Not the same as that of the apostles, not such a faith as affords them peace of conscience, and gives them hope towards God—indeed, it is no faith at all, for to such it is a matter of no great moment whether the gospel be true or not; and many thousands who flatter themselves with thinking they are Christians and true believers are as ignorant of the end and design of Christ's coming into the world as infidels and heathen who never heard of the name of Jesus of Nazareth.

But by a believer I mean one who believes the gospel upon its proper evidence, and derives comfort from it; one who believes that the blood of Christ is as able to justify a sinner before God, as the Israelites believed that the blood of the Paschal Lamb was sufficient to screen them from the angel's sword. This I call faith, *this is the faith which is always connected with gospel obedience; this is the faith which always produces good works.* Though if we compare this sort of believers with those who call themselves Christians, their numbers will be but small in the Christian world.—*The Gospel Witness.*

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I WILL NOT LET GO

*I want to let go, but I will not let go;
I am sick, it is true, and discouraged and blue,
Worn out through and through, but I will not let go.*

*I want to let go, but I will not let go.
I am poor and perplexed, discouraged and vexed,
Care not what comes next, but I will not let go.*

*I want to let go, but I will not let go.
There is work to be done, a race to be run,
A crown to be won; and I will not let go.*

*I want to let go, but I will not let go.
There are battles to fight by day and by night,
For God and the right, and I will not let go.*

*I want to let go, but I will not let go.
Be this ever my song; "Against legions of wrong,
O God make me strong," that I may not let go.*

—On We Go

THE TRAIL OF ROBBERS

(Continued from page one)
points back to the Old Testament dispensation and state. That those men that took tithes of the people die, but now in the New Testament dispensation, "He (Christ) receiveth them, of whom it is witnessed that he liveth" (Verse 8). The only difference then and now, is that then they were commanded to pay tithes to the priesthood, a type of Christ who is now our High Priest, but now we, under grace pay tithes to Christ through love, since He has ascended to the right hand of the Father to act as our High Priest daily, seeing that He ever liveth to make intercession for us. (Verse 25).

In the Old Testament, in Malachi 3:7-13—"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. RETURN UNTO ME, and I will return unto you, saith THE LORD of hosts. But ye said, wherein shall we return?"

"WILL A MAN ROB GOD?"

YET YE HAVE ROBBED ME. But ye say, wherein have we robbed thee? IN TITHES AND OFFERINGS."

God had left them and they didn't know why. "Perhaps if many of our people today who are cold, and God seems far off to them, would try giving to God His tithes and offerings, it might help—it wouldn't hurt."

GOD SAID: If you have withheld the tithes and offerings—YOU ARE GOD ROBBERS.

GOD SAYS that He has left you.

GOD SAYS that when YOU return unto Him and give Him His tithes and offerings. THEN He will return unto you, BUT until you do: "Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Is it any wonder that there is a coldness in our churches today? Is it any wonder that souls are not being saved each Sunday? God's people are robbing God, and are cursed with a curse—God has left them. There is no warmth, no feeling of the Holy Spirit's presence. Money has become the god of His people and Jehovah has had to depart.

Before the war, we robbed God of His tithes and offerings and kept them for ourselves, while the mission fields cried out for missionaries and money to send them. We would not send our boys or our money. God sent the depression—He took that which His people withheld. We were thoroughly chastised, but we didn't learn our lesson. More people gave to God during the depression than any other time in the nation's history. Prosperity came. When prosperity comes to a man, the question is: "will God win a fortune or lose a man?" God lost the men, for men gave less in proportion to what God gave than at any other time in the nation's history. The war came. God took that that His people withheld from Him, both in money and boys and girls. The tenth that was withheld was paid to the government in taxes. We're still paying that. We wouldn't give it to God, but we are giving it to the government. The offerings we withheld, we freely gave in the form of our boys and girls. We wouldn't give our boys and girls to go to Japan, China, and the other foreign countries. When Japan called for a thousand missionaries, Texas Baptists sent one. They wouldn't go. We wouldn't send them. Or would

we? Yes, we sent them all right, but not with the Bible and message of salvation, but with weapons of destruction. To kill instead of to save. To hate instead of live. God said "Return unto me and I will return unto you." America would not return! O sad day for America—the doors of mercy were yet open but she would not return. God would not be mocked, so because we would not return to God, thousands of American boys and girls did not return home. We are still fighting and paying today—fighting a cold war that is costing Americans into the billions of dollars. With the money already expended on the war, we could have erected a church, at the cost of \$26,000 each, every hour since the birth of Christ and we would still have money left. We could have flooded the fields with missionaries. Christians of America need to return to God.

GOD SAID: "Bring ye ALL the tithes into the STOREHOUSE . . ." God didn't say bring part of it into the storehouse and send some of it to the lodge, to the doctor, to the poor or to the kinsfolk. GOD SAID: "Bring ye ALL the tithes into the STOREHOUSE (WHY)—"That there may be meat in mine house, and PROVE ME"—God is on trial—God said "PROVE ME." Now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

GOD SAID: He would pour you out blessings. Shall we tempt God? Shall we make God a liar? God said that He would do it; shall we question, or obey?

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, SAITH THE LORD OF HOSTS."

"And all nations shall call you blessed: for ye shall be a delightsome land, SAITH THE LORD OF HOSTS."

God has promised that if we would return to Him in recognizing God's divine right of ownership, by giving to Him His tithes and offerings, then he would rebuke the devourer for our sakes and will also see that the fruit of the land shall not cast her fruit untimely. (Read Amos 4:4-13).

It is reasonable to believe that when a man begins to serve God with his material possessions that he will also serve Him with his heart. And also when a man refuses to serve God with his material substance, he is putting money between himself and God, and is therefore making MONEY his god.

But a man willing to justify himself said: "This is in the Old Testament." Do you think that God would lie to us in the Old Testament? Then too, Jesus didn't fulfil the moral law. He did not destroy it. He only destroyed and fulfilled the law of types and shadows making Himself the real sacrifice for sin. We have the moral law still. We don't refuse to punish a murderer because Jesus fulfilled the law of types and shadows, do we? Why cast aside the law of the tithe, when Paul and Jesus transferred it to the New Testament and sanctioned it. (I Cor. 13, 14) (Matt. 23: 23).

May I give you one more New Testament teaching of the tithe. In I Cor. 16:2, "Upon the first day of the week LET EVERY ONE OF YOU (Not just the deacons, preacher; not just a few, but EVERY ONE OF YOU) lay by Him in store as

God hath prospered him . . . How much shall we lay by Him in store? THE ABSOLUTE AND ONLY PROPORTION OF GIVING IN THE ENTIRE BIBLE FROM GENESIS TO REVELATION IS THE TENTH. THEN OFFERINGS OVER AND ABOVE THE TITHE. No offering can be made until the tithe has been given.

" . . . that there be no gatherings when I come." My blood runs cold in my veins when I think what a price some folks pay for robbing God. God has to balance a lot of books for a lot of Christians. Some of them probably be balanced in the business, some on the operating table, some in the morgue, some in the cotton and wheat fields and various other ways. Regardless of HOW, God's instrument will be effective.

GOD SAID: "Bring ye all the tithes into the storehouse!"

GOD SAID: "The tithe is the Lord's, it is holy unto the Lord!"

GOD SAID: "Lay by him in store!"

GOD SAID: "Those who fail to do this are God-robbers!"

GOD SAID: "To tithe brings the blessings of heaven upon you!"

GOD SAID: "Not to tithe brings God's curse upon you!"

GOD SAID: You can't serve God and rob Him too!

GOD SAID: If you are out of fellowship with Him because He has left you, you will have to get right with God and return to Him before you can pray for that loved one who is lost, or other petitions that you have need of.

WILL YOU NOT RIGHT NOW, dear reader, bow your head or get down on your knees and ask God to help you to be fair with Him. Ask Him to forgive you if you have been robbing Him. Ask Him to restore you to fellowship with Him again. Take God at His word and claim His blessings. You'll enjoy a happy life if you will.



HOW DID THEY DIE?

(Continued from page one)
Can you read of the heroism of this first little band of Christians and ever again doubt the genuineness of their testimony? The message they spoke was the most certainly true, and had they not been willing to face death for its truth it would never have reached you. Can you ever again hang your head in shame or embarrassment at the mention of Jesus Christ? He is the one Person worth living for—and dying for. — Young Life.

IT'S CORRECT

(Continued from page one)
of the water." — Mt. 3: 16.

IT'S CORRECT to join a Baptist Church.

Jesus was baptized by John the Baptist, thus becoming a Baptist. All of Jesus' first disciples were baptized by John the Baptist. These were all Baptists and therefore Jesus' church was a Baptist church. It's correct for you to be a member of the same kind Jesus was.

AN APPRECIATED LETTER

(Continued from page one)
copy. I thank God for you since you are not afraid to preach the Bible even in the face of opposition."

Corley Van Horn,
Glenville, W. Va.

THE BAPTIST EXAMINER

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