

# 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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## Conventionism: A Leech Upon Missions

Whither Are Baptists Bound?  
Currents Move Forward Now

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Certain trends among Baptists indicate a departure from New Testament principles to ? ? ? ? . These trends are indicated by gradual changes in terminology rather than by changes in definite action, though the definite action is to be noticed as well. Certain words and phrases are coming more and more into general use among a group of Baptists that indicate that the trend is away from the simplicity of the New Testament Churches to the more complicated systems of the so-called Protestant Churches.

The trends can be more properly described as drifts or currents. Drifts or currents are not always visible. The most dangerous currents of all are the deep under-

currents that drag down into the depths of the river all that come into contact with them. These deep currents show almost no effect upon the surface of the waters and therefore are the most treacherous. Deep currents or even strong surface currents show almost no movement upon the outer edges but have tremendous power underneath and manifest that power farther down the stream. Straws cast upon the water indicate the drift. To an observing Baptist there are certain straws upon the Baptist waters indicating a strong drift toward a central organization or machine. If only one straw were moving in

that direction the drift would not be alarming, but when many straws are cast upon the waters and all move in that direction and converge in the middle of the stream then the effect of the current is clearly seen.

This article is intended to point out several such straws upon the waters. Such straws, as already indicated, are words and phrases that are coming into general use among Baptists cooperating with the Southern Baptist Convention. This one thing must be borne in mind, that Conventions, as such, are of a very recent date. The Southern Baptist Convention was organized in Augusta, Georgia, May 8, 1845. At that time plans were laid and the Convention organized with the avowed purpose of "eliciting, combining, and di-

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## WHY I AM A MISSIONARY BAPTIST

H. B. TAYLOR  
(Now In Glory)

I am going to talk to you this morning on, "Why I Am A Baptist." In the last chapter of Matthew, verses 18-20, you will find these words: "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world. Amen." My text is found in Matthew 28th chapter, and 20th verse, "Teaching them to observe all things whatsoever I have commanded you."

Peter told us "to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." That is a good reason why every Baptist here today ought to be able to tell you why he is a Baptist. Every Baptist ought to be able at any time to give his reasons for being a Baptist: and contrariwise, since the Master never established but one church, every man, who isn't a Baptist ought to be able to give reasons, good and sufficient to satisfy the Lord Jesus at the judgment, why he is not a Baptist. For if the church that Jesus built was a Baptist church, then no churches but Baptist churches are churches of Christ and every man will have to face the Lord Jesus at the judgment and tell Him why he joined some church founded by an uninspired man, instead of the one founded by the

Lord Jesus Himself. There is much talk now-a-days about a community church. Why should not Baptists go in with all others and organize one church in every community? If it were left to us nothing would be more delightful. We like to agree and get along with other people. But it isn't left to us and to our consciences. The Master's plain command to the first church was "to teach them to observe all things whatsoever I have commanded you." Church-membership is not left to your consciences or your whims or your reasonings; it is a matter of loyalty and obedience to Jesus Christ who bought us and saved us with His own precious blood. Conscience is not a standard of right or wrong for any man, for conscience is a creature of education and needs teaching. The conscience of the ignorant, or uninformed would say one church is right or none, and the conscience of the man who is taught would say another. So you see conscience cannot be a standard by which men are to regulate their church membership. A standard must be that to which all men can come, and which when submitted to will make all men do what the Lord, Himself, says do. That is why Jesus said, "teach them to observe all things whatsoever I have commanded you."

The Bible is the standard and men's consciences never get right until they get right with the Bible and then they all agree. The fundamental and distinguishing Baptist doctrine and the one underlying all other Baptist doctrines is this: "The Bible, the Bible alone, is our only and all sufficient rule of faith and practice."

If you can't find it in the Bible it isn't Baptist doctrine; if it is Baptist doctrine you can find it

### OUR WEEKLY RADIO PROGRAMS

KFKA — 1310 On The Dial  
Greeley, Colo.  
Sunday, 2:00-2:30 p. m.

WIRO — 1230 On The Dial  
Ironton, Ohio  
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial  
Matewan, W. Va.  
Saturday, 10:30-11:00 a. m.

WHTN — 800 On The Dial  
Huntington, W. Va.  
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial  
Bridgeton, N. J.  
Sunday, 2:45 p. m.

in the Bible. That is the shibboleth of the message this morning. Our authority for making this our distinguishing teaching is our marching orders, given us by the Lord Jesus, the Head and Founder of the First Baptist Church.

The man God sent to make ready a people out of whom the Lord Jesus organized His church was called, by God Himself, the Baptist. (Matt. 3:1). Mark you, he was not called the Baptist because he baptized. He was called the Baptist by the Lord before he ever baptized anybody, before he ever preached a sermon. He was called the Baptist because of the work God sent him to do (John 4:1). His mission was set forth in these words: "Jesus made and baptized more disciples than John." His mission was the same kind of a mission that Baptists have always had. John was a Baptist because his mission was to make and baptize disciples. Baptists are the only folk on earth who are still working at that kind of a mission—who make men disciples then baptize them and baptize nobody else except disciples or Christians. John the Baptist baptized Christ and all the twelve apostles and Christ's church is built on them, "Jesus Himself being the chief corner stone" (Eph. 2:20). Since the material for the church Jesus built

was made ready by a Baptist preacher it was Baptist material and the church organized out of it was a Baptist church. The church that Jesus called "My church" was therefore a Baptist church. To that church He gave His marching orders—(Matt. 28:18-20). His marching orders are His program for that church and every other Baptist church until He comes again. His orders are very explicit: "Go ye therefore and make disciples of 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 always, even unto the end of the world." Baptists are commanded to teach all things the Lord Jesus has commanded: they are not commanded to teach anything He hasn't commanded. That is why I say Baptist doctrine includes all things commanded and taught and practiced by Christ and His apostles and excludes everything else. If it isn't in the Bible it isn't Baptist doctrine: if it is Baptist doctrine you can find it in the Bible. Our orders tell us to go and preach the Gospel to every creature: that's why we are Missionary Baptists. A member of this church or any other Baptist church who doesn't believe in missions or who doesn't do something for missions is a hypocrite and disobedient to the last orders of the Head of this and every other Baptist church. The Bible tells us that "Jesus made and baptized disciples"—and His

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## The First Baptist Pulpit

### "CONSCIENCE"

### ROME EVEN HAS "GOOD THIEF SUNDAY"

By request of the National Catholic Prison Chaplain Association, the Roman Catholic Church established, "Good Thief Sunday," in honor of "the first thief who went straight on the first Good Friday."

Now, Roman Catholic inmates of jails and prisons are instructed to pray to St. Dismas—the name given to the penitent thief who was crucified alongside of our Saviour.

Chaplain Philemon Canavan of the Cook County, Illinois, jail, passed out leaflets, containing the special mass prayers to St. Dismas.

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"Pray for us: for we trust we have a good conscience, in all things willing to live honestly." —Heb. 13:18.

Great man that he was, Paul asked for the prayers of God's people. No man ever gets to the place where he doesn't need to have God's people remember him in prayer.

Let me re-read this text, beloved, because it is not a familiar verse of Scripture. "Pray for us: for we trust we have a good conscience, in all things willing to live honestly." If I could, tonight, I'd like to impress upon you before you leave this house of God,

that the greatest preacher in this number into the millions. For his world outside the Godhead of the Father, Son, and Holy Spirit — the greatest preacher in all the world, is not any mortal man, but rather is conscience.

Some preachers have congregations that number up into the thousands. I was reading recently of one preacher, who had a mass meeting of 25,000 on one occasion. And on numerous occasions, beloved, I have read of preachers of this modern day, preaching to 20, 30, and 40,000 people at one time, but brethren while some preachers have congregations which number into the thousands, conscience has congregations which

### THE MESSAGE OF THE EMPTY DISH

A woman entered a barroom, and advanced quietly to her husband who sat drinking with three other men. She said:

"Thinkin' ye'd be too busy to come home for supper, Jack, I've fetched it to you."

Then she departed. Jack, her husband, and the father of her three children, laughed awkwardly. He invited his friends to share his meal with him. Then he removed the cover from the dish. To his surprise, the dish was empty, but contained a slip of paper on which was written:

"I hope you will enjoy your supper. It's just what your wife and children have at home."

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# THE BAPTIST EXAMINER

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## "Conscience"

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ple when they are in the church building, or out of the church building, when they are alone, or when they are in groups, when they may be in the thickest settled city in the world, or in the remotest forest that has never been penetrated yet by man. Conscience preaches irrespective of where the individual may be. I say, beloved, his activities are unlimited in their scope.

Conscience, beloved, as a preacher, never tires, or never ceases with his preaching. When I preach to you for about an hour, I am usually pretty well worn out, and I'm not able to preach again, until I lie down and rest and recuperate some strength, but, brethren, conscience never tires, and conscience never grows weary. Conscience preaches not just for an hour and rests, but rather conscience preaches 24 hours out of every day. In fact, beloved, conscience is one preacher who never pronounces a benediction, for his sermons never end. Thus, you see why I say that conscience is the greatest preacher outside the Godhead—that is, irrespective of the Father, Son, and Holy Spirit. The greatest preacher this world has even seen is conscience.

### I

I wish you'd notice with me, first of all, **THE CONSCIENCE OF THE HEATHEN**. You don't have to get out of the Word of God to find that the heathen possesses a conscience, for in Romans 2:15, Paul speaking of the heathen says, "Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." If you'll read the context of this passage, you'll find that Paul is talking about the heathen nations of the world and he says that these heathen people—unsaved people—Gentile folk—who have never heard the Gospel of Jesus Christ, that their conscience bears witness, and either accuses or excuses them, after having borne witness to them. Brethren, let me remind you tonight, that irrespective of where a man may live, conscience is right there with him. That will account, beloved, for the heathen worship of the world. That will account for that man in the remotest jungle of Africa, who has set up an image before which he bows, and to which he prays, and which he calls his God. That will account for the man, beloved, in the darkest jungles of South America, into which a missionary has never yet gone, that that individual will bow down before a Totem Pole, or before some image that he has set up. Why? It's his conscience prompting him to do so. You can go into China and find the Chinaman who worships the past—perhaps his ancestors, and who looks back on all the days that have passed into eternity, and worships those who have lived before him. Why does he do it? It's because of conscience.

Well, suppose we come to our country and dig into the mounds of the Indians who roamed this

section of America. We'll find inside those Indian mounds not only the bones of perhaps the individual who was buried, but we'll find even the bones of his horse. You'll find, perhaps, even some utensils of his crude method of cooking. You'll find buried there within that mound, maybe the bones of his dog and the remains of his gun and horse. Everything that was buried with him was buried with but one thought in mind—to make use of them in the Happy Hunting Ground to which they'd hoped he'd go. Brethren, the reason the Indians looked forward to a Happy Hunting Ground was not because they'd ever read the Bible; it wasn't because the Word of God had ever been preached to them even once; it wasn't because some missionary had walked along beside their wigwams and had sung songs to them or preached to them concerning the Gospel—the good news of the Lord Jesus Christ, but rather those Indians who had buried their loved ones with the hope of a Happy Hunting Ground beyond, did so, just because of conscience—the fact that they worshipped God through their conscience.

And so our Scripture that we have read in Romans tells us that even the heathen, even the individual who has never heard of God and never seen a missionary, and never read the Bible, and never heard the name of Jesus, that that individual is prompted by his conscience, even conscience works in the life of that man who has never heard one time of Christianity.

### II

I wish you'd notice with me **THE CONSCIENCE OF THE UNSAVED**, an example of those who have perhaps heard the Word of God, but are yet in their sins.

I would choose as an illustration the brethren of Joseph. You'll remember how that those brethren hated Joseph, and how they sold him to the Ishmaelites, and they in turn sold him into Egypt. Well, brethren, years passed by, and I'm satisfied those boys—those ten older sons of Jacob—those ten elder brethren of Joseph, forgot all about him. I'm sure they dismissed him from their minds and thought, "Well, that's good riddance—we'll never have to be bothered with him again and he'll never tattle on us concerning our ill-deeds and misdeeds in the future." Years passed by, and one day, they came down to the land of Egypt to buy food and grain in the land of Egypt. Then it was that those boys came face to face with the misdeeds they had done in the years gone by. They met Joseph, though they knew him not. There he was the Prime Minister, and when he tells them to leave one of their brethren as a hostage until they return with a younger brother, thus to prove they were telling the truth—when they are told that they must leave one of their own number as a hostage, they said among themselves, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore, is this distress come upon us." Gen. 42:21. Brethren, they had forgotten all about little Joseph. They hadn't thought one time about Joseph, until trouble came to them, but now, conscience preaches to them, concerning their ill deeds of the past.

Well, as another illustration of the same truth, beloved, let's see how the conscience of an unsaved man works. I wish you'd notice Judas Iscariot. I wish you'd notice how conscience worked in his case. For three years, the Lord Jesus Christ ministered in the presence of Judas and though, beloved, this man Judas was unsaved by Jesus, he was swayed by his own conscience. Don't misunderstand me. I know the Lord Jesus Christ could have swayed him, but for three years, he was swayed by Jesus, yet now, when Jesus dies, he is swayed by his own conscience. Why, I can see him as he brings that money and throws it with a metallic clank at the feet of the Sanhedrin, and I

behold him as he runs out of the city and fastens that rope around his neck, and swings out into space over a rocky ledge. I can see him as the rope breaks, and his bowels gush out on the stones below. And as for the reason, I know why he did it—why he brought that money back, and threw it at the feet of the Sanhedrin and confessed that he had sinned in that he had betrayed the innocent blood. I'll tell you, beloved, while he was unsaved by Jesus for three year's time, he was swayed by his own conscience, when he had betrayed the Lord Jesus Christ.

Notice again how conscience works on the part of the unsaved. There was a man in the days of Jesus who was king by the name of Herod. He had a wife, or at least a woman, whom he had taken to be his wife. Actually, she was his brother Philip's wife, but he had taken her by force because he was king, from his brother Philip, and was living with her as husband and wife. And one day there came a preacher who dared to lift his finger in his face and say, "It is not lawful for thee to have her." When John the Baptist dared to stand before King Herod and thus preach, that woman was enraged and later demanded of Herod, the head of John the Baptist on a charger. And I can see them, beloved, as they brought that gory head of John the Baptist on a platter before this woman. Oh, that tongue is silent! Those eyes of John the Baptist will never flash again as they look on her and denounce her for her sinful deeds. That tongue, beloved, will never again condemn her, because she is living in sin. Never again will she stand with the seathing glance of John the Baptist resting upon her, and she gloats in all her devilry over the fact that she is victorious and that John the Baptist, her hated enemy is dead.

Time marches on. A little later, Herod was sitting in his courtroom and out in the audience in an undertone there is a conversation going on. They're talking about a man called Jesus, of whom Herod knew nothing. The audience knew nothing about Him, except that he was a miracle worker, and a miracle performer. All that the audience there in the courtroom knew about him, was that He was moved or motivated by a miraculous, supernatural power, and they were thus talking of Him. One of them said, "Well, I'll tell you. It's none other than Jeremiah." Others said, "He's more like Elijah," and different ones suggested various prophets of the past, whom they thought had come back to life in the person of this miracle worker. I can see old Herod as he listens to what they have to say for awhile. Then, Herod says, "Listen, I'll tell you who it is. It's John the Baptist." Now, why, beloved, did Herod say this was John the Baptist? Six months before, he had decapitated John the Baptist after having put him in prison for his wife, Herodias' sake. Now, beloved, those six months had passed by, and conscience speaks to Herod, when he says that this is John the Baptist come back to life. Conscience—the conscience of the unsaved—preached to Herod.

I often turn to the poet when I think of conscience, to read what Lord Byron said,

"Thus the dark in soul expire,  
Or live like scorpion, grit with fire,  
Thus writhes the soul remorse  
had risen;  
Unfit for earth, doomed for heaven.  
Darkness above, despair beneath,  
Around him gloom, within him death."

That was the way the poet described the individual, when conscience was doing its painful work.

But let's see one other illustration, which to my mind is the most powerful, potent, convincing illustration as to the power of conscience in all the Bible. It's the case of King Saul in the Old

TESTIMONY

## PERFECT TRUST!



"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Psalms 46:1, 2.

Testament. Samuel, the man of God, preached to him, not one time, but on numerous occasions. Yet the messages of the prophet Samuel were unobeyed. The messages of the Prophet Samuel were unheeded by King Saul. He passed them by. They meant nothing in this world to him, but one day, beloved, though he did not heed the messages, though he was not moved by the Prophet Samuel—one day conscience met him on the battlefield, aided by remorse and memory and conscience left him dead, with his own sword having pierced his body underneath the fifth rib. Conscience did for King Saul what the sermons of Samuel never did. I tell you, brother, if the heathen in foreign lands who have never heard the Word of God have a conscience that bears witness, either accusing or excusing, then how much more is it true that the unsaved have a conscience, likewise that bears witness day by day.

### III

Beloved, I wish you'd notice that sometimes the **UNSAVED MAN'S CONSCIENCE BECOMES SEARED** as though with a hot iron. In I Tim 4:2, we read, "Speaking lies in hypocrisy; having their conscience seared with a hot iron." Actually, if you'll read the context, you'll find that Paul is talking about false preachers, and he says that a false preacher who preaches heretically, and who does not preach the truth, gets to the place, where he has his conscience seared as with a hot iron. Do you realize, beloved, the meaning of that passage of Scripture? Do you realize, beloved, that the flesh can be burned until that flesh can feel no pain? It can be seared until that flesh can feel nothing. Our God says that many and many a false preacher, who is given over to the heresies of this world—that many and many a false preacher has his conscience seared as with a hot iron, to the extent, beloved, that that false preacher has no conscience relative to the heresies that he's preaching. I am satisfied tonight, beloved, that there is many a man who is preaching a lie, and knows that he is preaching a lie. I am satisfied, beloved, that there is many a Catholic priest who knows that he is living and acting a lie everyday. There's many an Arminian preacher, beloved, who's preaching a lie, and knows he's preaching a lie, when he preaches salvation by works or salvation by the city's water works. When he preaches falling from grace, I'm satisfied that many of them know better but because of their church alignment,

and because of the fact that they have been aligned with some religious organization, they will stay in that organization rather than break from it. They love the patronage of man rather than the fear of God, and the result is, they stay in that religious organization. You say, "How do they do it? They sear their conscience though as with a hot iron."

But, brother, what's true of the individual—what's true of the false preacher is certainly true of every unsaved person. I don't care what the sin might be that is predominant in the man's life. A man, beloved, can sin so much and so often and so long that his conscience will become seared, as though with a hot iron to the extent, beloved, that his conscience will no longer speak to him. Take for example, a man of my acquaintance here in Russell, a man who is my friend, though he never comes to church. He said to me a few days ago, "You know, I curse and never know it." He was offering, in a sense, an apology because he realized that in a conversation with me, he was taking the name of God in vain. As he was offering this apology to me, he said, "Brother Gilpin, I curse and never know it." What had happened? He had cursed so much that his conscience was seared as though with a hot iron. Brother, sister, I say to you tonight, what is true with that man is true with every individual in this world. It goes on and on and on in sin, irrespective of what his sin may be and sooner or later he comes to the place where his conscience absolutely is seared so he feels no pain.

Sometime ago, I was making a call here in town, and as I walked along a walk beside the house, I looked down and saw a little girl's footprint. That girl married now. She has children her own. She lives here in Russell as a grown woman with family today, but 24 years ago happened to be at that home that day on which that concrete was being laid, and as a little girl running around, probably less than ten years of age, her father picked her up, and let her put her foot down on that fresh, wet concrete. Just as her feet were very gently placed there, the impression was made on that concrete. Twenty-four years ago that impression was made and it is still there and can go to that spot tonight, loved, and take a sledge hammer and hit and hit and hit and it will take a number of blows before that concrete will show any visible effect of the blows. What's the difference? Back yonder, beloved, when the

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## "Why I Am A Baptist"

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orders to us are to "go, make disciples" and then baptize them. "Disciples were called Christians" at Antioch. A disciple is a Christian. The Oxford Bible in Matthew 28:19 gives these words as the literal translation, "teaching all nations, or making Christians of all nations." Jesus baptized none but disciples or Christians. He commanded us to baptize none but disciples or Christians. For that reason Baptists baptize no infants, no seekers, no sinners, no probationers, nobody except those who claim to be Christians; because Jesus, the founder of the first Baptist church, did not baptize anybody but disciples or Christians. He left us an example and told us to walk in His steps. That is why Baptists are sticklers for regenerated church-membership. Jesus started us that way and told us to "observe all things whatsoever He commanded."

Jesus walked sixty miles to be immersed in the river Jordan by the first Baptist preacher. That explains why Baptists are sticklers for immersion and for Baptist baptism. They were started that way and the Master told us to do as He said. The Bible, our guide-book, makes baptism so clear and plain that anybody can read it out of the Book, if he wants to. That is why so many of the common people are Baptists. I could tell you this morning, if I had the time, how that when there were no Baptists in Germany, J. G. Oncken was made a Baptist by reading the New Testament, and started to England to find a Baptist preacher to baptize him. I. N. Yohannon, a Persian, converted under a Presbyterian Missionary, read the New Testament and came from Persia to New York to get Baptist baptism. In the island of Cuba, Diaz became a Baptist from reading the New Testament. That is why in the state of Parihya, Brazil, men converted under a Presbyterian Missionary and made Baptists by reading the New Testament, sent for a Baptist preacher in Pernambuco to come up and baptize them. Baptists take the Bible as it reads and don't try to explain it away. The Bible says that John was baptizing in Enon near to Salem because there was much water there (John 3:23). Baptists believe what the Bible says and hunt "much water," when they go to baptize. The Bible says that Jesus came to the Jordan to be baptized of John (Matt. 3:13). That is why Baptists go to the water instead of bringing the water to the candidate. The Bible says Jesus was baptized in Jordan (Mark 1:9). That is why Baptists baptize in water instead of putting water on the candidate. Years ago Brother A. J. Preston met a prominent Presbyterian Judge in the city where he was pastor at that time, who said to him, "Have you seen the Birmingham morning paper? Did you read where De Witt Talmage immersed a man in the River Jordan the other day?" Bro. Preston said: "Judge, I want to ask you one

question. How is it that when you read in a daily paper that a Presbyterian preacher in the 19th century baptized a man in the River Jordan, you say he immersed him; and then when you read in the Bible that in the first century a Baptist preacher baptized the Lord Jesus in the River Jordan, you deny that He was immersed?" The Presbyterian Judge has not answered him yet. The Bible says that Philip and the eunuch went down into the water (Acts 8:38). That is why Baptists do it that way today. The Bible describes baptism as a burial and resurrection (Rom. 6:3-4). That is why Baptists insist that immersion only is baptism. The Bible says that Jesus after His baptism came up straightway out of the water (Mark 1:10). It takes "much water," "going to the water," "going into the water," a burial and a resurrection and a "coming out of the water" to make a Bible baptism. That is why Baptists will not have any other kind. There isn't any other kind in the Bible and Baptists will not accept for doctrines the commandments of men (Matt. 15:9).

The Bible says: "Every one of us shall give an account of himself to God" (Rom. 14:12). For that reason Baptists have no god-fathers or god-mothers or sponsors and do not believe in any proxies in religion. We do not baptize babies nor believe in infant membership because that puts a preacher or a priest or an ordinance or a church or a sacrament between the soul and God; and the Bible says, "There is one Mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Baptists believe that infant baptism is a sin against God and against little children; because it takes away from the child the privilege and duty of obeying Jesus for itself in baptism after it has repented and believed in Christ for life and salvation. Because Baptist churches take the Bible as their only rule of faith and practice, they are the only churches that in all their history have never connected salvation with baptism, either for infants or adults; but have always contended that salvation is essential to baptism rather than baptism being essential to salvation. God's order is always salvation first and then baptism. "The Lord added to the church daily the saved" (Acts 2:47). Peter gave as a reason for the baptism of the household of Cornelius that they had already received the Holy Spirit (Acts 10:43-47).

Because the Bible says: "In vain do ye worship Me, teaching for doctrines the commandments of men" (Matt. 15:9), Baptists do not believe that one church is as good as another and think it makes lots of difference what church you join. Since all other churches except Baptist churches were established by men — to join any of them is to obey the commandments of men, and the Bible says, "We ought to obey God rather than men" (Acts 5:29). Baptists do not believe that a wife ought to join the church with her husband unless the Bi-

## Wilful Ignorance Inexcusable

### DADDY MOTHER YOUNG PERSON

Some men whom you have trusted are determined to destroy your faith in God's Word, the Bible. Some men whom you have determined to support have purposed in their hearts to destroy your Faith in Jesus Christ as the Virgin-born Son of the Living God.

No historical deceit—that of the Pharisees included—supersedes that taking place among Southern Baptists at this very moment.

If you continue to support such men you must do so in wilful ignorance of the truth and the blood of every young person who is destroyed will be upon your hands. This is the terrible responsibility laid upon all who in truth may be called Christian this day.

## BE NOT WILFULLY IGNORANT

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Louisville, Kentucky

ble teaches what his church teaches, because the Bible says: "If any man come to Me and hate not his father and mother and wife and children and brothers and sisters, yea and his own life also, he cannot be My disciple." The first loyalty and allegiance of every blood-bought soul is to Jesus Christ and he ought to obey Christ, even if he had to forsake father and mother and wife and children and all kinsmen according to the flesh to follow Christ. Paul said when it came to following Christ, "he knew no man after the flesh." A man or woman should follow Christ in the matter of what church he joins, even if in so doing it means a house divided against itself (Matt. 10:34-36).

Baptists reject all other baptism except Baptist baptism because there is no other kind in the Bible. Jesus and the twelve apostles had Baptist baptism. For that reason we receive no other except Baptist baptism. To reject Baptist baptism is to follow the Pharisees instead of Jesus. "They rejected the counsel of God against themselves, not being baptized of John" (Luke 7:30). All rejectors of Baptist baptism are therefore followers of the Pharisees instead of Christ and "despisers of the Church of God," which was built by Jesus out of persons, baptized by the first Baptist preacher (I Cor. 11:22; 12:28; Acts 1:21-22).

Baptists are a Democratic people. "One is your Master, all ye are brothers," said the Lord Jesus (Matt. 23:8). Baptists have no bosses or overlords. For that reason, Thomas Jefferson got his idea of democracy from a little country Baptist church in Virginia, whose Saturday business meetings he used to attend. While this government is not a pure democracy, but a republic; Baptist churches are pure democracies; that is, "a government of the people and by the people and for the people." They elect their own officers. Peter was no pope or bishop. He called himself a fellow-elder with other Baptist preachers (I Pet. 5:1). He did not appoint a successor to Judas Iscariot; but the 120 members of that Jerusalem church nominated two brethren and then after prayer gave their lots and the lot fell upon Matthias (Acts 1:15-26). Peter in Acts 6 did not appoint seven deacons; neither did the apostles as ruling elders or a colleague of bishops elect them, but the twelve called the multitude of disciples together and they chose the seven deacons. Baptists not only follow the Bible in electing their own officers; but they also track the Scriptures by receiving and dismissing their own members. In Acts 9:26 Paul tried to join the church at Jerusalem, but they refused to receive him be-

cause they were not satisfied about his conversion. In Rom. 14:1 Paul tells the church at Rome, "Him that is weak in the faith receive ye," showing that the church received folk into its membership. In I Cor. 5, Paul tells the church at Corinth to exclude an unworthy member and in II Thes. 3:6 the church at Thessalonica is commanded to "Withdraw from every brother that walketh disorderly." If it isn't in the Bible, it isn't Baptist doctrine; if it is Baptist doctrine, you can find it in the Bible.

For that reason, Baptists believe in Close Communion. Jesus Himself was a close communionist. He did not invite his mother, nor the man in whose house He instituted the Lord's Supper to be present at that supper. How could you have closer communion than that? Our marching orders put salvation and baptism before the Supper. The church at Jerusalem in carrying out its marching orders had first salvation, all that "gladly received his word," then baptism, then church membership, then continuance in the apostles' doctrine, and continuance in church fellowship before getting to the breaking of the bread (Acts 2:41-42). Paul told the church at Corinth (I Cor. 11:18-20) quoting the Revised Version, that if there was division or heresy present it was not possible to eat the Lord's Supper. Open communion therefore is an impossibility. Open Communion is the eating together of those who are divided into different sects and teach different and oft-times contradictory doctrines. All doctrines that differ from the Bible and the Baptists are heresies, and Paul says if there is division or heresy present it is not possible to eat the Lord's Supper. So it is either close communion or it is not the Lord's Supper.

Finally, Baptists believe that if a man is once saved, he is always saved. No doctrine we hold is more abundantly supported by the Scriptures than this one. Jesus said of the man once saved that "he shall never perish;" that he "shall never thirst" and therefore can never go to hell because in hell they do thirst (Luke 16:24); that he shall "in no wise be cast out;" that "neither shall any pluck them out of My hand." Paul in Rom. 8:28-30 shows that all that God foreknew will be called, justified and glorified. Beginning back in God's foreknowledge and reaching out beyond time to final glorification, Paul plainly says that not a single one that God foreknew would be saved, will ever fail to reach final glorification. Therefore apostasy is impossible. But in Rom. 8:38-39 Paul puts it, if possible, stronger still. He shows that nothing in life, "death nor life," nothing in

Heaven or hell, "angels, principalities nor power," nothing in time, "things present nor things to come," nothing in space "height nor depth" and then for fear something had been left out he adds "nor any other creature," which includes the believer himself, "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Baptists believe those once saved are always saved, because the Bible says so. Baptists take the Bible alone as their only rule of faith and practice. That is why I am a Baptist. If you can't read it in the Bible it isn't Baptist doctrine; if it is Baptist doctrine you can find it in the Bible.

## GREAT TRIBULATION TO BE EXPECTED

Because the United States and Russia have each in their arsenal a weapon which, if used, could wipe out the whole human race, the *Intelligence Digest* says:

"This is perhaps the only secular publication in the world which has constantly pointed out and ventures now most respectfully to do so again, that the entire faith and creeds of all the Christian churches, of all denominations, from the very beginning of our era right down to this moment, have categorically affirmed that a situation of this very kind would develop and that, at the critical point of its development, a Sovereign intervention was the supreme promise to the world.

"What now actually faces us was precisely anticipated by the Christian Church. While it is necessary to use all human talents for the widest conduct of public affairs, nevertheless we are rapidly approaching the time when the human race should look to Divine intervention in its affairs—an intervention which will not be withheld. It is not out of place here to quote what was the supreme, and culminating prophecy of our Lord: 'For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened' (Matt. 24:21,33).

"That is the faith of many, and it is the profound conviction of those responsible for *Intelligence Digest*."

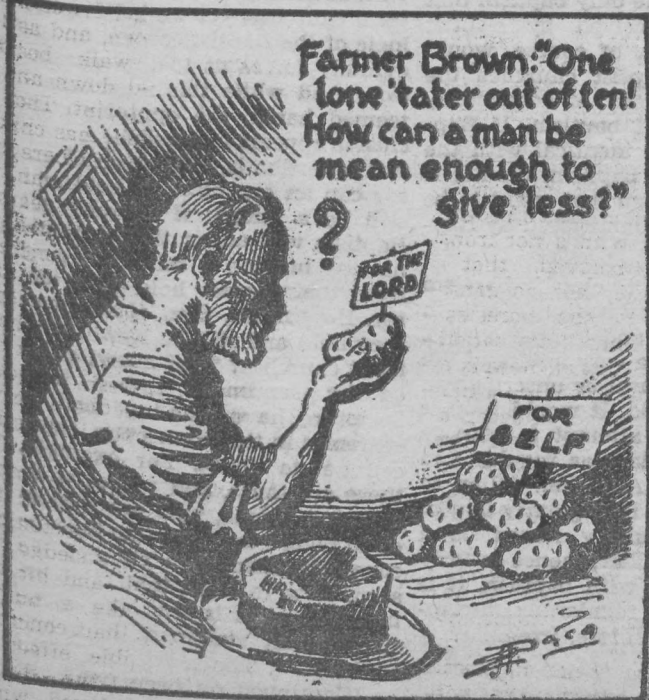
The Lord's "supreme and cul-"  
(Continued on page five)

THE BAPTIST EXAMINER

PAGE THREE

JANUARY 9, 1954

Farmer Brown: "One lone 'tater out of ten! How can a man be mean enough to give less?"





# Why Baptist Baptism Is The Only Scriptural Baptism On Earth Today

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."  
—Matt. 28:19

"One Lord, one faith, one baptism."  
—Eph. 4:5.

That the authority to baptize was given by Christ to some one, will be admitted by all. The only question, then, to be determined is, To whom was this authority given? The proper answer to this question is not only desirable on its own account, but for the peaceful and permanent settlement of other questions that have logically grown out of it. On these questions, excellent brethren of equal faith and learning have differed, and at times, to the disturbing of our brotherhood.

The speaker believes, and the more he has studied the question, the more strongly he believes that the commission to baptize was delivered to the church, and should therefore be restricted to the church. And this raises the question as to what constitutes a scriptural church. Many will agree that the authority to baptize was given to the churches, reserving to themselves the right to define a church. It will be admitted, if the various denominations are all true churches of Christ, they have a perfect right to administer the ordinances. If the church branch theory is true, the question of alien baptism can never arise, as the baptism of each of them would equal the baptism administered by the other.

Baptists, generally, hold that baptism is a church ordinance, and therefore is to be administered by Baptist churches. Our practice also is in perfect conformity with our faith, as every candidate for baptism at our hands is voted upon, and if accepted, his or her baptism is authorized by the church. If baptism is a church ordinance, then the authority to administer it must be restricted to the church, for, if taken beyond the church, it ceases to be a church ordinance, then all our churches have long been engaged in the sinful practice of usurping authority, and should at once cease to exercise this authority, and never again, under any circumstances, authorize the baptism of anyone. It is, or it is not, a church ordinance. If it be a church ordinance, let the churches alone exercise it; if it be not, let them cease to claim or practice it. Churches should not be held responsible for the preservation of an ordinance not controlled by them.

If the authority to baptize does not rest with the churches, with whom does it rest? If the authority to baptize has been committed to the preachers, then they alone should authorize and administer it, and in turn the churches should cease to usurp the preacher's authority. Why should a pastor recommend a candidate to the church for baptism, if the pastor has the right to pass on the candidate's fitness for baptism?

If it be claimed that the ordinance of baptism has been committed to the individual Christian, then baptism becomes an individual ordinance, and can be administered by any Christian man, or woman, anywhere and under all circumstances. Nor should the church or preacher take from the individual his rights in the premises. Surely Christ has committed the ordinance to some one, or some class, and if so, let this one, or this class, exercise the authority given them. If it be claimed that Christ authorized baptism, but did not commit it to anyone in particular, then no one can claim authority to administer it, and the ordinance should be promptly abolished.

Thus it appears that the advo-

J. W. PORTER  
(Asleep In Him)

cates of alien baptism are forced, by the logic of the situation, to the position that the conscience of the individual is the final test of the validity of baptism. Naturally enough, this is the usual argument that is offered to sustain the doctrine. Assuming then, for the sake of argument, that the validity of baptism is to be determined by the conscience of the one to whom it is administered, it will readily appear that the argument not only proves too much for its advocates, but it is a clear case of *reductio ad absurdum*. For example, should a candidate for membership apply to a Baptist church, and state that his conscience is satisfied with his baptism, the church would be precluded from rejecting his baptism, whether that baptism was by sprinkling or pouring, or for the remission of sins. A fair sample of the application of this doctrine of conscience-baptism was afforded by a Baptist church in Boston, which recently received quite a number on their sprinkling for baptism. This naturally came about by substituting conscience for a command of Christ, and sentiment for divine authority.

Another fatal objection to receiving alien baptism is that to do so forces us to surrender the doctrine of restricted communion. We cannot consistently keep one from the Lord's table on account of not being baptized and then receive the same baptism when offered to our church. If his baptism is not sufficient to entitle him to the Lord's Supper, it should not be sufficient to entitle him to full membership in the church of which the Lord's Supper is only a part. If he is entitled to the whole, he is evidently entitled to all the parts.

It will not suffice to say that we exclude them from the Lord's Supper on the ground that they are members of unscriptural churches. The fact that we receive their baptism is conclusive evidence that we deem their churches scriptural. If they are not scriptural churches, then they have no right to administer baptism, and we should, therefore, reject their baptism when offered us. Neither scripturally nor logically can we acknowledge their baptism and then deny them the Supper. Anything then that comes into direct conflict with an accepted Baptist doctrine must, among Baptists at least, be rejected.

To admit that other churches differing from us in faith and polity, are scriptural churches, as many do, leads to "confusion worse confounded." It forces us into conflict with another well established Baptist custom, that of ordaining ministers who come to us from other denominations. If they come to us from scriptural churches, then their ordinations are as valid as ours, and it is both sinful and foolish for us to insist on ordaining them. So far as the literature of the subject extends there is not a single instance of a Baptist church's sanctioning the ordination of a different denomination. We should at least be consistent, and to be so we must be scriptural. If alien baptism is from Heaven, then our churches should preach and practice it; if it be of man, we should reject it. A majority of the cases of alien baptism that are received by our churches are administered by ministers who have never been baptized. How can a man communicate that which he never possessed? We would not allow one of our unbaptized brethren to administer baptism, then why permit an unbaptized member of another denomination to do for us that which we would not allow one of our own to do? Charity should begin at home, and this particular species of it should not begin either at home or abroad. It is further true that a majori-

ty of Pedo-baptist ministers who administer immersion do not believe in it, and even go as far as to preach against it, administering it only in extreme cases, and then only to prevent the loss of a member. In such cases they perform that in which they do not believe, "and whatsoever is not of faith is sin."

Christ never commanded anyone to preach one thing and practice another. Besides, if a Pedo-baptist or a regenerating-baptizer can baptize one person for our churches, and if he can scripturally baptize all who come to us, then, Baptist churches are not essential to the carrying out of the commission of Christ, then we have no scriptural authority for our existence, and the sooner we cease to exist, the better for all concerned.

A plea has been made in behalf of alien baptism in the case of the missionary. It is claimed that on the foreign field there is often no church near at hand to authorize the baptism of the candidate, and that, therefore, the missionary must baptize without church authority. This, at best, is special pleading, but if admitted as true, it would not justify its acceptance in our country. As a matter of fact, however, the missionary has been ordained by his home church and his very ordination gave him the right to baptize, under proper conditions, and in any case authorized by his church. If necessary, the missionary may, in extreme cases, be authorized by a Baptist church to receive and baptize a candidate into its fellowship. However, if a case should arise where there was no Baptist church to authorize baptism, then simply allow the candidate to remain unbaptized. The brethren who propose this hypothesis seem to proceed upon the idea that such a one would be lost unless baptized. Such a candidate could well afford to wait, or like Christ, walk a long way to secure scriptural baptism. Hypothetical and exceptional cases should not, however, be allowed to operate against a well-established scriptural rule. There is not a single baptism in the New Testament, where the administrator did not have authority to baptize and that authority given by God, Christ or the Church.

It is sometimes urged that if the validity of baptism in anywise rests with the administrator, the person baptized could never know whether his baptism was genuine. Were this true, which it is not, it still would not justify alien baptism. A baptism administered by Judas Iscariot was perfectly valid, as long as he was acknowledged by Christ as His disciple. His official acts were clearly valid until he was deprived of his apostleship. If one wishes to secure license to engage in business, he must apply to one who is legally authorized to issue licenses, for however honest he may be, or whatever price he may pay, his license, if obtained from any other source, would be worthless. Ignorance, in spite of opportunity, is not a sufficient excuse in the realm of law or grace.

It is freely admitted by all that the question of alien baptism could not have arisen in New Testament times, as all the churches were of the same faith and order. Baptists believe that they are in full accord with New Testament teaching, and that their churches have the same faith and polity, and are therefore identical with the churches of the New Testament times. If other churches are not in accord with New Testament teaching (if they are, we are not), then for us to accept their baptism, would be to offer a premium on their departure from "The Faith once for all delivered to the saints."

The charge that those who contend for Baptist baptism are trying to introduce a new test of fellowship, to say the least, lacks verisimilitude. So far as the information of the writer extends, no

## AMERICA'S SHAME



"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."—Matthew 19:7-9.

one who has written on this subject has penned a line toward making the question a test of fellowship. If it be true, as the advocates of this doctrine admit, that Baptist baptism is always to be preferred, then should we not lift our voices in favor of that which is best and by all lawful and brotherly means discourage the reception of that which is confessedly inferior?

It is a closed question, among Baptists at least, that regular Baptist baptism is Bible baptism, and that it is the baptism commanded by Christ and practiced by his disciples. It is further held by Baptists that there is but one baptism taught in the New Testament (one Lord, one faith, one baptism—Eph. 4:5), and that this one baptism is the identical baptism now administered by Baptist churches. It therefore necessarily follows, that any baptism which is alien to and different from this baptism, cannot be scriptural baptism. It would be as easy to demonstrate from the Scriptures two faiths or two Gods as to demonstrate two baptisms. Things that are equal to the same thing must be equal to each other, and things that are alien to each other cannot be equal to the same thing. If alien baptism is scriptural baptism, then it is the only baptism, and, therefore, is the only baptism that should be received by Baptist churches. This, of course, would take from Baptist churches the right or necessity of administering the rite of baptism. If Baptist baptism is identical with the one scriptural baptism, then it is the only baptism that ought to be received, or administered by Baptist churches.

The attempt to classify baptism into regular and irregular, is both unscriptural and unreasonable. Baptism, in the very nature of the case, is scriptural or unscriptural, valid or invalid. It would be just as unwise to attempt to classify American dollars as regular and irregular. An American dollar, to be good, must be regularly issued, and, if irregularly issued, is a counterfeit dollar, hence utterly worthless. So with baptism, it is scriptural and regular, or unscriptural and, therefore, irregular.

Even the advocates of alien baptism freely admit that it is ir-

regular, and that it tends to disorder. Why, then, should we encourage a thing that is admittedly irregular and disorderly, and that, too, when we are commanded to do all things in a decent and orderly manner?—I Cor. 14:40. Christ put himself to considerable inconvenience, and walked a long way, to get regular baptism, at the hands of the first Baptist preacher. If Baptist baptism is the best baptism, why content ourselves with an inferior article, or encourage others in so doing?

The fact that Baptist baptism is acceptable to all denominations, is due to the fact that they have zealously guarded it through the years. Should the time ever come when Baptists would place their baptism on a parity with that administered by other denominations, it is quite likely that it would soon cease to be universally esteemed as absolutely equivalent to New Testament baptism.

The logician is not born of woman that can justify the reception of alien baptism, and, at the same time, deny the scripturalness of the organization that administers it. The truth is, and we may as well face it, the whole question depends upon the definition of a church. Certainly, it is not pleasant to deny the claims of the various denominations to be scriptural churches, yet we believe the logic of the Baptist contention inevitably forces us to this conclusion. And while this may be esteemed harsh, the opposite conclusion appears impossible. A very vital question is, how much of error can an organization hold and still be a scriptural church? All Baptists will admit that denominations holding a faith differing from theirs, must hold some error. How much, then, if any, can they hold and still be New Testament churches? That many, guided by sentiment rather than Scripture, have gone to ridiculous extremes in this connection, there can be no doubt. For example, there are those, and withal well-meaning people, who are disposed to regard the Christian Science conglomeration as a church. We seem slow to learn that if a certain statement is true, the opposite of that statement is necessarily false. The sooner we learn

(Continued on page five)



# It Is Economical To Be A Follower Of Jesus

## Requirements For The Office Of Deacon

"Godliness is profitable unto all things" (1 Tim. 4:8). No doubt this does not apply primarily to dollars and cents, but Scripture has more than one application.

1. **Being a Christian you save money.** If you were unsaved, you would probably be spending a dollar or two on tobacco per week. A dollar a week is \$52.00 a year; \$520.00 in ten years. Two dollars would be twice those amounts. You might be spending a similar amount on drink, if grace had not found you. Also an equal amount on worldly entertainment. "No man gave unto him" (Luke 15:16). The devil does not give, he charges plenty for his wares. Possibly you would also be spending lots on extravagant clothes and lavish home furnishings to keep up with the Joneses. It could be, too, that doctor bills might be heavy on account of some of the above excesses in living.

2. **You save Time.** It uses up precious time going to the store to buy tobacco, visiting taverns, or beverage rooms. Going to the movies, dances, etc., consumes time. Even if you were saved young before starting these things, you have possibly been saved from them in the sense of salvation prevented you from starting. If you have indulged in them, you now know what you have been saved from, by experience.

3. **You save Physical Energy.** Unlike unsaved people, you do not use up bodily strength on the above mentioned things. How much we owe to God!

4. **You save Mental Energy.** Christians do not have to be under strain and stress like worldly people. Knowing that all is well for time and eternity makes for mental poise. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isa. 26:3).

5. **You save Health.** On account of indulging in less excesses than the unsaved, Christians should be healthier on the average. Also, a happy and peaceful heart is conducive to health. Worry is bad for health.

There are some exceptions. Some Christians have heavy expenses, some are very busy unavoidably, some do not have health and energy, but on the average, Christians should have more of the above assets than others. Now—Who deserves the benefit of all these things? "How much owest thou unto my Lord?" (Luke 16:5). It is not for any of us to say how much Christians should give to the Lord's work, either as to per cent or amount, but since Christians save money by being Christians, there should

be plenty of money for both "home workers" and "foreign workers," for work in established assemblies and pioneer areas.

### I SAW THE NIGHT-LAKE TROUBLED

By WILLIAM M. JUSTICE  
Pikeville, Kentucky

I saw the night-lake troubled  
And weeping upon the bars;  
I looked in vain in its waters  
For the moon and the friendly stars.

I saw the night-lake sleeping  
In silent, peaceful grace;  
And the moon and the stars in  
their beauty  
Were sleeping upon its face.

I say my life all restless  
And was troubled at the view;  
I know that God was whispering,  
And I longed for His voice to  
come through.

I fled from the world's loud  
soundings,  
For I know He longed to be  
heard;  
Alone, in my soul's great quiet,  
I did not miss a word.

Another question we could ask ourselves is, "How much of our money should be used for the glory of God?" Answer—all of it. For example when we go shopping, we can ask the Lord, to help us to spend money wisely, not to drive hard bargains with the world of business, but to buy economically, food that we can eat to God's glory, clothes that we can wear to His glory, not old fashioned nor ultra-modern.

All that we have and are, belong to God. We are stewards — trustees only.

Naught that I have, mine own  
I'll call  
I'll hold it for the Giver  
My heart, my strength, my life,  
my all  
Are His and His forever.

### Tribulation

(Continued from page three)  
minating prophecy" shall be fulfilled, but before it is fulfilled, we look for the fulfillment of another promise of the Lord Jesus, viz: "I will come again and receive you unto Myself; that where I am, there ye may be also" (John 14:3).

Someone asked me this question: "Why was Mr. — not made a Deacon?" There was only one reason — the man in question did not measure up to all the requirements.

A splendid young woman said to me: "Someday I'd like for my husband to be a deacon." Well, the highest honor a layman can ever receive is to be elected as a deacon by his church. But, a man must pay a price for this honor. There are certain requirements which he must meet. For the benefit of our young men who aspire to this high office, I am giving you these requirements.

1. He should measure up to the requirements given in 1 Timothy 3:8-13.

2. He should live a consecrated Christian life, bringing no reproach by his conduct upon the church or the cause of Christ.

3. He should attend church every Sunday morning and Sunday night, every Wednesday night and all special church meetings, unless hindered by some reason which is approved by a good conscience.

4. He should be a tither—bringing his tithe systematically to the church for the Lord's work.

5. He should be evangelistic and missionary in spirit, deeply interested in the salvation of souls at home and abroad.

6. He should be fully co-operative with the pastor and church in a great spiritual program of advancement.

7. He should be a man who refrains from destructive criticism of his pastor and church, willing to settle all difficulties in a quiet and Christian manner, without hurting the cause of Christ and His church.

8. He should be able to keep in secrecy those things which should not be discussed with others.

9. He should be active in various activities of the church.

10. He should be a man about whom people say: "He is a good Christian man."

—The above is taken from bulletin of First Baptist Church, El Paso, Texas, Eld. W. H. Ford, Pastor.

### AN APPRECIATED LETTER

Calvary Baptist Church  
Yankton, S. D.

Dear Brother in Christ:

I have been going to write you a letter for a long time but have kept putting it off until this moment. I want to tell you that I enjoy your paper, "The Baptist Examiner," very much and I use it a lot as well. I feel guilty that I have not remembered you before with an offering but we are a mission church here and there seems to be so many places to put our money. I do realize that your cause is a very deserving one and should have the support of every evangelistic preacher in the U. S. or anywhere. I appreciate your fearlessness in calling black, black and white, white.

I am sending you a little gift, as I am sure that you need it badly at this particular time. You asked for \$1.00 from each one so I am sending for four, that cannot afford it or do not realize the urgency of the matter.

May God richly bless you in your work is the prayer of  
Glen E. Pickett

### Baptism

(Continued from page four)  
that we can never correct error by endorsing or condoning it, the better it will be for the triumph of truth.

By common consent, Baptists have preserved believers' baptism through all the years, and in view of the fact that they have

## HOW OTHERS KNOW

By our kindness and compassion  
By our help to those in need,  
By our sympathetic patience,  
By our willingness to heed,  
By our happiness and gladness,  
By our unflinching charity,  
By our tender ministrations,  
Lord, may we interpret Thee.

By our eagerness to follow  
Humbly in the Master's way,  
By our loyalty and meekness,  
By our courage day by day,  
By our kind consideration,  
By forgiveness full and free,  
By our just appreciation,  
Lord, may we interpret Thee.

By our strength in overcoming,  
By refusing selfish gain,  
By response to those who struggle  
By relieving woe and pain,  
Just by daily, helpful service  
May we true disciples be,  
Showing forth the love of Jesus,  
Lord, and thus interpret Thee.  
—AUTHOR UNKNOWN

been permitted to be custodians of this Christ-commanded ordinance, they cannot afford to jeopardize the ordinance, or rob the churches of the fruits of their past victories.

### INDESTRUCTIBLE BIBLE

A Bible colporteur in Spain one day entered a village and offered his Bibles for sale. The village priest ran to the colporteur, tore the Book out of his hand and angrily exclaimed, "These Books shall never enter my parish!" He roused the people to anger, and they took up stones and cast them at the man.

Six weeks later he again approached the village, hoping that the people would fail to recognize him. To his astonishment the very first man he met welcomed him, saying, "A great change has come over us, and everyone desires to purchase your Book." A merchant of the village had picked up the Book in the marketplace. Leaf after leaf was torn to serve for wrappers for salt, sugar, rice and

### THE UNENDING STORY

Once Mr. Moody, after preaching on the subject "Christ as a Deliverer," said to a Scotchman as he walked away, "I did not finish the subject." "Ah, man," answered the Scotchman, "ye didn't expect to finish, did ye? It will take all eternity to finish telling what Christ has done for man."

### THE BAPTIST EXAMINER

PAGE FIVE

JANUARY 9, 1954

## A WORLD CONUNDRUM

By BENJ. F. DOTSON, Elkhart, Indiana

Our world is a seething, boiling pot,  
There's not a spot where it is not,  
Travel through Egypt and Asia too,  
Africa, India, whole world through;  
From frozen north to southern seas,  
Atlantic coast to Florida's keys!  
What on earth are we going to do?  
I'd like to know and so would you.

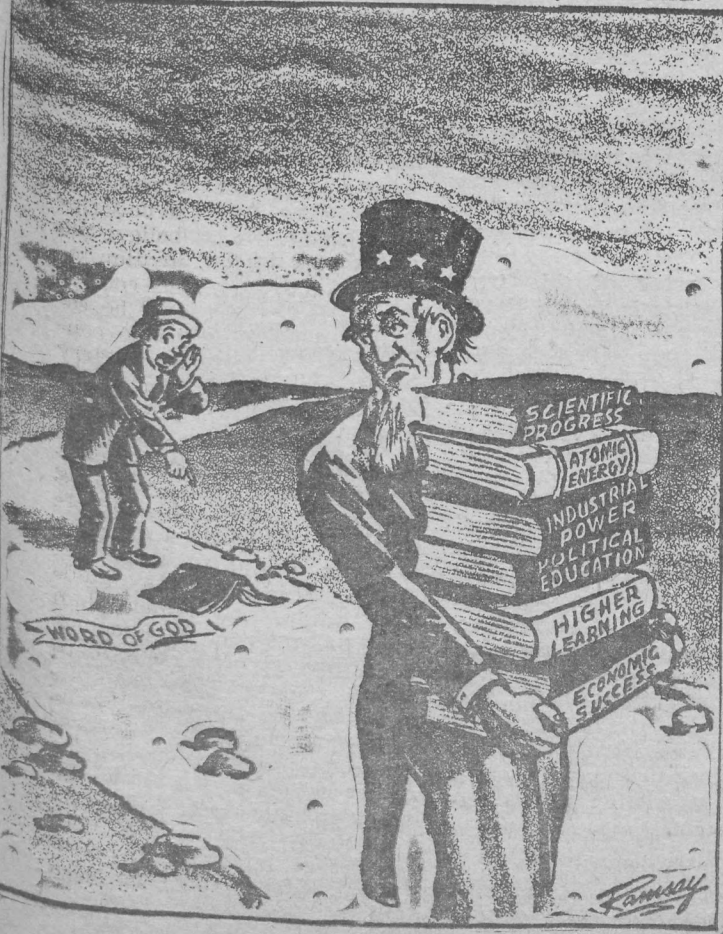
There's one solution to this riddle,  
(Not by playing Nero's fiddle)  
Only the gospel we are certain,  
Can penetrate iron curtain;  
Prayer and intercession only way  
So we call on all saved to pray!  
Ariel balloons and radio,  
Is now the only plan we know.

It is a wonderful thing to know  
That as the ages come and go,  
And darkness deepens in age's end,  
And when there is none to defend,  
That beyond the scintilla of a doubt,  
Our God has a way for us out  
Of this world's wreck of sin and strife,  
Through gift of everlasting life.

The coming of Christ is not far off,  
In unbelief men laugh and scoff,  
The Bible plainly says that they will,  
For God's own Word He will fulfill;  
Then great fear will come upon the world,  
When weapons from the skies are hurled!  
Unsaved soul seek Christ, do not delay,  
In view of coming judgment day.

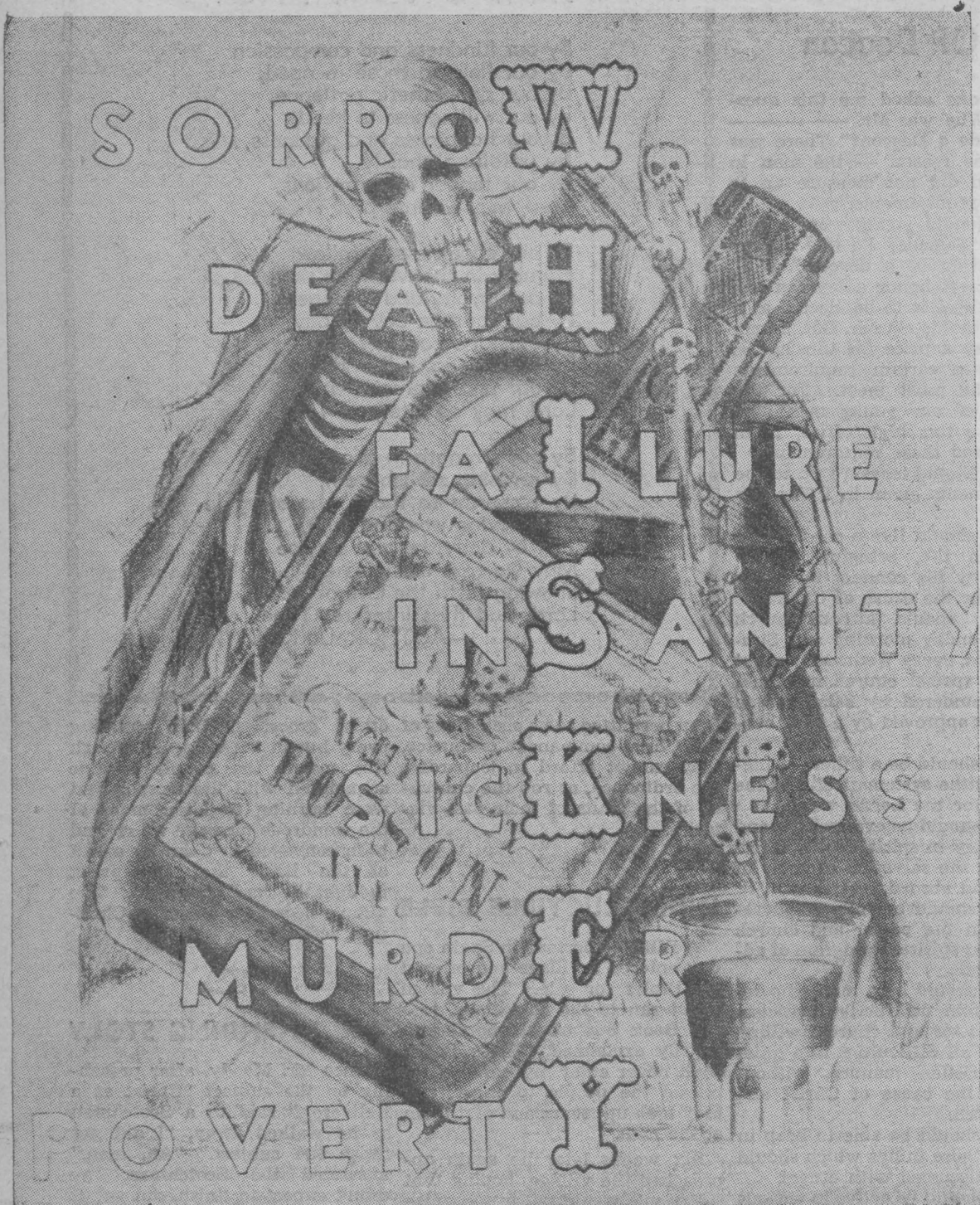
(Written exclusively for The Baptist Examiner)

### "YOU'VE DROPPED SOMETHING, UNCLE!"





## GOD'S ANSWER TO SIX QUESTIONS



"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." —Proverbs 23:29-32.

### Conventionism

(Continued from page one) recting the energies of the denomination." Notice one thing in particular. The denomination already existed and the convention was organized to elicit, combine, and direct its powers. Therefore, the denomination is one thing and the convention is another. Let one take care therefore in referring to the work of the Southern Baptist Convention as the work of the denomination. The Convention dates back 108 years, and the denomination nearly 2,000 years.

#### Straws Upon The Waters

**The First Straw.** The first straw upon the waters is the use of the term "denomination." The dictionary gives the meaning of the term as (1) The act of naming; (2) A class designation; (3) A body of Christians having a distinguishing name; sect. All Missionary Baptists belong to the Baptist Denomination. In recent years a new phrase or term has come into use, "A Denominational Worker." If Convention employees are denominational workers (minutes of both Southern and State Conventions so indicate), then churches and individuals that do not co-operate with them are not with the denomination and therefore cease to be Baptists. The phrase "denominational workers" would read all "Landmark," "American Baptist Association," "North American Baptist Association," "Baptist Missionary Association," Churches out of the "denomination," and say to the world

that those Churches are not Baptist. The writer deliberately left out the so-called "Independent" Churches, reserving for them a separate treatment. This straw indicates a decided drift toward an ecclesiastical machine similar to Protestant machines and akin to the Romish machine.

**The Second Straw.** The second straw upon the waters is the treatment accorded Churches and pastors that question some of the methods now used by the Southern and State Conventions. Such Churches and pastors are stigmatized as "non-cooperants" and, as such, frowned upon and condemned.

While the Southern Baptist Convention is of recent origin, the "Co-operative Program" is of even more recent date. In fact, the majority of Baptist Churches have not as yet adopted it as their method of work. Dr. E. P. Alldredge, in an article entitled "The Urgency of Home Missions," published by the Home Mission Board of the Southern Baptist Convention, October, 1953, says: "Every year nearly 8,000 churches give nothing—not one penny—to any benevolent or missionary cause fostered by Southern Baptists and some 2,500 other churches give only to the Orphan's Homes and very little to them."

Now when we add to these 10,500 churches, the churches working with the associational brethren, we see that a majority of the churches have never been led to adopt the entire "co-operative program," yet, if some pastor dares to speak out against some object of the Convention program or feels that the trend is toward an ecclesiastical machine, the "powers that be" of the Convention are turned against that pastor. The word is passed around that he is "dangerous." He is

called a "radical," a "fanatic," and one that is to be avoided. He is in fact that awful being, "a non-cooperant." No matter how honest, how faithful, how sincere, how true to Christ, if he will not co-operate he is to be shunned as though he were afflicted with a most loathsome disease. His work is to be discredited. Such tactics smell very strongly of the corruption of the old Romish system.

**The Third Straw.** The third straw upon the waters is the use of the term "Independent" churches. With the use of this term there is the shrugging of the shoulders; the lifting of the eyebrows; the curling of the lips. Again, when any church dares lift its head and assert its right to independent action, the statement is made, "Oh, that church? Why, it's just an Independent Church," and the voice of that church is discredited in the ears of the hearers. BUT WHEN DID BAPTIST CHURCHES CEASE TO BE INDEPENDENT? Any Baptist Church that surrenders its independence ceases by that one act to be a Baptist church. Any Baptist church that surrenders her independence to any head but CHRIST is in rebellion against Christ and ceases to be His Church. The very pride and glory of Baptists throughout the ages has been their absolute surrender to Christ and none other. The doctrine of the freedom of the churches has been dear to the hearts of Baptists since the days of the Lord Jesus Himself.

This straw indicates that the current or drift is rapidly assuming proportions and that the formation of some such organization as the "SOUTHERN BAPTIST CHURCH" is in process of development. This development is well evident to any observer and has been pointed out by one of

the leading men of the Southern Baptist Convention, William W. Barnes, Professor of Church History, Southwestern Baptist Theological Seminary, a seminary operated, supported, and owned by the Southern Baptist Convention. In his book entitled *The Southern Baptist Convention: A Study In The Development Of Ecclesiology*, he writes:

There has been an ecclesiological development in Southern Baptist life comparable to the development that took place in the first centuries of Christian history—a development that laid the foundation of the medieval Catholic Church, out of which came the Roman Catholic Church of modern times.

One may state that the Southern Baptist Convention is a far cry from being like the Roman Catholic Church today, but William Barnes says, "The first step has been taken." Not only has the first step been taken, but similar terms are in use today. Barnes adds:

When a Southern Baptist of the twentieth century says CONVENTION or DENOMINATION, he means just about what a second century Christian meant when he said CATHOLIC CHURCH, that is UNIVERSAL CHURCH. . . . The term Southern Baptist Church is not quite orthodox, but within another generation or two it may attain wide popularity and perfect ecclesiastical respectability.

This straw further indicates that all opposers of such an organization will be branded as "heretics" and crushed by the "denomination." In fact, such a condition of affairs is already beginning to come to pass. Definite proof of this trend is furnished by the minutes of the Oklahoma Baptist State Convention under the title *State Mission Report*. Concerning the work of the Convention in Oklahoma, the purpose of State Missions is given, the work being divided into trinities. At the close of the report these significant words are used:

There are three personalities leading: State Mission Secretary, the Holy Spirit in the churches, and Jesus Christ, Lord of the Harvest and head over all things unto the churches. No opposer of missions can be at home within this State.

Passing over the blasphemy of the statement of the personalities leading, (and it is blasphemous) may we notice the statement that "no opposer of missions can be at home in this State." The implication is that any one that will not support the State Mission Secretary and the "co-operative program" will be made to feel the full weight of the machine until the church is crushed and the pastor made to submit or leave the State of Oklahoma.

What so frankly has been stated in the Minutes of the Oklahoma State Convention is the general attitude of Convention forces throughout all Convention ranks whether American (Northern), or Southern, State or local association.

Further proof of this trend among Baptists is shown by the minutes of the Morgan County Missionary Baptist Association meeting at Decatur, Alabama. Article 2 of the constitution of the association has been amended to read:

Each church which is a member of this association shall adopt practice, and cooperate with the reports and plans for evangelism, missions, Christian education, Baptist literature, benevolence, articles of faith, and all other works adopted and fostered by this association. The Alabama State convention and the Southern Baptist Convention, as recorded in the minutes of this association at its annual session.

Under this constitution there can be no freedom of action by the churches of the Morgan County Missionary Baptist Association.

Each church, holding membership in the association, must be in absolute agreement with every action of the Southern Baptist Convention, the Alabama State Baptist Convention, and the Morgan County Missionary Baptist Association. There can be no room for difference of opinion in practice or in doctrine. The word "SHALL" goes far beyond any freedom or liberty of action. It is DICTATORSHIP pure and simple. There is absolutely no room for the leadership of the Holy Spirit in such a program.

The local church cannot originate a program. It must receive a "hand-me-down" program formulated by a committee or board that knows nothing about the local conditions to be met by the church. Designated funds cannot be made because such designations would be contrary to the constitution of the association. Notice the following facts concerning this article:

1. The church MUST under this constitution support every phase of the convention, whether it is in agreement with the form of work or not.

2. It MUST support every bit of MODERNISM of the Louisville and New Orleans Seminaries.

3. It MUST use the MODERNISTIC, POST-MILLENNIAL or A-MILLENNIAL literature of the Sunday School Board even though the local church and its pastor may desire to follow the AGE-OLD practice of Baptists throughout the centuries of using the Bible as its textbook.

4. It MUST put on the whole program of the entire convention even though that program originated outside of the churches.

The pastors of such churches that submit to such outside dictatorship show that they do not have the backbone, the stamina, the courage, of our Baptist forefathers.

Many more straws could be given but space forbids. These trends among Baptists should be given prayerful consideration. May we again ask the question "WHITHER BOUND?"

### The Convention Method Of Work Is New Among Baptists

Let us remember that the BAPTIST Denomination is one thing and the Convention an entirely different thing. The Denomination is composed of all Baptist churches of like faith and order and dates back to the First Baptist Church of Jerusalem established by the Lord Jesus Christ in Person. But some will question, perhaps, the fact that the first church established was a Baptist church. Needless to say, it is impossible to go into a full treatment of this question here, but may we give some historical data concerning the origin of Baptists. Every statement is fully documented and every book cited is in my personal library.

ZWINGLE, the noted Swiss Reformer says,

The institution of Anabaptists (Re-baptizers because not willing to receive alien immersion) is no novelty, but for 1300 years has caused great disturbance in the Church.

DR. DERMOTT, Chaplain to the King of Holland, and DR. Ypeij, in preparing a history of the Dutch Church said in reference to Baptists,

We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long in the history of the Church received the honor of that origin. On this account THE BAPTISTS MAY BE CONSIDERED THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE APOSTLES, AND AS A CHRISTIAN SOCIETY, WHICH HAS PRESERVED PURE THE DOCTRINES OF THE GOSPEL THROUGH ALL AGES.

CARDINAL HOSIUS, President of the Council of Trent (Continued on page seven)



## Conscience

(Continued from page two)

concrete was fresh and pliable, it was easy enough to make the impression of the foot, but today that concrete is hard. Many and many an individual, beloved, has a conscience just like that. When you were young, in your girlhood or your boyhood, in the first days of your experience and pilgrimage in this world, your conscience was pliable, and God could speak to you, and through your conscience, but, you've grown — you've advanced—you've come a long way, and now, beloved, conscience, as in the case of many, is hardened — is seared, as though by a hot iron.

### IV

Let's notice also, beloved, that for an individual to be saved that **HIS CONSCIENCE HAS TO BE PURGED FROM HIS DEAD WORKS.** In Heb. 9:14, Paul says, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works** to serve the living God?" Now if you'll notice the verses immediately preceding, and the verses immediately following, you'll see that this passage of the Word of God is telling us that there is no salvation apart from the blood-shedding of the Lord Jesus Christ. And in emphasizing the fact of the blood-shedding of Jesus for the purpose of our salvation, Paul says that it purges our conscience from dead works. Do you know the meaning of the word, "purge?" Well, it's related in meaning to that word, "purgatory." How can a man have his sins purged—removed from him? Brethren, in order that a man might have his conscience purged from dead works, it must be on the basis of the blood-shedding of the Lord Jesus Christ.

Now notice the man out of Christ Jesus tonight — he's depending upon his works. I don't care where you go, beloved, whether you go to the darkest and most remote section of the world, or whether you come up to the pulpit where an unsaved preacher stands to preach on Sunday. Brother, if he's unsaved, he's depending upon his works. You can go down the street and every man you talk to who is depending upon his works, is outside the Lord Jesus Christ. Now, beloved, no man has anything else on which to depend but his works, and logically, he is not going to throw away the last hope he has, so every man who is outside of the Lord Jesus Christ, tonight, is depending upon his works for salvation. Paul says for any one to be saved, he has to have the blood of Jesus Christ to purge his conscience from dead works. That means, brethren, that no man will ever come, to the place where he'll throw his works overboard—that no man will ever come to the place his conscience will reject those dead works, until Jesus Christ becomes a living reality to him, and he sees that the Son of God has died to pay the price of his sin.

### V

After that a Christian has been saved, he should **HOLD THE MYSTERY OF THE FAITH WITH A PURE CONSCIENCE.** That's what Paul says as he writes to Timothy in I Tim. 3:9. "Holding the mystery of the faith in a **pure conscience.**" Well, what he said concerning a deacon is true of every other Christian. Every Christian reader of *The Baptist Examiner* should hold the mystery of the faith in a pure conscience. Do you know what the word, "mystery" means? Well, brethren, it's an unusual word in the Greek. It doesn't mean something that can't be understood, but rather it means something that has to be revealed to you in order to be understood. In other words, it's not something that you can learn with your own intellect, except as somebody teaches you and somebody makes a revelation to you.

Now for an illustration of that, consider some secret fraternal or-

ganization and their supposed mysteries. Now, it isn't impossible to learn those things, but it is a mystery until it has been revealed to the individual. In other words, until that person has been initiated into that organization their teachings remain a mystery. They have to be revealed to that individual in the process of initiation, for him to come to understand them. Now, that's exactly the same word used here as "mystery." The idea is this, that after a man has been saved, the Holy Spirit takes the things of the Word of God, and reveals them unto him. He is initiated into the deeper things of God's Word. He comes to understand the great doctrines of the Bible. He comes to appreciate God's Word. What has happened to him? He's been initiated into all the great truths of God's Word, and Paul says that the man who has thus been taught ought to hold the mystery of the faith in a pure conscience. Why? When a man is initiated into a secret fraternity, (I hope none of you ever are), he is supposed to hold the mysteries of that fraternity void of all offense.

That's exactly what Paul says concerning you and me. If God has revealed unto you something concerning His Word, and if He has taught you relative to the great body of truth we have in the Bible, so that you understand what He says about election, redemption, justification, the church, the Lord's supper, missions, and all the rest of the great truths — the doctrines of God's Word—if you have been initiated into the Truth, Paul says that you ought to hold that mystery of the faith with a pure conscience. As if to say, brethren, if you've been taught the things of the Word of God, you ought to stand up for them—you ought to give a ringing testimony to them, everywhere you go and everyday you live. Surely you should. Has God taught you something out of His Word? Has the Lord given you a revelation of truth? Has God given you a message out of His Word? Well, then, Brother and Sister, if God has thus taught you, you ought to be true to the God that has given you the revelation, and hold the mystery of the faith in a pure conscience.

Let me ask you, dear Christian, how does your conscience serve you tonight? Do you realize that, conscience, if properly treated can be our greatest blessing when you lie down at night to sleep? Well, conscience, cheered Joseph when he was in the bottom of a pit in the desert, and when he was in an Egyptian dungeon. It was conscience that cheered that lad when he was out in the desert pit, and it was conscience that cheered him when he was in that dungeon in Egypt. It was conscience, beloved, that made Daniel comfortable when he had a lion for a pillow and a lion's tail for a fan. See him as he lies down at night. It was a conscience that made him comfortable. Brethren, it was conscience that caused Paul to sing at midnight in a gloomy jail when his back was bleeding. Oh, yes, he'd been beaten and whipped and put into that gloomy dungeon, but, brethren, he could sing because his conscience was right before God. Or you might think, beloved, of Simon Peter, how that conscience allowed him to sleep peacefully as a babe. Though he was shut in with three gates between him and liberty and guarded by sixteen soldiers, yet it was conscience that allowed Simon Peter to sleep in peace on the eve of his supposed execution. He was going to be executed tomorrow. He knew it. Everybody knew it. Everybody knew he was going to be executed tomorrow, but Simon Peter was sleeping in peace. Conscience allowed him to do so. Listen to me, beloved, may you as a child of God hold the mystery of faith in a pure conscience in such a way that you, like these men of God, may have comfort from your conscience day by day.

Sinner friends, you'll never have comfort from your con-

science until the Son of God purges your conscience from dead works. As long as you depend upon your own dead works—as long as you depend upon your own efforts—as long as you depend upon your own human ingenuity, and as long as you depend on what you are doing yourself for your own salvation, there'll never be one bit of hope come to you. Thank God that the Lord Jesus Christ will purge your conscience from dead works, and will remove those works from you so you won't trust them anymore. You will trust the blood of Jesus, and when you come to that place, you'll be saved. Your conscience will give you peace, and day by day you have the privilege of being true to Him and of holding the mystery of faith in a pure conscience, before God.

May God bless you.



## Conventionism

(Continued from page six)  
(A.D. 1545) said,

Were it not that the Baptists have been grievously tormented and cut off with the knife during the last 1200 years they would swarm in greater numbers than all the reformers.

SIR ISAAC NEWTON said concerning Baptists,

The Baptists are the only people which have not symbolized with the church of Rome.

MOSHEIM, noted Lutheran historian in the work "Institutes of Ecclesiastical History," says,

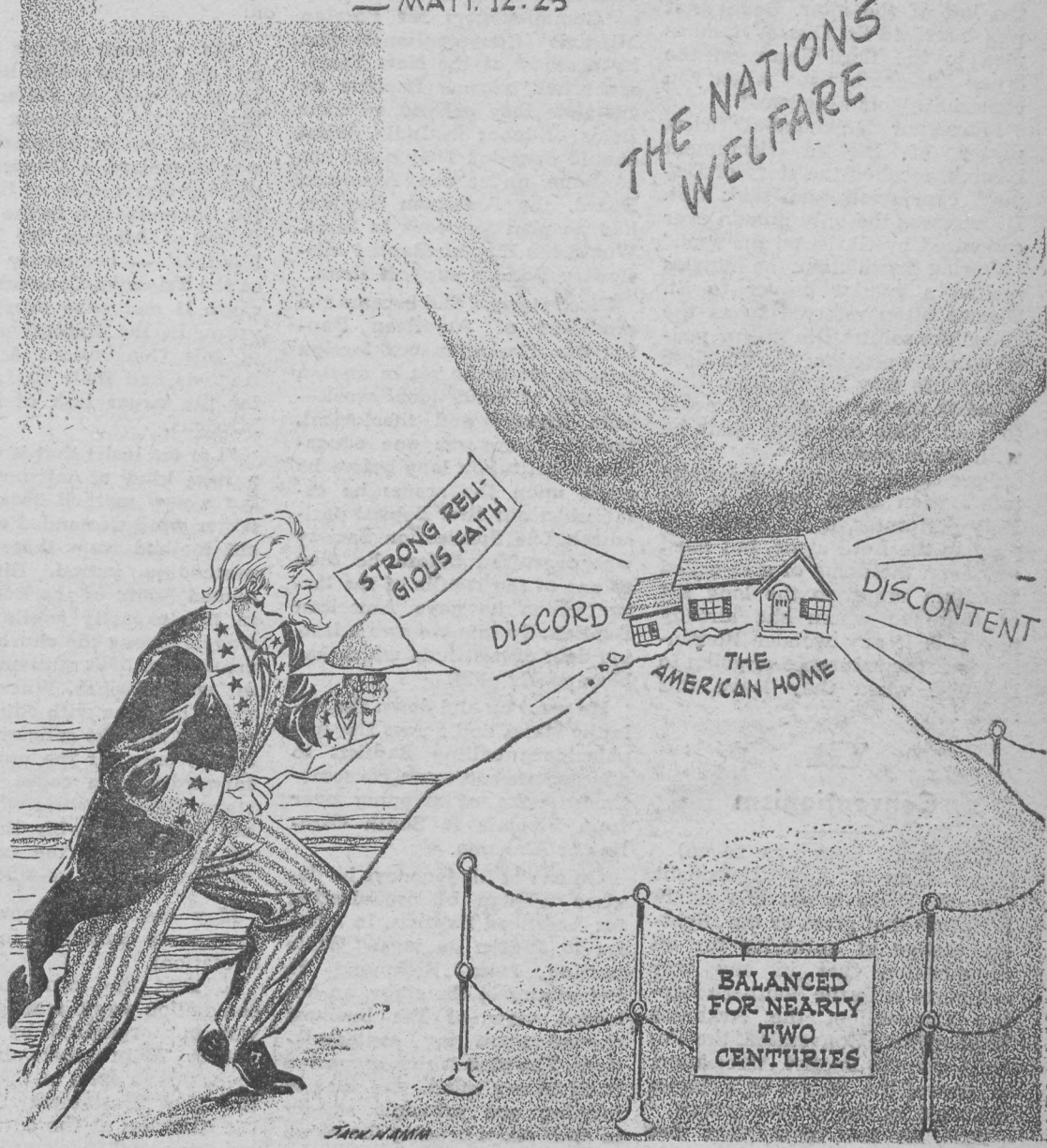
Before the rise of Luther and Calvin, there lay secreted in almost all countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists.

JOHN CLARK RIDPATH, Methodist, of Du Paw University, in answering the question of "When, where, and by whom was the first Baptist church originated?" put to him by Dr. Jerrel, answered as follows,

I should not readily admit

## PRECARIOUS PIVOT POINT

"EVERY... HOUSE DIVIDED AGAINST ITSELF SHALL NOT STAND" CHRIST  
— MATT. 12: 25



that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptist then, as all Christians were Baptists.

PROF. WILLIAM CECIL DUNCAN, of the Department of Greek and Latin, University of Louisiana says,

Baptists do not, as most Protestant Denominations date their origin from the reformation of A.D. 1520. By means of that great religious movement, indeed, they were brought forth from comparative obscurity, into prominent notice, and through it a new and powerful impulse was given to their principles and practices in all those countries which had renounced allegiance to the Pope of Rome. They did not, however originate with the Reformation, for long before Luther lived, nay, long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, in Asia, and in Africa.

### WELSH BAPTISTS.

They do not claim to have had any particular connection with the Anabaptists of Europe, but to have originated from the Apostles direct. It is impossible, in such a summary as this, to set forth the reasons that are given to maintain this position, it must suffice to say, therefore, that the claim made by Welsh Baptists has never been successfully disproved. When Augustine or Austin, the Romish Monk, visited Wales about the close of the sixth century, he found a community of more than 2,000 Christians living in the mountains, who rejected the authority of the Roman Church, and as far as can be discovered held essentially the same doctrines that the Baptists now hold. From that day to this, though often persecuted and compelled to hide in their mountain fastnesses they have preserved an unbroken and well authenticated history.

We could give more historical data but space forbids. WE NOW TURN TO THE BIBLE AND

### FIND:

1. That the first preacher of the New Covenant sent into the world was called by Almighty God "The Baptist." His name was John — not John Baptist—but John. He was called "the Baptist" before he baptized anybody. It set him apart doctrinally. Study John 1: 28; John 1:35, Luke 7:28-29; Mat. 1:4; John 1:6; John 1:19. In these Scriptures we find him called John. But in Matthew 1:13, we find him beginning his active ministry and he is then called John the Baptist. This before he had baptized anybody. The fact that he baptized did not make him a Baptist—he was first a Baptist and then baptized.

2. The only baptism that Jesus had was at the hands of John. See Matthew 3:13-17. Jesus as the Head of the New Testament Church (Eph. 1:22-23; Col. 1:18), submitted to the baptism of John. Therefore Christ received Baptist baptism.

3. The only baptism the Apostles received was at the hands of the only duly qualified administrator of that time, commissioned by the Father, and therefore was a Baptist baptism.

4. When the time came for the selection of an Apostle to take the place of Judas who fell from his apostleship, the requirement was that he must have been baptized by John. See Acts 1:22. But some will say that this was not a real election because it was held before Pentecost. Contrary to that view, we find that Matthias was recognized by the Holy Spirit as acting in the capacity of an Apostle in Acts 6:2.

We now see from the Scripture and from history that Baptist churches existed down through the centuries from the day of Christ until this very hour. The Denomination is then old but the Convention method of work is new. We look in vain in the New Testament for any organization

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## "Good Thief Sunday"

(Continued from page one)

A painting of the saint, done by one of the jail inmates, hung at the left of the altar. Beneath it was inscribed St. Dismas' famous plea to the Lord Jesus on the cross: "Remember me when you come into your kingdom."

Monsignor Raymond O'Brien, pastor of Blessed Sacrament Church, recalled the story of Dismas' conversion and said: "St. Dismas was the only human ever canonized by Christ on the spot."

During benediction, the inmates recited a special prayer to St. Dismas often referred to as the "hoodlum saint." The prayer ended with the petition: "At the close of my life may I hear from Him (Christ) the words He addressed to you! 'This day thou shalt be with Me in paradise.'"

Poor Rome, with all the definite information about Prayer in the Holy Scriptures, is not content to pray to the Lord alone, but must add even the name of a so-called "hoodlum saint" to the long list of those to whom she already prays. Is it any wonder Romanists lack the assurance of going to Paradise when they leave this scene?

## Conventionism

(Continued from page seven)

larger than a New Testament Church. There is not one single Scripture that gives us the slightest vestige of authority for an organization that in any way compares with the Southern Baptist Convention, the Arkansas Baptist State Convention, the Pulaski County Baptist Association, or any of the boards or agencies operated by the various groups.

And, for fear of the fact that we may be misunderstood, we also say that so far as we can determine the work of the Association Brethren (American Baptist Association, North American Baptist Association, etc.), World Baptist Alliance, World Baptist Fellowship, the Fundamentalists (Baptist Bible Fellowship or the Bible Baptist Fellowship), and all other such organizations, are just as extra-scriptural. The New Testament knows nothing of Boards, Committees and such like. State Secretaries, Chairman, Presidents, Executive Committees, and such like cannot be found in the New Testament. The whole thing is predicated upon expediency and not upon Scripture.

May we notice some dates in connection with the organized work among Baptists. According to the Minutes of the Southern Baptist Convention the whole setup is of recent date.

- Southern Baptist Convention—107 years.
- Boards operating under S. B. C.:
  - 1. Foreign Mission Board—107 years.
  - 2. Home Mission Board—107 years.
  - 3. Sunday School Board—61 years.
  - 4. Relief and Annuity Board—34 years.
  - 5. Daily Vacation Work—27 years.
  - 6. W. M. S.—62 years.
  - 7. Men's Brotherhood—44 years.
  - 8. Hospital Commission—27 years.

In fact all the organized work among Baptists is of very recent date. We have in our possession a very interesting article written by William Wright Barnes, Professor of Church History, Southwestern Baptist Theological Seminary, Fort Worth, Texas, (a seminary supported, operated, and owned by the Southern Baptist Convention). This article was published in the Quarterly of that Institution in 1917. It described the beginnings of Baptist Organized Work. We quote at length from this article, page 65,

The call to the larger task

## THE BAPTIST EXAMINER

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JANUARY 9, 1954

came from an unexpected quarter. I will not recount here the oft repeated story of Rice and Judson. Suffice it to say that they both went out as missionaries under the American Board of Commissioners for Foreign Missions (Congregational) and by a study of the New Testament had become Baptists by the time they arrived on their fields of labor in India. What should they do? They could not continue under the American Board, the American Baptists had no plan for work in India. Would the English Baptist Missionary Society support them.

Rice returned and became the organizer of American Baptist life. He began our foreign mission work; he set in motion a wave of educational work—both literary and theological, though there was one educational institution long before he came upon the scene; he established our first Baptist periodical. The Publication Society was organized before he died as one of the results of the larger vision he gave American Baptists. To him we owe a lasting debt of gratitude which has been poorly paid.

He went up and down the Atlantic states and across the Appalachians calling Baptists to a larger life and work. He sometimes spoke of stepping over from Virginia to South Carolina or Alabama.

On one of his journeys he devised a plan of organization for American Baptists. In a letter to Judson he says: "While passing from Richmond to Petersburg in the stage, an enlarged view of the business opened upon my contemplations. The plan which suggested itself to my mind, was that of forming one principle society in each state, bearing the name of the state, auxiliary to that and by these large or state societies, delegates to be appointed to form one general society." "The society in Richmond, in the outset, took the name of the State, as did one afterwards in North Carolina."

ACCORDING TO THIS ARTICLE BY WILLIAM BARNES, THE FOLLOWING ARE TRUE:

1. The organized work in America does not date back beyond the time of Rice.
2. That Rice, being trained in the Congregation form of Church work believed that such a form was necessary to carry out certain mission work. Therefore Rice:
  - (1) "Became the organizer of American Baptist Work." Baptists were then not organized into a convention as we know them today.
  - (2) "He began our organized foreign mission work." Then our foreign mission work was unorganized before that time. We will have more to say about that further in this article.
  - (3) "He began our educational work."
  - (4) "He established our first Baptist periodical."
  - (5) "The plan which suggested itself to my mind."—one principle society in each state bearing the name of the state. The Arkansas Baptist State Convention. Others in the same state, auxiliary to that, the Pulaski County Baptist Association. And by these large or state societies, delegates be appointed to form one general society—THE SOUTHERN BAPTIST CONVENTION.

Here in this article we find an amazing confession. That the present plan of work among Baptists is of very recent date; that it was conceived in the brain of a man who had been reared in a Protestant form of church government. No where does this article state that Rice believed this plan to be Scriptural. No where in this article does Rice even suggest that the New Testament suggests such an organization. Therefore, the whole matter is predicated, not upon Scripture, but upon expediency.

Did Baptists have a method of

work before this? Was this the beginning of Baptist work, or was it a departure from Baptist methods that had been in operation from the days of Christ? In the same article by Barnes we read on:

"As a result of his travels and the interest which he created there met in Philadelphia, May 18, 1814, twenty-six preachers and seven laymen. Here was organized a General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions—commonly known as the Triennial Convention because it met once every three years. In the Executive Board of this Convention, American Baptists had their first agency for the larger task of Foreign Missions.

"Let me insist that it was not a new kind of mission work, but a new method because the larger work demanded a different method from those of the preceding period. Rice was named Agent of the Board and in this capacity continued his travels among the churches and associations. His supreme interest was missions. When he divided his time with educational matters and the religious press, it was only for the purpose of forwarding the cause of missions. Those Baptists who today are identified with the cause of missions are the successors of Rice and his co-laborers.

May we notice some of the statements contained in the last quotation:

1. That the formation of the convention work among Baptists was not organized by churches but by 26 preachers and 7 laymen, this in spite of the fact that the New Testament recognized the churches as the custodians of the truth and the only institution commissioned by the Lord to carry the Gospel message. The Lord called Saul and Barnabas to be his messengers, but it was a NEW TESTAMENT CHURCH that was called upon by the Lord to separate them and send them out. (Acts 13:1-4) Later other churches sent support unto them. (I Cor. 16:17; Phil. 4:13-18). In these passages we see that Paul received support DIRECT from the churches. There is not one single suggestion that any board or committee ever shared in the support of Paul as he went about preaching the Gospel. The New Testament knows nothing about any man or group of men between the MAN that God calls and the CHURCHES supporting him.
2. We notice in particular a statement by Barnes: "Let me insist that it was not a new KIND of mission work, but a new METHOD because the larger work demanded a different method from those of the preceding period."

The first thing we notice is that Baptists had always been a missionary people. It was not a question of missions but a question of a NEW METHOD. There has never been a time in the history of Baptists when they ceased to be missionary. True, here and there, have been small groups who opposed missions, but such groups learned the error of their ways or passed into oblivion. The overwhelming majority of Baptists have always been missionary. This NEW METHOD, however, stirred up great opposition on the part of Bible-believing Baptists. They recognized the danger and everywhere preached against it. But gradually their voice was, in a measure, stilled and the NEW METHOD was adopted by many churches.

3. For many hundreds of years Baptists had been satisfied with the Bible method of mission activity but now we read, "The larger work demanded a different method. The AGE demanded a different method. How true. We live in a different age, BUT WE ARE NOT TO BE GOVERNED BY THE AGE IN WHICH WE LIVE, BUT BY THE NEW TESTAMENT. Did the Holy Spirit, the author of the New Testament, fail to see far enough into the future to provide a plan for mis-

sions in the latter days? Are we to discard the Bible plan as being OBSOLETE and devise one of our own design? If so then away goes the inspiration of the Scripture and the door is opened for every kind of false doctrine and organization.

Before the organization of this "First Agency," Baptist churches in America were missionary. Mr. Barnes says:

"The churches at Brentwood, New Hampshire; Haverhill, Mass.; Cazenovon, New York; Middleton; and Scotch Plains, New Jersey; Mt. Pleasant, Pa.; Sandy Creek, North Carolina, and Charleston, South Carolina, were representative examples of churches at work seeking to obey the great Commission. Eld. Shepard, pastor of the Brentwood Church made a circuit of two hundred miles. In thirty years he gathered thirty churches. The churches would release their pastors for a part of their time to do mission work, frequently sending with them some of their members, ordained and unordained. The church at Mt. Pleasant, Penna., ordained as evangelists and sent forth to preach the Gospel among the Susquehanna slopes of the Hoosic mountains a number of gifted persons residing at different points. Groups of churches especially in New Jersey and Pennsylvania, would unite in sending their pastors on mission tours. One such group may be mentioned, Isaac Stelle of Piscataway, New Jersey, John Gane of New York City, P. P. Van Horn of Pepneqek, Penna., and John Thomas of Montgomery, Penna., represent the first combination of American Baptist Churches for united mission work.

When the church organized in Kittery, Maine, in 1682, emigrated to Charleston, South Carolina, they found not only a haven where they could worship as they pleased, but also a field of labor. The church sent out missionaries into South Carolina and Georgia who covered the ground so well that the missionaries of the Society for the Propagation of the Gospel in Foreign Lands (London) wrote home: "Everywhere we go the Baptists are ahead of us."

In this article we see that the churches before this "agency" was set up by twenty-six preachers and seven laymen were missionary. That the local church sent out missionaries and that combinations of churches would cooperate in sending their pastors to destitute sections. Such a plan is the BIBLE PLAN. Over and over again we read of churches doing work of the Master, but nowhere, (the silence of the Scripture is such that it speaks aloud) do we read in the Scriptures of any association, board, committee, or combination sending out men. The Holy Spirit in the Bible recognized the church as the one and only authority in all such matters.

Today the Convention as set up usurps the authority of the New Testament church and takes to itself the whole matter of selecting the men to go, and de-

## OUR CHRIST

I know not how that Bethlehem's Babe  
Could in the Godhead be:  
I only know the Manger Child  
Has brought God's life to me!

I know not how that Calvary's Cross  
A world from sin could free;  
I only know its matchless love  
Has brought God's love to me!

I know not how that Joseph's tomb  
Could solve death's mystery:  
I only know a living Christ,  
Our immortality!

—H. W. FARRINGTON

## THE NEW YEAR

Another year

Is here!

Like an arrow swiftly flying; like  
the sunlight quickly dying;  
Like fragrance from the flower,  
passing with each passing  
hour—

Such is the year now past, the  
time seemed so vast,  
Yet, scarce begun  
Ere done!

Christ, teach us, then; Thy way,  
To work while yet 'tis day,  
For nighttime cometh when no  
man may sow.

To speed the arrow straight, to  
use the light, nor wait  
With idleness to watch the harvest  
go.

To trust that through God's  
power, many a fragrant  
flower

Will rootage take, and gloriously  
grow.

With forward-looking face  
And guided by Thy grace  
Would we, O Master, work  
throughout the year.

Thus, led forth by our God, the  
landscape yet untrod  
Shall day by day be traversed  
without fear.

Thus shall the passing days hold  
ever-growing praise  
Till, unashamed, before Thee, we  
appear!

## MY MONEY CREED

1. My money is mine only in  
trust. It belongs to God, just as  
I do.

2. This money is not filthy  
lucre. It is not the devil's coin.  
It is stored-up human power. It  
is so much of myself which I  
can set at work in China, or India,  
or New York, or Colorado.

3. God is counting upon this  
money for His work. It is to hold  
His churches and preach His Gospel,  
train His workers and send  
them out, teach and heal and  
save His children, and help bring  
in a new kingdom of righteousness  
and brotherhood and peace.

4. To spend my income rightly  
is one of my first tasks as a  
Christian. Until I settle this my  
prayers and confessions will be  
like saying, "Lord, Lord," and  
not doing the will of my Father.

5. I should set aside a definite  
proportion of my income for the  
church and the service of others.  
I do this in acknowledgment of  
God's sovereignty over all my material  
possessions. I do this to  
guard against my own selfishness.  
I do this because it is business-  
like. Giving by impulse and with-  
out system does not accord with  
the importance of this work.

6. I should invest this money  
for God as carefully as in my tem-  
poral business and keep strict ac-  
count of this fund. I should study  
the Church and its work that I  
may give wisely. I should give  
systematically. I should pray with  
my giving.