

# 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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## The Pope's Invitation Declined

Since the papacy was rightly dispossessed of its temporal power the successive popes have been voluntary prisoners in the Vatican. They have affirmed that they will never leave the Vatican until that temporal power is restored. Let us hope that this will be never.

However, a pope was recently present in the U. S. for the first time in history. Not in his own person, but in the person of his official representative, the papal prelate, John Cardinal Bonzano, who was invested with all the power of Pius XI.

The prelate read an invitation at Chicago requesting all Christians in the United States to "re-

turn to the mother church." That invitation included Baptists. Southern Baptists reply as follows: "Dear Mr. Bonzano: We have read your official, public invitation 'to return to the mother church' and courtesy demands that we reply. We respectfully but flatly decline your invitation. A decent respect to public opinion requires that we declare the reasons which prompt our declination.

"1. We decline because we do not recognize Rome as 'the mother church.' The mother church was democratic and congregational; your 'church' is autocratic and hierarchical. The mother church observed two or-

dinances; your 'church' observes seven. The mother church had but two classes of officers—pastors and deacons; your 'church' has a numerous graduation of officers with rank and station foreign to the New Testament. The mother church was a spirit-ed group claiming no secular power; your 'church' is a world organization asserting temporal power over all rulers and governments. The mother church was local; your 'church' is territorial. The mother church was a divine democracy; your 'church' is a tyrannical hierarchy. The mother church had one executor, the Holy Spirit; your 'church' (Continued on page eight)

1. Is it right for Baptist churches to place a large cross back of the baptistry?

No. Too much like the Catholics. Ritualistic and superstitious.

2. Is it right for a Methodist minister to fill the stand of a Baptist church in the absence of the pastor?

No. Cf. Rom. 16:17.

3. Is it right for Baptists to give the use of their church grounds to the Masonic Lodge, for the purpose of having a barbecue? If not give Scripture on same.

No. John 2:13-17. The same zeal for God's house that Jesus had would cause them to run all such worldlings off of church property, when used by Godless worldlings, who won't even let a man pray in the name of Jesus.

4. What steps should a Baptist church take to prohibit card playing on the church grounds on Sundays, by folk from different localities?

Get the sheriff or his deputy or constable to hang around and arrest them and give them the limit of the law for trespassing on church property. They are as bad

as bootleggers. Go after them the same way and show them no mercy.

5. When a deacon does undermining and other things injurious should he be called upon to lead in prayer, etc?

No. Paul classes injurious persons with blasphemers and persecutors. I Tim. 1:13.

6. When he and his wife are known not to respect the truth in regard to any matter—the church, neighbors, friend, sinner, leaders or pastor—should they be exposed or their meanness be covered up?

If their offense is personal they should be dealt with according to Matt. 18:16-18. If they are railers and liars, they should be excluded from the church as Paul by the Holy Spirit directs in I Cor. 5:11.

7. Should a deacon lawyer, who defends bootleggers and women of ill-fame, be called upon to lead in public prayer.

A thousand times no.

8. When sinners are discouraged over that kind of leaders, and Christians discouraged and disgusted, what should be done?

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## WHY SALVATION DOES NOT DEPEND UPON BAPTISM IN WATER

By J. W. PORTER  
(Up Above)

Of greater importance even than the mode is the purpose for which baptism is administered. Broadly speaking, baptism is always administered for one of two things—in obedience to the command of Christ, or for the remission of sins. Those who believe that baptism is vitally related to the forgiveness of sins, differ widely as to the efficacy and extent of this relation. Not a few profess to believe that baptism procures regeneration, while others claim that it completes it.

It is of infinite importance that we make no mistake concerning the place and province of baptism. If baptism has any atoning power it must conflict with the sovereignty of the blood of Christ in salvation. To whatever extent then, baptism is essential to salvation, to that extent the blood of Jesus Christ, His Son, does not cleanse from all sin. In other words, if baptism is, in anywise, essential to salvation, Christ did not make a complete atonement. And since the atonement is our only hope of salvation, a mistake

concerning it may cost the eternal welfare of the soul.

First of all, we assert that baptism is not for the forgiveness of sins, because the Bible teaches that we are justified by faith. The following passages of Scripture teach beyond the shadow of a doubt that we are justified by faith, and not baptism, or faith and baptism. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. "And brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30,31. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:22. "Seeing it is one God, which shall justify the circumcision by faith,

and uncircumcision through faith." Rom. 3:30. "For what, saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt.

### APPRECIATED LETTER

Carlsbad, N. M.

Dear Bro. Gilpin:

I was very happy to read the suggestion that Bro. Jarrell of Lordsburg, N. M. offered concerning the building of a fund to care for the payment on the press and hope that many shall respond to it. Surely the financial burden should be lifted from your shoulders by those of us who enjoy the blessing of the paper. I intend to continue sending the two subscriptions a month as I have been as long as God makes it possible.

I can't express how I was touched by the last report of Bro. Overbey's visit on the mission field. It sounded like a chapter from the book of Acts and I thought, "These are the things which Jesus continues to do and to preach through His disciples after He was taken up." My prayer is that God will give us more such missionaries and that we at home shall support them better.

Your sister in Christ,

Mrs. Haley Hughes

But to him that worketh not, but did not save a single soul, as He believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Rom. 4:3-6. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10, 11. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Gal. 3:11. "And he said unto the woman, Thy faith hath saved thee; go in peace." Luke 7:50.

Many other similar passages might be cited, but these should suffice. In many, many instances, we are taught that he that believeth not, shall be lost, but nowhere are we taught that he who is baptized not shall be damned. Surely, if baptism is essential to salvation, somewhere in the Bible it would be stated that the unbaptized were lost. Faith is the one medium through which comes the blessing of forgiveness. It is the conduit which conveys the grace of redemption.

If justification is not by faith, but by faith and baptism, then Christ, during His entire ministry

never baptized anyone. Thus it is, that the false and foolish doctrine of baptismal regeneration causes the curious contradiction that He who came to seek and save the lost, lived and died without personally perfecting the salvation of one soul.

According to this process of sanitary salvation, the princely Paul probably led not more than ten souls to the Saviour during his entire ministry. This clearly appears from the following verses: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in my own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the Cross of Christ should be made of none effect." I Cor. 1:14-17.

Even worse, for if baptism is essential to salvation, Paul puts himself in the peculiar position of thanking God that he saved so few. More, Paul states specifically that he was not sent to baptize, (Continued on page three)

### THE PRACTICAL SIDE OF ROM. 8:28

The poet Cowper was subject to fits of depression. One day he ordered a cab and told the driver to take him to London Bridge. Soon a dense fog settled down upon the city. The cabby wandered about for two hours and then admitted that he was lost, though he had been in the business for many years. Cowper asked him if he thought he could find the way home. He said that he did and in an hour landed him at his door. When asked what the fare would be, he mentioned a sum, but said that he felt that he ought not to take anything as he had not filled his order. "Never mind," said Cowper, "you have saved my life. I was on my way to throw myself off from London Bridge," and he gave him double the usual fare. He then went into the house and wrote the hymn—  
"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps on the sea,  
And rides upon the storm.

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

—Howard W. Pope

### GETTING READY TO MOVE

The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even the light wind causes it to tremble and totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned, and from Him I learn that it is beautiful beyond description—language breaks down in attempting to tell of what He heard while there. He says that, in order to make an investment there, He has suffered the loss of all things that He owned here, and even rejoices in what others would call making a sacrifice.

Another, whose love to me has

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## The First Baptist Pulpit

### "An Exposition Of Ezekiel"

(Read Ezekiel Thirty-Four  
Also Luke 15:4-6)

I would like to remind you that practically all of the first thirty-three chapters of the book of Ezekiel are ancient history and have all been fulfilled, but beginning with this thirty-fourth chapter, practically all the balance of the book is yet to be fulfilled. In fact, all of the book that we have studied prior to today is all fulfilled in the providence of God, but that which we begin to study this morning in this thirty-fourth chapter, with the exception of the first ten verses of it, is yet to be fulfilled.

I

#### THE FALSE SHEPHERDS.

In the first ten verses, Ezekiel

talks about the false shepherds of the house of Israel. Of course those false shepherds that Ezekiel speaks of were none other than the prophets of Israel in the Old Testament. I do not mean to say that all of the prophets in the Old Testament were false shepherds, because that is not so. There was a Jeremiah and there was an Isaiah and there were many who were true to the Lord just the same as Ezekiel was, but in the main, the majority of the prophets were not God's men. They were not God-called, and they did not give God's message unto God's people. If you will go back and read the Old Testament, you will find that where there was one man like Elijah who stood for the Lord, there were

aside from the teachings of God and taught the heresies of Baal and Astaroth and other false gods. So you can see that the majority of the prophets of the Old Testament, instead of being true prophets, were false prophets, and in this chapter Ezekiel is talking about these false prophets who had been preaching to the children of Israel.

Notice that Jeremiah refers to these same false shepherds: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the

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## "An Exposition Of Ezekiel"

(Continued from page one)  
evil of your doings, saith the Lord."—Jer. 23:1,2.

Notice that the word that is translated "pastor" is the same word that is translated "shepherd" in the thirty-fourth chapter of the book of Ezekiel. From this, you can see that Jeremiah and Ezekiel are talking about the same group, whether you call them shepherds or pastors, or prophets, or merely religious leaders. They were speaking about these individuals who had not truly ministered in the name of the Lord.

It is a rather unusual figure of speech that the Lord uses in this book of Ezekiel when He talks about the shepherds not caring for their own sheep, having eaten of the pasture and then fouling up the balance of the pasture so that their own sheep have nothing to eat. When He talks about the water supply, He says that these shepherds have drunk to their fill and then have fouled the spring, so that it was not fit water for them to use. In speaking for the Lord, Ezekiel very definitely and very pointedly condemns these false pastors and false leaders of the children of Israel.

What was true in the days of Ezekiel, I am sure is just as true today. I am sure that there are false leaders among the people today in the same abundant proportion as there was in the days of Ezekiel. We find in the New Testament that there was apostasy creeping in, for when the apostle Paul spoke to the Ephesian elders, he said:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall GRIEVOUS WOLVES enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts 20:28-31.

When the apostle Paul spoke to the Ephesian elders, he was warning them about the false apostles that were to come, and surely, beloved, they did come even in the days of the apostle Paul, for we read:

"For such are FALSE APOSTLES, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—II Cor. 11:13-15.

In this passage, the apostle Paul reveals the fact that even in this day as he was writing to the church at Corinth, the Devil already had plenty of false preachers and false apostles within the world. When you come to the writings of Peter you will find him saying:

"Feed the flock of God which is among you, taking the oversight

## Loved Ky. Pastor Is Anticipating The Nov. Conference



ELD. HARVEY AYRES

### First: A Great Fellowship

We had a great time together in the Lord at last year's conference, I think the Apostle Paul expresses our experience in better words than I could. Eph. 2:6. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." The fellowship with the brethren was great, we could say with the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in Unity." God greatly demonstrated Himself in the person of the Holy Spirit. It is always a joy to be in the presence of the Lord in His sanctuary, and to behold His glory, as we did at last year's conference.

### Second: A Great Fellowship In The Truth

You cannot hear the truth preached everywhere you go, as we did at the conference in Russell. The preaching of the Word was fundamental, sound, and profound. The sovereignty of God, the gospel of Christ, His church, the mission of the church, the support of missions, the miraculous God and other great truths were magnified.

### Third: A Great Fellowship And Hospitality Of The First Baptist Church And Pastor

It was a great joy to participate in the fellowship and hospitality of this great church and pastor, the Lord supplied our every need through them.

The Lord's blessings be on you in the future; we are looking forward to this coming Thanksgiving Conference.

H. L. Ayres

thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

—I Pet. 5:2-4.

This would reveal to us that there were individuals even in the days of the apostle Peter that were lords over God's heritage, who were serving the Lord for filthy lucre. In other words, both Peter and Paul say that in their days there were false apostles.

Beloved, the same is true today. As surely as there were false preachers in Ezekiel's day, there are plenty of false preachers today. I am convinced that as the false prophets in Ezekiel's day were more in number than the true prophets, and as that was true in all the days of the Old Testament, I am sure that the same is true today. For every preacher that you find today who is endeavoring to preach the Bible without fear and favor, you will find many who are compromising the doctrines of God Almighty's Word, and are preaching not according to the Word of Almighty God.

Let's notice the effect that these false preachers had upon the children of God.

"And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things."

—Mark 6:34.

Elsewhere it says that they were scattered as sheep having no shepherd. Beloved, you can see as a result of these false shepherds, that by Jesus' day the people were scattered. They had no knowledge of the Word of God. They had nothing to fall back upon by way of an anchor which was sure and steadfast for the soul. They had nothing to lean upon by way of a staff from the Word of God, and consequently, they were scattered abroad as sheep having no shepherd.

## II

### THE TRUE SHEPHERD.

We have the prophecy of Zechariah that was given about 500 years before the birth of the Lord Jesus Christ, which would indicate that it was to be expected that the true shepherd, the Lord Jesus Christ, was going to be smitten, and that the sheep themselves would be scattered as a result thereof, but that God was going to reach out His hands and pull in the little ones, His elect, unto Himself. Listen:

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."—Zech. 13:7.

Let me remind you that though Ezekiel was a good shepherd, and though Jeremiah and Isaiah were good pastors and good shepherds to God's flock, there never was actually but one true shepherd, which, of course, was the Lord Jesus Christ. We read:

"The Lord is my shepherd, I shall not want."—Psa. 23:1.

"I am the good shepherd."

—John 10:11.

In I Peter 5:4, He is referred to as the "chief shepherd."

The Lord Jesus Christ, as the shepherd, OWNS THE SHEEP. In other words, He owns everyone of His flock. He owns all of us, first of all, from the standpoint of creation, because He created us.

"All things were made by him; and without him was not any thing made that was made."

—John 1:3.

Then, beloved, He owns His sheep from the standpoint of election. We read:

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

—John 17:6,9.

Furthermore, our Lord has a claim upon us in another manner, in that we are purchased through the blood of His Son.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

—Acts 20:28.

Thus you can see, beloved, that the Lord Jesus Christ as the great shepherd owns His sheep. He owns us, I say, from the standpoint of creation because He created us. He owns us from the standpoint of election because that we who are the elect are a love gift of God Almighty from before the foundation of the world. He owns us from the standpoint that we have been purchased by Him, because the Lord Jesus Christ gave His life upon Calvary's Cross that we might be purchased by Him, that each of us who are saved might be saved and might become the sheep of His pasture.

Notice that the good shepherd GOES OUT TO SEEK HIS SHEEP.

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

"There is none that understandeth, there is none that seeketh after God."—Rom. 3:11.

You will never find in the Bible that the sheep seeks the shepherd, but rather, beloved, it is always the shepherd who seeks after the sheep. Away with this idea that a sinner must seek the Lord! Away with this idea that the sinners are the ones who have to do the seeking! The Word of God makes it abundantly clear that the shepherd seeks the sheep, and that the sheep do not seek the shepherd. We have three good illustrations of this.

Take, for example, Abraham, who is spoken of as the father of the faithful.

"Men, brethren, and fathers, hearken: THE GOD OF GLORY APPEARED UNTO OUR FATHER Abraham, when he was in Mesopotamia, before he dwelt in Charran. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee."

—Acts 7:2,3.

Abraham did not seek the Lord, but rather, it was God Almighty that sought him.

Read also the experience of Moses:

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed."—Ex. 3:1,2.

Moses was not seeking the Lord. Moses was looking after his flock of sheep and had no thought about following after the Lord. It was the Lord who spoke to him out of that burning bush.

We have another good example in the experience of Jacob, for as Jacob went on his way from his home to Padan-aram, he camped at a place called Bethel, and the Word of God tells us how that God spoke to him and called him there.

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed."

—Gen. 28:13.

Notice, beloved, Jacob was not seeking the Lord. He was seeking a refuge, a haven of rest, away from his own brother who was seeking his life. He was merely seeking a place, a sanctuary, where his life might be preserved. He was not seeking the Lord, but while he was fleeing from his brother, and fleeing from his home, it was then that God reached down and called him by His grace and by His mercy.

I say then, beloved, the Lord Jesus Christ is the chief shepherd and as the chief shepherd, He seeks the sheep. It is not for the sheep to seek the shepherd, but rather it is the shepherd who seeks after the sheep. If it were left up to you and me to seek after Him, not an individual would ever be saved, for no man would ever begin to seek the Lord until after the Holy Spirit of God had begun to seek after him. No man ever has a thought toward God, no man ever has an inclination toward God, no man ever had any idea of turning to God, or turning to Jesus-Christ as a Saviour, until first of all the Holy Spirit has begun a work of grace within that man's heart. I say then, beloved, it is the shepherd who seeks after the sheep, and it is not the sheep who seek after the shepherd.

From the passage which I have read to you in the gospel of Luke, I want you to notice that Christ, the good shepherd, GOES ALL THE WAY TO WHERE HIS SHEEP ARE. It tells us that his sheep was lost in the desert, in a place of alienation away from the fold and away from the shepherd's protection, and the shepherd goes all the way into the desert where the sheep was. He did not tell the sheep to come part way back home, and he

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## I Know Not When My Lord Will Come

Mark 13:30-37; Matt. 24:34-44

By MRS. HALEY HUGHES

I know not when my Lord will come,  
At night, or in the morning,  
Or when the blazing sun is high  
Or in the evening's gloaming.  
I only know to watch and pray,  
Lest I'm caught unaware,  
And have not time sufficient left  
For His coming to prepare.

I know not when my Lord will come,  
If I be in the kitchen,  
Or in the field, or on the bed,  
Or at the mill I'm grinding.  
I only know to work and pray  
Lest I'm caught empty handed  
And have not ought to give to Him  
When at His feet I'm standing.

I know not when my Lord will come,  
But time is oh, so fleeting,  
And I must to hearts so sick of sin  
Keep John 3:16 repeating.  
For men are dying hour by hour  
And I must tell love's story  
'Till in the fullness of His love  
I shall behold His glory.

I know not when my Lord will come,  
Perchance I shall be sleeping,  
I hear His voice, He calls my name!  
I'll leave this world of weeping.  
Oh glorious day, when Jesus comes!  
No sickness, pain, nor sorrow,  
For then I'll see and be like Him  
In God's glorious tomorrow.

## Baptism

(Continued from page one)

...to preach the Gospel. This, according to the advocates of forgiveness, was equivalent to saying he was not sent to preach or practice a Gospel that saves.

Baptism cannot be essential to the forgiveness of sins, as baptism is admittedly a work, and salvation is not by works, but of grace. This is made plain from the following Scriptures: "And if by grace, then is it no more of works; otherwise grace is no more of grace. But if it be of works, then it is no more of grace: otherwise, work is no more work." Rom. 11:

"Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:27,28.

For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him who calleth." Rom. 9:11. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that he should go unto the heathen, and they unto the circumcision." Gal. 2:9. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Eph. 2:10. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. If a man is saved by good works, all of his works would have to be good, and he would be damned for any bad work, or for the failure of doing one good work of baptism. This makes the source of salvation in the creature, and not in Christ. It naturally follows, that those who believe in baptismal regeneration must believe in salvation by works. Works, or waterworks, can never be necessary to the forgiveness of sins. We are created unto good works, but never by them; for by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." It would be entirely appropriate for those who make of baptism a saving sacrament, to reconstruct the old hymn to make it read as follows:

"On, to baptism how great a debtor  
Dearly I'm constrained to be."

Quite naturally, those who believe that it takes baptism to complete the plan of salvation, do not believe in the doctrine of Christian assurance. In all my ministry, I have never known of one, who believed in baptism for the remission of sins, who would say, "I know I am saved." Invariably, the only assurance that such a one claims, is the fact of his baptism, and not the testimony of the Spirit.

Not only is the doctrine of baptismal remission contrary to the direct teaching of Scripture, but directly opposed to the experience and conscience of millions of the redeemed. An overwhelming majority of the professed followers of Christ claim to be saved independent of their baptism. If the theory of baptism held by the disciples of Alexander Campbell be true, there are in the world today, only about one million saved people. If immersion is essential to salvation, even the Baptists will all be lost, as none of them have been immersed for the remission of sins. Thousands upon thousands of Pedobaptists will also be lost in spite of the fact they have given every evidence of regeneration. If we are to know them by their "fruits," many of them excel in every good word and work and give every evidence of the "fruit of the Spirit." That these must be lost if the doctrine of immersion for the remission of sins is true, is painfully evident. Among this number are many of the greatest and most consecrated of all time. That Alexander Campbell and Prof. W. McGarvey did teach the

deadly doctrine, will appear elsewhere in this volume. Suffice it here to quote the last works ever written by Prof. McGarvey on the subject of Baptism:

"To set the mind of the Recorder at rest on this subject, if possible, I may say that Mr. Campbell taught, and I agree with him, not as the Recorder has it, that there is no promise of salvation without immersion, but as the 'Advocate' more correctly expresses it, 'Salvation before baptism.' It would be still more accurate on account of the ambiguity of the word 'salvation' to say that there is no promise in the Gospel of Christ of remission of sins before baptism. That many may be fully saved who will not have been baptized, infants certainly, is the common belief of Mr. Campbell and his brethren, but that all who claim to have received the remission of sins before baptism are laboring under a delusion, we have affirmed and do affirm with all confidence."

The contradictory character of the above deliverance will readily appear, to even the casual reader. Of course, those he refers to as "may be saved" without baptism, are evidently those who lived before Pentecost. Yet, in spite of the contradictions, Prof. McGarvey asserts that those who believe they have received the remission of sins before baptism are laboring under a delusion. If this means anything, it means that no one's sins are remitted before baptism; and since it is true that no one can enter Heaven without the remission of sins, it follows that no unbaptized person can enter Heaven.

These words appeared in the *Christian Standard* of Cincinnati, some ninety days before his death, and clearly show that he had not receded from his former position on this question.

The plea that the unbaptized may be saved, but if so, not according to the Gospel, is hardly worthy of a reply. To even insinuate that anyone can be saved in any way contrary to the Gospel, is to impugn the veracity of Christ, and deny the credibility of the Scriptures.

A very pertinent question is that, if baptism is for the remission of sins, what was Christ baptized for? To say that He was baptized for the remission of sins is to say that He was a sinner. To the contrary, it is specifically stated why He was baptized—to fulfill all righteousness. There are only two passages of Scripture that are confidently relied upon by the advocates of the doctrine of immersion for the remission of sins. These two passages are John 3:5 and Acts 2:38. Strangely enough, the disciples of Mr. Campbell are estopped by their own contention from quoting this verse to uphold their doctrine of immersion-remission. There is not one of their teachers or preachers in all the land who does not hold that the Kingdom was set up at Pentecost; yet these words were spoken sometime before Pentecost. As is well known, those who follow the teaching of Alexander Campbell all hold that the "dying thief" was saved before Pentecost, and that the plan of salvation effective in his case, was not valid after Pentecost. The same parity of reasoning would exclude John 3:5 from consideration in this connection. In spite of this, it is our purpose to show that this passage was not intended to teach baptism, but regeneration. After something of a study of this text, I am prepared to demonstrate that it has no reference whatever to the subject of baptism. Had Christ meant to teach that baptism was essential to regeneration, it is reasonable to assume that He would have used the word "baptism," not "water." The assumption that "water" here refers to baptism, is entirely gratuitous, and incapable of proof. If something other than the new birth was essential to salvation, surely Christ would have stated that something, by its natural and usual name, as He did in other instances, when He referred to the subject of baptism. Nor is there anything in the context to demand, or suggest,

such reference. Indeed, the context absolutely forbids a reference to baptism. In the verse following which is explanatory and illustrative, we have the words, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Here, the human birth is, by common consent, clearly referred to. In addition, a sharp contrast is drawn between the two. If, then, "water" in the fifth verse refers to baptism, the phrase "which is born of flesh" in the sixth verse refers to baptism, which would be equal to saying, That which is born of baptism is baptism.

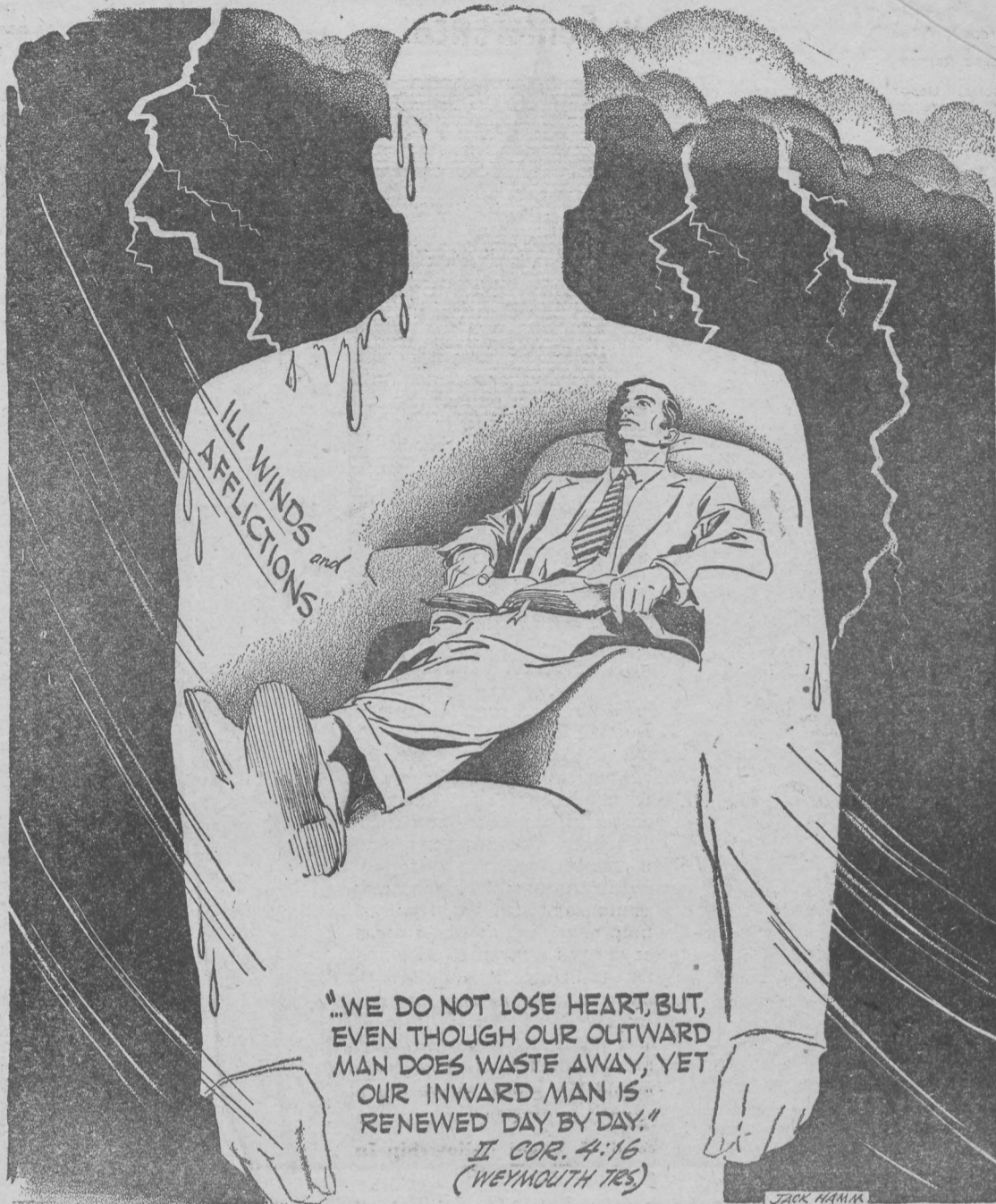
In the same chapter, and relating to the same subject, we are taught that salvation is by faith. "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:15,16. If, then, water in verse 5, refers to baptism, Christ contradicts Himself in verses 15 and 16, and that, too, in the same conversation. This is unthinkable.

What, then, is the meaning of this much-mooted text? There is one, and only one, interpretation that will make the context harmonize with the text, and save the teaching of Christ from being contradictory. Obviously, "water" refers to the birth according to the flesh, and "spirit" has reference to the spiritual birth. As every physician knows, water may very rightly be used to represent the human birth. It is not necessary to speak more plainly or fully here, to prove the truth of this statement.

To make the water represent the natural birth, and spirit, the spiritual birth is the only possible interpretation that accords with the context, and makes consistent the teaching of Christ.

Even if it could be shown that "water" in this text refers to baptism, it would not be conclusive as a proof text for baptismal regeneration. The laws of evidence compel us to respect the weight of evidence. For example, if there

## ONLY OUTWARD EROSION



should be eight Supreme Court decisions affirming a certain point of law, and one denying it, the natural thing to do would be to follow the eight.

Strangely enough, those who claim that the word water refers to baptism are unwilling to follow their interpretation to its logical conclusion. It is not likely that the most ardent advocate of the scheme of baptismal remission will affirm that water *per se* will regenerate the soul. Note too, that if "water" is to stand for baptism, and baptism for the new birth, then, according to the order in which these come, baptism effects the new birth prior to, and independent of, any spiritual work. Practically all Christians agree that the new birth is the result of the work of the Holy Spirit.

To make "water" equal baptism, then, we must be born of flesh, water and spirit, and hence three births. The very fact that such an interpretation demands three births is quite enough to demonstrate its fallacy.

Let us suppose that the conversation between Christ and Nicodemus had closed with the third verse, that is with the statement, "Except a man be born again, he cannot see the kingdom of God." From this statement could, or would, anyone ever have inferred that He had any reference to baptism? In fact, had not Nicodemus asked the further question, the reference to "water" would probably have never been made. If Christ had reference to baptism, and baptism was essential to forgiveness, surely He would have so stated it when He mentioned what was necessary to enter the Kingdom of God. According to the baptismal regenerationists, it is exceedingly fortunate that Nicodemus prompted Christ to illustrate his former declaration.

The advocates of immersion for remission of sins, further base their contention on Acts 2:38 — "Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye

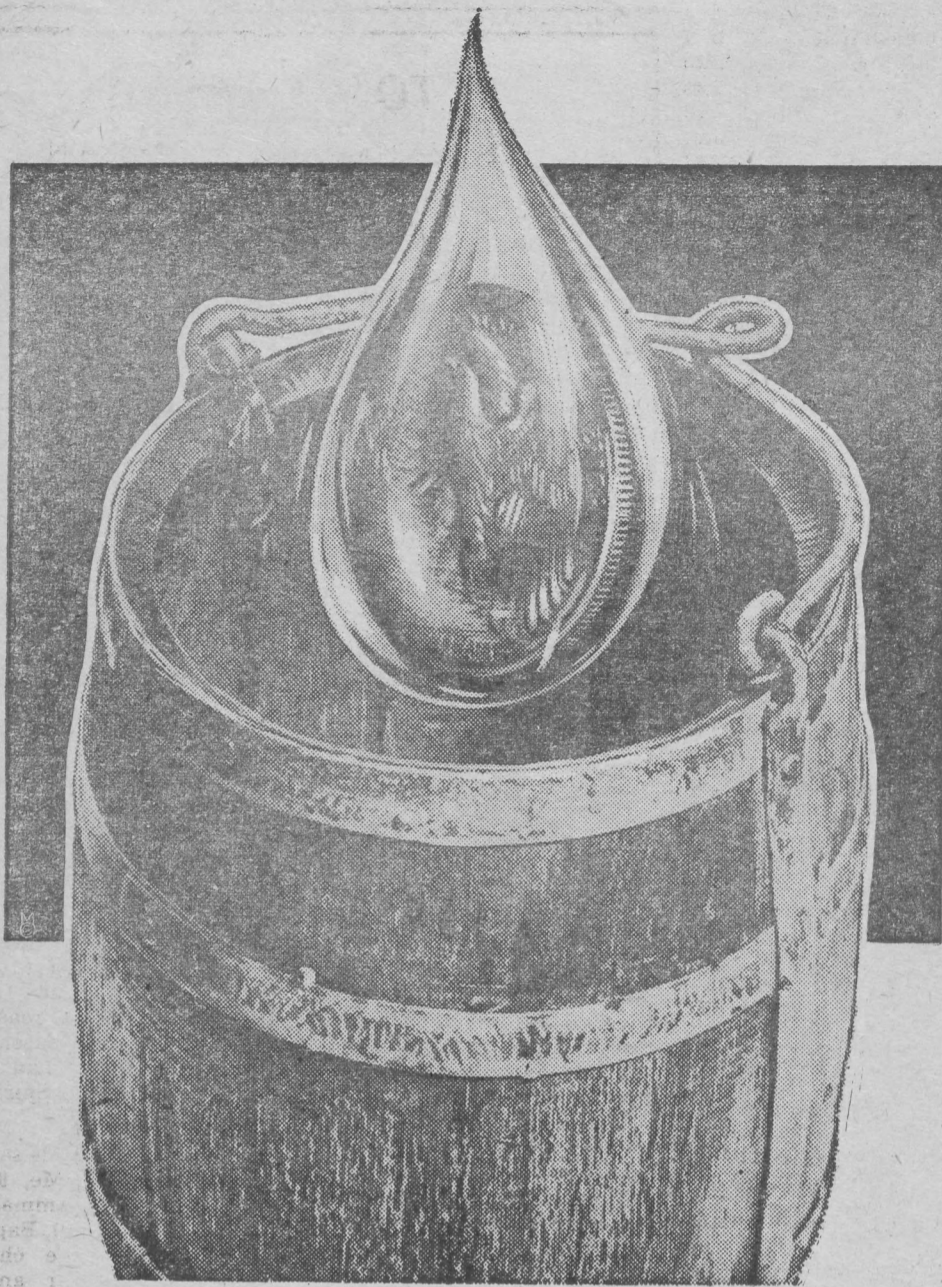
shall receive the gift of the Holy Ghost."

It is well to bear in mind that the Revised Version rightly translates the Greek word "eis" "unto" instead of "for." The word "for" and the attempt to make it mean "in order to," has given seeming support to the theory of baptismal regeneration.

Bro. J. B. Moody, who has made a critical and scholarly study of this text gives the following:

"The next resort in an honest and thorough investigation is to its current use in the Scriptures. The New Testament Scriptures will permit ample scope, as this preposition occurs seventeen hundred times. The effort has been to maintain that *purpose* or *design* inheres in the preposition *eis*, rather than try to prove that the circumstances of Acts 2:38 require it. I am prepared and shall proceed to disprove both. Mr. Anderson, who twice translated the New Testament for his people, translated Acts 2:38 in order to; and to make himself consistent, he translated the first occurrence of *eis* with baptize in the same way, viz.: Matt. 4:11: "I baptize you in order to repentance." In carefully following this translation through I find that he translates it 'in order to' about as often as he could and make a good English sentence. Twenty times, after a careful count, with a careful assistant, is the way it stands in the house of its friends; that is, 20 to 1,680. Mr. Wilson, in his 'Emphatic Diaglott,' has five to 1,695, and he sympathizes with the doctrine. Campbell, in 'Living Oracles,' has 4 to 1,696. The Bible Union has 2 to 1,698. Dodridge has 1 to 1,699. King James, though translating it 48 different ways, has no "in order to." Oxford Revision has none; Wesley (Continued on page four)

# A DROP IN A BUCKET!



"Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity."—Isa. 40:15,17.

## Not Very Big Are We When Compared To Our Sovereign God?

### Baptism

(Continued from page three) has none; Sharpe has none; Sawyer has none. Making a summary of the ten translations, we have thirty-two against 16,968. But, as three of these believed the doctrine of baptismal remission, and were witnesses in their own cases, according to a common custom, we will refuse that part of their testimony that is in their favor, and take only those that were against themselves for that kind of testimony is always reliable; the other, generally unreliable. This leaves 3 to 16,997 by the ten translations.

"The following will amply illustrate: 'What shall I do that I might inherit eternal life?' Purpose and design clearly stated, but not with the preposition *eis*. 'Ye will not come to me that ye might have life.' Purpose but no *eis*. 'What must I do to be saved?' Purpose has no *eis*. 'Turn them from darkness to light, that they might be saved.' Purpose expressed without *eis*. 'Send Lazarus that he may dip the tip of his finger in water.' Purpose but no *eis*. 'Brought infants that he might touch them.' 'Put hands on Saul that he might receive sight.' 'Sent me that thou mightest receive sight.' 'Prayed that they might receive sight.' 'Prayed that they might receive the Holy Spirit.' 'I am come that thou mightest have life, and that more abundantly.' Peter could have expressed design in Acts 2:39 so there could have been no doubt or debate, but this he did not do. It can't be proved that baptize *eis* ever expresses de-

sign. It is begging the question and forcing a false conclusion to contend that it is the province of *eis* to express design, for out of 1,700 occurrences it rarely does."

Admitting, for sake of argument, that "for" is a correct English translation, it is still impossible to torture the text into teaching baptism for the remission of sins. But the definition of the dictionaries should forever settle the question. The "Standard" defines the word "for" as follows: "Because of, by reason of; on account of; as, he was respected for his virtues." Webster defines it: "In the place of," "because of," "by reason of." Indeed, not one of the dictionaries gives "in order to," as either the primary or secondary meaning of the word "for."

Since then, neither "eis" in Greek, nor "for" in English mean "in order to," why should anyone dare to stake his soul, and the souls of others, upon an interpretation that is unwarranted in Greek or English?

A very common use of "for" is seen in the sentence—"He was placed in prison for stealing." Clearly, the thought is, he was placed in prison because he had stolen and not "in order to steal." A man is hung "for" murder, because he had already committed murder, and not that he may commit murder. Just so, a man is baptized on account of sins already committed, and not "in order to" remission, or that he may commit them.

It is absolutely certain that if those baptized on Pentecost were baptized in order to obtain remission of sins, they were the only ones of whom this was ever true. It is significant that nowhere in the New Testament is a seemingly similar statement made.

Granted, that this view would seem to teach baptism for the remission of sins, should it be allowed to contradict the plain teaching of a multitude of other Scriptures. When Peter who spoke these words, laid down the terms of salvation to the household of Cornelius, he said: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. Here he expressly predicates salvation on faith, and appeals even to the prophets to strengthen his statement. Did Peter contradict himself, or make a mistake when declaring the Gospel to the Gentile world? It should be remembered that he was preaching to those who knew nothing of the Gospel, and who would rely on what he said for the plan of salvation. Had Peter withheld something essential to salvation in preaching to Cornelius, he would have been guilty of an inexcusable crime. At all events, Cornelius had received the Holy Spirit, and was accepted of the church before baptism. Peter stated that they had received the Holy Spirit as well as others, and that therefore no one should forbid them water. Did Peter, in Acts 2:38, contradict the teaching of Christ on the same subject? He certainly did, if he taught baptism in order to the remission of sins. Did he contradict Paul and all the other writers of the New Testament?

The fundamental, and perhaps fatal, mistake concerning baptism has come from mistaking the symbol for the thing symbolized. This, perchance, is natural to the unthinking mind or unregenerate heart. Baptism is declarative, and at best can only declare a work of grace that has already been wrought in the soul. The difference between Baptists and those

who believe in baptismal remission may be expressed as follows: Baptists baptize a man, in obedience to a command because he is a child of God, while baptismal remissionists baptize a man to make him a child of God. In other words, baptism is a burial, and Baptists bury a man because he is dead (to sin), while the followers of Mr. Campbell bury a live man (live to sin) to kill him. It is usually deemed proper to bury those who are dead.

It is frequently said that since baptism is the plain duty of the Christian, it makes no difference what place we assign it; or in what order it comes. In other words, the contention is, that as long as one believes and is baptized, the question when he is baptized, is altogether immaterial. However plausible this may seem at first sight, a little investigation will show that it conceals a dangerous, yes, a deadly, fallacy. The question goes to the very heart of the Atonement. The whole subject reduces itself to this question: "Does the blood of Jesus Christ His Son cleanse us from all sin?" In other words, did Christ make a complete atonement, and was His work a finished work? If Christ made a complete atonement, then baptism, which is a work, is not necessary to complete it. If our redemption was wrought out at Calvary, and the debt of sin paid, then a preacher and a pool are not necessary to pay the debt of sin. Whatever Christ may claim, by common consent, He claims the credit for our salvation. If baptism is essential to salvation, then the credit must be divided between Christ and the preacher. The man who trusts in the blood of Christ and the water of baptism, cannot be trusting in Christ for his salvation. The best that could be said of him, would be, that he is trusting in Christ and baptism. According to the New Testament, it is not Christ plus or minus, but Christ alone and only. Hear ye Him, "I am the way," "I am the door," "He that cometh in any other way, is a thief and a robber." It follows, therefore, that anyone trusting in anything but the blood of Christ for salvation, is inevitably lost. Well may we sing:

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

In the great apocalyptic vision it was the blood-bought who walked the streets that are of pure gold. When John said, "Who are these?" back came the answer, "These are they which have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Evidently, their robes had not been made white in the waters of baptism.

Even those who believe in baptismal remission are inconsistent in practicing it. For example, those who immerse for the remission of sins, also believe in apostasy. They believe that a Christian can revert to his former state of sin and occupy the same relation to God that he did prior to his conversion. Yet, in spite of this, when he again professes Christ, they refuse to baptize again. In other words, baptism was essential to his salvation in one instance, but not in another. The legs of the lame are not equal.

We are absolutely sure that baptism will not change the sinful state, as we have baptized some who gave every evidence that their sins were not remitted. It is enheartening to know that the ministers who immerse for the remission of sins, do not claim that God calls them to preach such a doctrine. We accept at full face value, their contention that God did not call them to preach.

It is my deliberate opinion, based upon an observation of many years, that this soul-destroying doctrine has done more to obliterate the doctrine of regeneration and weaken the cause of experimental religion than possibly all other heresies. Apparently, only a small number of

those who have once embraced this doctrine, ever come to a saving knowledge of the truth. Would to God, they might, one and all, turn unto the Lord, who will have mercy upon them, and unto our God who will abundantly pardon. In that day, for which all days are made, and to which we are all hastening, how infinitely little will seem all else, compared with Christ, the Lamb of God for sinners slain. When they shall come up from the East and the West, and from the North and the South, and sit down with Abraham and Isaac and Jacob in the Kingdom of God, then shall they ascribe honor and glory, not to the preacher, or the waters of baptism, but to Him who redeemed us with His own precious blood—

"Jesus paid it all;  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

## LIFE IS A MATTER OF ATTITUDE

Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said, "I am better today." The other said, "I was worse yesterday."

When it rains, one man says, "this will make mud," another, "this will lay the dust."

Two boys examined a bush. One observed that it had a thorn; the other that it had a rose.

"I'm glad that I live," said one man. "I am sorry that I must die," says another.

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."

## GREAT DAYS!

MONDAY  
THROUGH  
THURSDAY

NOV. 22-25

ANNUAL  
FALL MEETING

THANKSGIVING

Bible  
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RUSSELL, KENTUCKY

For Information  
Write Today To  
ELD. JOHN R. GILPIN  
PASTOR  
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Russell, Kentucky

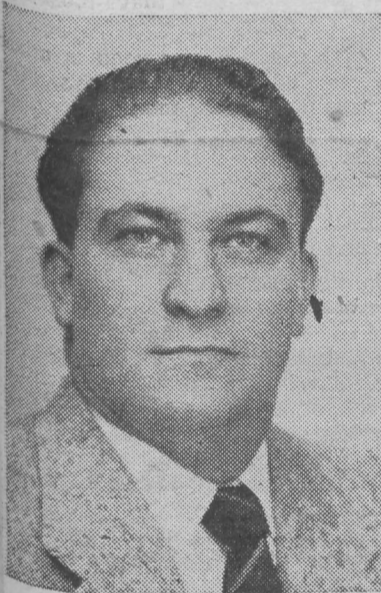
# WHY I AM A BAPTIST!

By H. BOYCE TAYLOR

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 alway 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 counterwise, 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.

## Michigan Pastor Coming To Russell For Our Conference



ELD. EUGENE CLARK

Grace Baptist Church  
Base Line, Mich.

Dear Bro. Gilpin:

My wife and I intend to attend the conference, the Lord willing, and are looking forward to it for many reasons. Last year the fellowship was the best I have ever been in in these years of my ministry. We are looking forward to it being even better this year.

My soul was fed by the great messages from the Word of God, that were given by our brethren who love God, His Word and the Faith that was delivered to the saints. It was an inspiration to us and grace was given to us to better contend for the faith, knowing that there are still many of God's men that are not afraid to preach the Word of God. We are expecting greater things this year from the Lord at the conference.

Last but not least we are looking forward to having fellowship with pastor, family, and saints of the First Baptist Church at Russell.

There are some I understand who do not like such conferences. I must say, there are two or three things wrong with them, they have never been to one like it, they don't love the truth and are afraid to preach it.

Prayerfully yours,  
Eugene Clark

tist. 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 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 Ghost: teaching them to ob-

serve all things whatsoever I have commanded you: and, lo, I am with you alway, 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 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 guidebook, 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 time, how that when there were no Baptists in Germany, John G. Oncken, made a Baptist by reading the New Testament, 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 Paris 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 Parahyba, 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 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 Bro. 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 infant 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" (1 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

## TO MY FRIEND

By MARTHA SNELL NICHOLSON

I spoke to you about your soul today. Perhaps you wished that I would go away And say no more and let you be. But, oh, My cherished friend, if you could only know The longing in my heart for you, the dread Of looking forward, after you are dead, Unto that certain day when you must stand Before the throne of Christ! Works of your hand, Fruits of your heart, will not avail, for He Will ask you, "What did you do with Me?" Dear friend of mine, there is no other way Except through Him, whom you deny today. How could I bear it, if in your despair And bitter grief, you cried, "Did she not care Enough for me to speak? to point the way? To save me from this anguish and dismay?" My heart is bleeding, thinking of your woe, Your terror, and your helplessness and so I spoke to you about your soul today. I could not leave you, could not go away.

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 Bible 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 baptisms 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 rejecters 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 (1 Cor. 11:22; 12:23; Acts 1:21-22).

Baptists are a Democratic people. "One is your Master, all ye are brethren," said the Lord Jesus (Matt. 23:8). Baptists have no bosses or overlords. For that reason (Continued on page six)

## Y'ALL COME

Lord Willing, We Will Be There

THE BAPTIST EXAMINER

PAGE FIVE

SEPTEMBER 18, 1954

Christ does not ask patronage, but fellowship.

## WHO PAYS THE FIDDLER?



"Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7,8.

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."—Num. 32:23.

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

"The soul that sinneth, it shall die."—Ezek. 18:4.

## BE CAREFUL! DON'T PAY THE FIDDLER!

### Why I Am A Baptist

(Continued from page five)

son, 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 college 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 because 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 Thess. 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 find glorification, Paul plainly says that not a single one 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 powers," nothing in space, "height

## Four Facts Showing Supper A Local Church Function

In Paul's first letter to the church at Corinth, he taught four things about the Lord's Supper.

1. The Supper is a church ordinance.

In I Cor. 10:16-17, Paul tells them that the one loaf should be partaken of by them as one body in Christ as a symbol of His one physical body being broken for them and of their oneness in Him. The three-fold oneness there emphasized is one loaf of bread partaken of by one local church as a spiritual body of Christ symbolical of His one physical body which was given for them. That passage means nothing, if it does not mean local church communion. There is no point nor purpose to what Paul says, if he is not teaching this local church, that as a body of Christ, they should partake of one loaf of bread to symbolize the one broken body of Christ and their unity in Him. A church that uses crackers or wafers has already destroyed the whole symbolism of the Supper before they get to it. That is the one curse of the individual communion innovation.

2. Another proof of Paul's teaching that communion should be limited to the local church is found in I Cor. 11:18-20. "When ye come together in the church." Church never means house of worship in the New Testament. It always means the local body or institution, when used as Paul uses it in that passage. They came together as a church to observe the Lord's Supper. It is a church ordinance. It cannot be observed by conventions or associations. They came together as a church to observe it. There is no more warrant for a member of another Baptist Church observing the

Lord's Supper with the Corinth church than there is for a member of another church voting in the church at Corinth in election of a pastor or the reception of members. The Lord's Supper as truly as church government is a local church affair. There is reason as well as Scripture for that. No church ought to extend its communion beyond its discipline. If so as lax as many churches are in their discipline there will be heresy and immorality both present, and if they are present, it ceases to be the Lord's Supper.

3. The third fact Paul emphasizes in this epistle is also found in 11:18-20. In that passage Paul very plainly says that if heresy or division is either there, it is not possible to eat the Lord's Supper. See Revised Ver. That goes back to the passage in chapter 10 where he emphasizes the three-fold one-ness or unity at the Lord's Table. Here he puts the negative side. If heresy is present, unity in doctrine is destroyed. If division is present, unity of fellowship is destroyed. Open communion destroys and frustrates the Lord's Supper so completely that it ceases to be the Lord's Supper and becomes a social feast.

But Modernism and Fundamentalism in the same church as effectually destroy its unity and make impossible the observance of the Supper. So does gross immorality. See Ch. 5.

4. The fourth fact about the Lord's Supper brought out by Paul in this epistle is this, namely, that turning the Lord's Supper into a social or sacramental feast, is a grievous sin and brings sickness and death upon those, who thus pervert its design. See I Cor. 11:23-32. If we discern our own souls and seek sacramental grace in this memorial ordinance, we eat and drink condemnation, rather than the salvation we are striving for. If we discern the persons of our loved ones and friends as all open communionists do, again we eat and drink condemnation to our own souls and bring upon ourselves chastisement from the Lord. If in our coming we discern only His broken body and shed blood in these beautiful symbols, as we meditate upon Him, whose death we commemorate, we have fellowship with Him and with His kindred spirits, who thus discern His body and His blood.

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## "An Exposition Of Ezekiel"

(Continued from page two) would meet him half-way. He did not tell that sheep that if he would return almost all of the way that he would open the door of that sheepfold and bring him in. Rather, beloved, the shepherd went all the way to where the sheep was.

I would remind you that that is exactly what the Lord Jesus Christ does for you and for me. That is what He did for us the day that He saved us. Beloved, the Lord Jesus Christ did it all.

As the old song says:

"Jesus paid it all,  
All to Him I owe;  
Sin hath left a crimson stain;  
He washed it white as snow."

Beloved, this good shepherd which goes all of the way where the sheep are, doesn't ask the sinner to do one thing in the realm of salvation. He doesn't ask you to turn over a new leaf. He doesn't ask you to quit your meanness. He doesn't ask you to be baptized. He doesn't ask you to join the right church. He doesn't ask you to reform. He doesn't ask you to support the missionary cause to the ends of the earth. He doesn't ask you to keep the ten commandments. He doesn't ask anything of you, beloved. The good shepherd goes all the way to where the sheep are, in order that the sheep might be saved.

When the Lord Jesus Christ was hanging on the Cross of Calvary, He said:

"It is finished."—John 19:30.

Beloved, 1900 years before I was ever born, the plan of salvation was already finished. He had done everything back there that was necessary for my salvation. As I see Him, as the shepherd, going out to seek the sheep, going all the way to where the sheep are, I am reminded to tell you that the Lord Jesus Christ has already done everything that was necessary for your salvation.

Do not misunderstand me. If a man is saved, he ought to be baptized. He ought to be baptized just like Jesus was baptized—that is, by immersion, at the hands of a Baptist preacher. If he is saved, he ought to join the right church. He ought to be a member of the same church that the Lord Jesus Christ was a member of. I tell you, my brother, if he is a saved man, he ought to live for the Lord, and he ought to do everything that he can for the Lord. If he is a saved man, he will want to do all of these things to please the Lord, but notice, these things come after salvation. In order to be saved, the shepherd has to do it all just as in the parable the shepherd had to go all the way to where the sheep was.

I want you to notice also that the shepherd **PROVIDES FOR THE SHEEP**. In the Gospel of Luke, we read how that shepherd picked up the sheep and put it upon his shoulders. I have done the same thing many a time as a boy on the farm when I would want to carry a wounded or sick sheep into the barn. Many a time I have reached down and picked up that sheep and thrown it around my shoulders. With two feet on one side of my face, and the other two feet on the other side, locked around my head, I would carry the sheep into the barn. Beloved, that is exactly what Jesus Christ, the good shepherd, does for each of His sheep. He provides for His sheep. In the parable, He put the sheep upon His shoulders. Many times you have seen a picture of Jesus Christ with a lamb on His bosom. Beloved, that is not according to the Word of God. The reason lots of people are wrong in their theology, is that they get too much of it from some picture or out of a hymn book which is false. The Word of God says that the sheep was placed upon the shepherd's shoulders. What a place of security that is!

If you will go back to the Old Testament, you will find that it

required only one shoulder to hold the governments of the world. Listen:

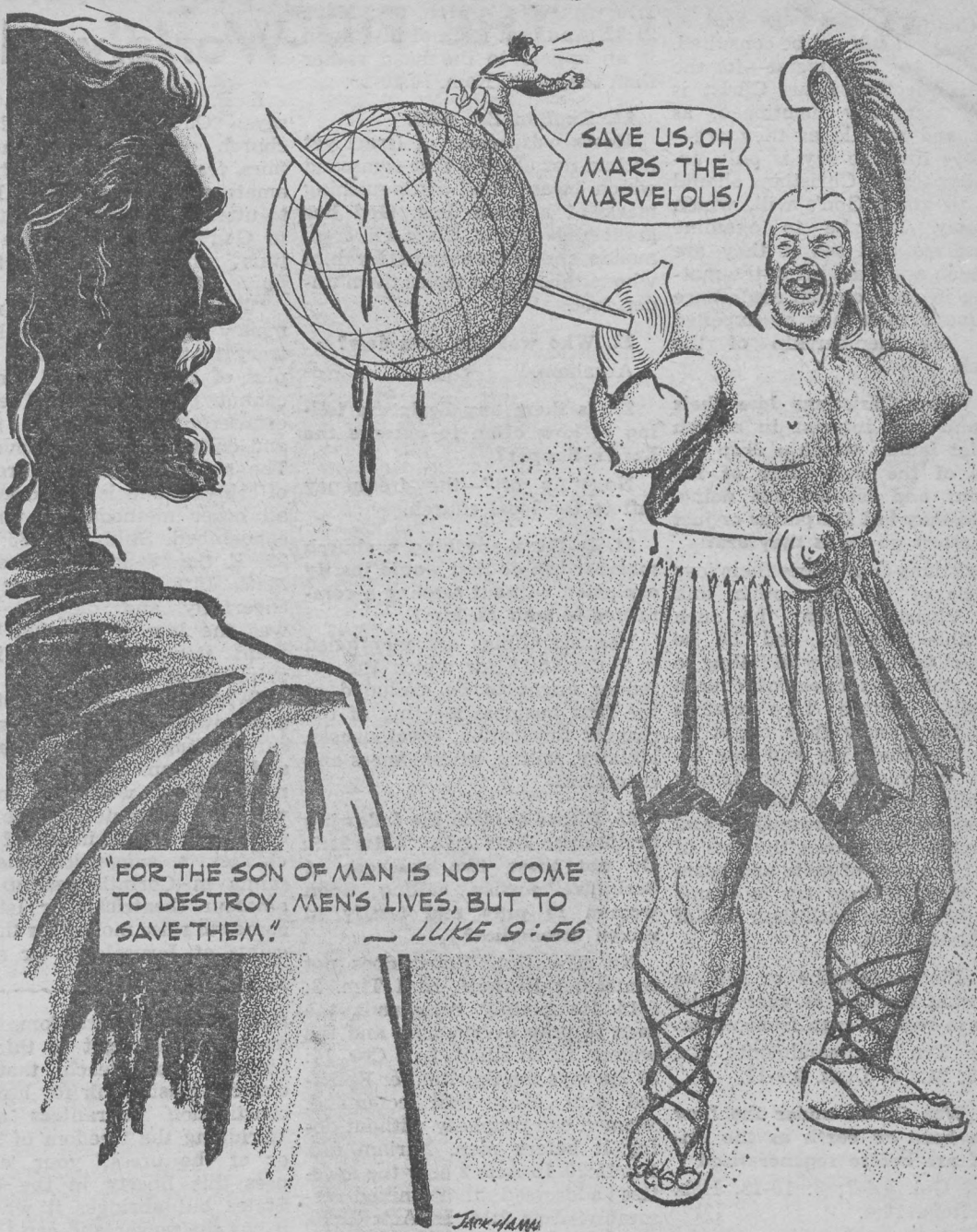
"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder."—Isa. 9:6.

Beloved, it takes just one shoulder of the Lord Jesus Christ to hold up the governments of this world. We think that the governments of the world are so mighty and so strong, but it takes just one shoulder of the Lord Jesus Christ to support the governments of this world, whereas when the Lord goes to where the sheep is and picks up that sheep to bring him safely home, the Word of God says that He puts that sheep on both shoulders, so that each of God's sheep is more securely held today than the governments of this world. Whereas the governments of this world are only supported by one of His shoulders, you and I are supported by both shoulders of the Lord Jesus Christ.

How it ought to bless our souls to know that the Lord Jesus provides for His sheep! I do not know anything that ought to bless a man or to cause him to rejoice more than to know that the Lord Jesus Christ supports him, provides for him, and takes care of him.

It is a joy to me to turn to the Old Testament and read a passage or two there which tell us the same thing. Remember when the Jews came out of the land of Egypt that a pillar of cloud went before them by day, and a pillar of fire by night. Beloved, they didn't have but one thing to do and that was to watch that cloud. As the cloud moved, they moved; when it stopped, they stopped. If it turned to the right or to the left, they turned accordingly as the cloud turned. My brother, sister, listen to me this morning, the same God that led the children of Israel in the Old Testament is the God that leads us, sometimes in an arbitrary manner, along life's pathway. Regardless of how that cloud moved, God was there leading and ruling and directing His own, and the same God that led those Jews through the wilderness and over into the land of Canaan, is the God that is looking down on you and me this morning, to lead and direct His own from day to day.

I am reminded of another passage in the Old Testament. The Word of God tells us that one day, one of Elijah's servants was very much perturbed when he looked out upon the mountainside and saw the people of the Assyrian army. But to go back, Ben-Hadad the Assyrian, had suffered a lot of reverses in fighting against the Israelites. Everytime that he would go against the Israelites, he would find them protected, and instead of being able to trap them, he would find himself in a trap. Finally, one day, Ben-Hadad called his people in and said, "Someone is letting our secrets out to these Israelites. If I say that we are going to attack them at a certain spot, when I get there, they are ready for us." One of the men spoke up and said, "Wait a minute, it is Elisha, the man of God, for he tells the king of Israel what you are going to do, so he can be prepared for your coming." As a result, they decided to cease fighting against the country of Israel and to declare open warfare against this man of God, Elisha. The Word of God tells us that they went down to the town where Elisha was staying, and when he awakened that morning, the whole mountain was encamped round about with Assyrians. The servant, who is unnamed, said, "Master, the whole mountainside is creeping with enemies. There is no way out. There is no way that we can get out alive. There is no escape." Then it was that Elisha cautioned that young man, to rest on the Lord. Then he offered up a little prayer and said, "Lord open his eyes and make him see that they that are for us, are more than they that are against us." As Elisha and this young man stood there within that house and looked out upon the mountainside toward the crowd that was



BOWING BEFORE THE WRONG GOD

gathered there to fight against him, then it was that this young man had his eyes opened that he might behold divine things. He saw the whole mountainside peopled with not only the Assyrian army, but he saw it peopled with the angels of God. Then he looked at the prophet of God himself, and he saw the angels of God all about that prophet, and then he realized that God was with them, and he said, "Master, they that are for us are more than they that are against us."

When I read this passage of Scripture, I thought about that shepherd who picked up that sheep and put it upon his shoulders, and I think that the same God who picked up that sheep to protect it and care for it, is the same God that lives today, and I realize that those who are for God's own, are more than those who are against God's own. I rejoice this morning to know that the same God who provided for this sheep is the God that provides for us day by day. I do not know anything that ought to bless your heart, and lift your soul, and elevate you more this morning than to know this truth.

Then, beloved, I am thinking of something else that comes with this passage of Scripture. The Word of God tells us how that shepherd with his sheep on his shoulders **ULTIMATELY BRINGS THAT SHEEP HOME**. Brother, it says furthermore that there is rejoicing even with the angels of God. He calls together the neighbors and they rejoice over that sheep that has been brought safely home. I am glad that when the Lord picks up that sheep that He never sets it down until He gets it safely home. I rejoice, beloved, that as He brings the sheep safely home, that someday He is going to bring everyone of His own sheep safely home to Glory, and there is going to be a time of rejoicing then.

"He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:11.

Our Lord is not going to be grieved when that day comes. He is going to look out over the ransomed throng and He is going to

## From Rags To Parchment As From Sin To Saviour

It is said that when Queen Victoria was visiting a Lancashire paper mill, she noticed a heap of turkey-red rags lying in a corner, and asked the owner what he could make of them. "Snow-white paper, fit for your Majesty's service," was the answer.

And some time after the Queen received at Windsor a packet of beautiful parchment, spotlessly white, with the royal arms embossed in gold on every sheet, to her great satisfaction. The snow-white Royal parchment was made from the turkey-red rags. Truly

see every one of His elect. There isn't going to be one vacant chair in Heaven. There is not going to be one empty place at the table. There will not be one single mansion that will not have an occupant, but rather, the Word of God says that "He shall see of the travail of his soul, and shall be satisfied." Everyone of God's elect is going to be brought home to Glory.

Beloved, it thrills my soul to know that this is true, and it blesses me to be able to offer this same Shepherd to you. I thank God for such a Shepherd who watches and takes care of us every day. I rejoice to say to those of you who are lost that the same God who looks down upon us today is the God who looked down upon those people in the days of Ezekiel, the same God that looked down in the days of Elisha, in the days of Jeremiah and in the days of Jesus. That same God is able to pick up those of you who are unsaved, and He is able to save you and provide for you and care for you, and some of these days, in God's own time, He will bring you home to Glory.

May God bless you!

a wonderful transformation, and worthy of the scientists' skill. But it is as nothing compared with "the great change" wrought by the grace of God and the Gospel of Christ upon those whom God brings from being "crimson" sinners to become snow-white saints, to be one day presented "faultless before the presence of His glory" (Jude 24).

This cabinet of white note paper I hold in my hands has probably passed through the same changes as the Royal parchment, which may be summed up as follows: (1) State by Nature—Rags: rags of all shades, qualities, colors; rags from prince's robe, peasant's coat, and prisoner's clothing; "filthy rags" too, like man's righteousness (Isa. 6)—all alike, for "there is no difference" (Rom. 3:22). (2) State of Grace—As these rags were passed through many a process of tearing, washing, cleansing, transforming—chemicals, water, steam, all doing their part—so from the hour that the Spirit of God begins to work on the sinner, striving (Gen. 6:3), convicting (John 16:8), humbling and leading him to Christ, to receive, confess, own and obey Him; to be saved (II Tim. 1:9), washed (Rev. 1:5), sanctified (I Cor. 6:11), he is being brought from nature's dark, dead, depraved condition, into the life, light, and beauty of Christ. (3) State of Glory—The destiny of every sinner saved by grace is Glory (Rom. 5:2; I Pet. 5:10), to be with Christ and like Christ, in His image, presented spotless, "without fault before the throne" (Rev. 14:5). What a history! What a destiny! Who would not share in it? Why should not you?

## I Should Like to Know

(Continued from page one)  
Sinner should not be consulted. They are so much worse—for the sin of rejecting Jesus Christ is worse than any mentioned, as black and as vile as they are—all they have to say is only arrogant hypocrisy. Christians should pray to know God's will, which probably will be to examine themselves and see if they are spiritual, and then bring the matter up in open church conference and move that they be expelled from the membership of the church.

9. When Christians lose their joy and lose interest in church and let family worship drop because of the way some of the deacons and leaders are doing, should they tell the pastor or just let matters go on as they are?

Christians do not lose their joys because of the way other folk live. Christians may be such miserable cowards and be so recreant to their duty in failing to bring notorious cases of church discipline before the church when they know they ought to, as to lose their joy and lose interest in church and in family worship; but it is their own selfishness and cowardice and meanness that causes the loss of joy. It is a case of mote and beam with them if they try to blame the other fellow with their loss of joy. Matt. 7:3-5.

10. Please describe or tell us just what the Law is, that Christ came to redeem man from under.

The Ten Commandments. Ex. 19:5-8; 24:3-8; Deut. 9:9-11.

11. Was Christ under the Law while here on earth as the unsaved are before regeneration?

Yes. Gal. 4:4-7; 3: 10-13; Heb. 9:15; Rom. 10:4.

12. Please explain I Tim. 5:23.

Paul prescribes a little wine for Timothy's stomach trouble. Wine is a good medicine for some things.

13. Who was the young man in Mark 14:51?

Some folk think it was Mark. I do not know.

14. When and where will the battle of Armageddon be fought?

Perhaps in the valley of Megiddo just before the second coming of our Lord.

15. Where does the lost soul go at death?

To Hades—the place described by the Master in Luke 16:19-31.

16. Prove by Scriptures the earth is round.

The Bible says so. Isa. 40:22. Jesus taught it. Luke 17:34-37.

17. Explain Josh. 10:12.

Joshua had more sense than all his critics. Instead of telling the earth to stop revolving on its axis, he told the sun, which is the center of our solar system to stand still. That way the whole solar system stopped and astronomers have proved from astronomy that a whole day has been lost in the history of the world.

18. Is Heaven like John describes it in Revelation?

Yes. If that language is figurative, then the real thing is better still.

19. Is it scriptural for a preacher to baptize a new convert without church authority?

No. The commission was given to the First church. It is as unscriptural to baptize without church authority as it is to observe the Lord's Supper without church authority. I Cor. 11:2,23.

20. Is this proposition safe; if anyone in the audience has truly repented of sin and can accept Jesus, now while we sing, will you come forward?

I think not for two reasons.

Repentance and faith are inseparable graces. Acts 11:18; Mark 1:15; Acts 20:21; Heb. 6:1; Matt. 21:32. And that form of invitation is an appeal to the heart rather than the head. Rom. 10:10-13.

21. Explain Ex. 4:24.

Moses was leader of Israel yet he had not obeyed that command which was the distinguishing mark of a male Jew. God has great regard for His own commands and little regard for him who ruthlessly tramples them under foot.

22. Who was the first Jew? Abraham.

23. Is there any Scripture telling of how often to observe the Lord's Supper?

No. "As oft"—the frequency left to the local church.

24. Is there anything a church member can do that would justify exclusion without sending a committee to wait on him?

Yes, six things are mentioned in I Cor. 5:11 for which the offender ought to be excluded at the first business meeting of the church: fornication, covetousness, idolatry, railing, drunkenness and extortion.

25. Please explain the following Scriptures: Acts 2:18; Acts 21:9. Do not these two passages of Scripture justify calling upon women to pray and testify in mixed assemblies?

No. The Holy Spirit does not contradict Himself. In I Tim. 2:8-15 He plainly commands the men to pray everywhere and the women to be silent. In I Cor. 14:37 He says the Spiritual or Spirit-led will obey that command. Women can prophesy without doing it before men. Miriam did. Ex. 15:20. In Acts 2 only the apostles addressed that mixed assembly. Acts 2:14. In Acts 21:10, 11, though Paul was in the house with four women prophetesses, when the Holy Spirit had a message to send Paul, He sent Agabus, a man, from Judea over to Caesarea to tell him. He didn't violate His own Word by sending it by a woman.

26. Does Matt. 5:42 mean to give to every beggar on the streets and to every appeal for money without considering the need, or the advisability of the object for which the money is to be used or to a borrower whose need you may have reason to doubt?

No. Consider his needs, but not his merits. See verse 45.

## Pope's Invitation

(Continued from page one)  
has a different executor, the pope. The head of the mother church is in Heaven; the head of your 'church' is in the Vatican. You must appreciate, therefore, our utter inability to find any marks which would identify your 'church' with 'the mother church.'

"2. Furthermore, we must decline your invitation because we are citizens of the United States and owe supreme and sole political allegiance to this country. Our government was founded by Anglo-Saxons but among all the cardinals who landed with you not one was an Anglo-Saxon. We have been taught that our president serves by the will of the people; you believe that he should hold office by the grace of the pope. We hold that our duties to God and state are separate and do not conflict; you hold that they are one and are owed first to the pope. As loyal Americans, we cannot place ourselves in a position where our allegiance to the 'supreme pontiff' might conflict with our allegiance to our country. The coalition between Pius XI and Mussolini disinclines us all the more. The black-shirted followers of fascism and the Knights of Columbus are one and the same in some American cities. We know too much about them to want to be like them.

"3. Again, we decline your invitation because we are free men

## Why Churches Should Shun Worldly Means Of Support

E. P. Marvin, Lockport, N. Y., says: "Concerning the multiplied church entertainments, such as fairs, festivals, concerts, tableaux, amateur theatricals, etc., I wish to utter some words of testimony to God's professed people as to thus winning the heart and purse of the world.

"These methods of raising money for the Lord are all contrary to the precepts and examples of His Word, and therefore cannot please Him. They are counterfeit methods of giving, and cultivate bogus benevolence. The simple method of free-will offerings alone is approved, and all other methods are virtually condemned. Study Ex. 35:5, 21:29; II Cor. 8 and 9; Luke 6:38; Matt. 10:8. One-tenth or more cheerfully and directly given, was the law of the Old Testament stewardship, and is the privilege of the New.

"What if Moses had instituted a carnival or bazaar to draw the surrounding heathen to the camp and get means to build the tabernacle? How would it comport with the character of the early Christians to read in one of Paul's epistles a suggestion that the saints in Corinth get up some amateur theatricals or Isthmian games to raise money for the poor saints at Jerusalem? Or an ex-

hortation to Lydia to stir up the godly woman of Philippi to get up a grand fair, festival or baby show, with all our latest modern devices? Man's method may procure money, but God's way will insure the greater blessing. No other way can be acceptable to Him.

"These worldly devices are belittling, contemptible, and sometimes positively dishonest. It is almost a shame to speak of them in detail. What shall we say of a bevy of vain and bedizened young ladies, fascinating and accosting susceptible young men, to sell them commodities above value which they do not want? What of the many devices like the grab-bag, fish-pond, ring-cake, a raffle, involving the gambling principle? What of the church of God peddling out small wares and fun to the world? Or getting up a variety show and milkmaid's drill to replenish her treasury? How belittling to the church, how dishonoring to God, and how contemptible in the eyes of the world! Said an infidel, 'I think your God must be in great need of money, by the tricks the churches practice to get it for Him.' Many of the pious grieve over these things and hang their heads for shame.

and believe in freedom. Every man has the right to think for himself; you teach that 'the church' must think for him. Our constitution guarantees against 'abridging the freedom of speech or of the press,' your 'church' uses this liberty in the United States but abridges it wherever it has the power and can thereby subvert its ends. We hold that the conscience is free; you hold that the 'church' has authority over the conscience. We hold that the individual has direct access to God through Christ and is free to petition directly for the forgiveness of his sins; you hold that forgiveness of sins is only through the priest and those whose sins are not so remitted are 'bound.' We hold that every man is competent and free to act for himself in religion; you deny this competency and bind the soul in priestcraft. Our views and convictions are so radically different from yours that you could not expect us to accept the invitation.

"In a sentence, Mr. Bonzano, because we are loyal to the Bible, because we are loyal to this government, because we are loyal to freedom, and because we are loyal to Christ, we decline your invitation.

"Though we cannot go with you, we invite you to come and go with us. Divest yourself of superstition, abandon idolatry, return to the clear teachings of the New Testament, 'know the truth and the truth shall make you free.' You will find an enlightenment and a freedom which will rejoice your soul. Yours frankly and sincerely,

Geo. McDaniel, President  
Southern Baptist Convention  
—An Old Tract

## Getting Ready To Move

(Continued from page one)  
been proven by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After testing them, all food here seems insipid.

Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight.

—Selected

Even those who aid and attend these performances cannot well approve of them. Why have they not conscience and courage enough to witness against them? No intelligent Christian can ask God's blessing on money so procured.

"Concerning them a writer remarks as follows: 'At almost every street corner for the last few days we are hailed with, Don't you want a ticket to the festival?'

"When church members are truly converted to God and have religion pocket-deep, there will be no need of calling in the flirts and fops and loafers of the town to bargain over rag dolls and India rubber babies, and other foolishness as Tom Thumb weddings, to raise money for the church."—Selected.

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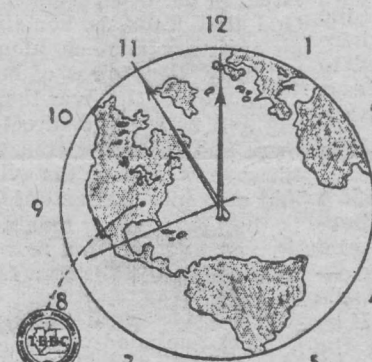
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