

The Baptist Examiner

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

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WHOLE NUMBER 597

There Was No Church Until Jesus Came

By ROY MASON
Tampa, Florida

The Greek word for church is "ekklesia." It signifies a called out assembly. Jesus did not coin the word—it was already in existence, and the meaning of the word was established before He came to this earth. Among the Greeks "ekklesia" was the assembly of the citizens of a free-city state, gathered together by a herald who blew a horn as a signal for the gathering. A good example of the meaning of "ekklesia" is found in Acts 19:39. There the same term is used that is translated "church," yet such

a gathering as is there designated is far from a church in the present day sense. Any gathering is an assembly of "ekklesia" even if that gathering is for evil purposes, but such an assembly is not to be identified with the "ekklesia" that Jesus built.

The Assembly In The Wilderness

In Acts 7:38 we read, "This is he, that was in the church in the wilderness . . ." There the national convocation of Israel is termed "church." Because this term is used here, many have said, "The church was in existence back in Old Testament

times." Such a claim is based on sheer ignorance. They had assemblies back there, but the institution that Jesus started and called "church" did not exist. How do we know? Because Jesus in first speaking of the institution which He would start, said, (Matt. 16:18) "I WILL build my church . . ." He could not have said that had it already existed. The difference between His assembly which He promised to build, and other assemblies, is in part as follows:

1. HE HIMSELF would be the builder.
2. It would have a different

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Baptism And Membership Beloved Layman Are Baptist Fundamentals Sends 34 New "Subs" To Editor

By JAMES H. SIMS
407 Schumaker
Carmi, Illinois

The doctrines of baptism and the church are extremely controversial subjects which are inter-related. The controversy is not brought about by any obscurity in Bible language, but only because of man's desires to justify his own theories in spite of the clear teaching of the Bible.

Four Essentials To Scriptural Baptism

1. A proper subject to be baptized. Only born-again believers in the Lord Jesus Christ should be baptized. That saving faith is a prerequisite to baptism is shown especially in two passages; Acts 8:37 and Acts 19:4. The clear teaching of the latter passage is that one must be a believer indwelt by the Holy Spirit BEFORE baptism can be valid. See also: Acts 2:41; 18:8; 9:17; 10:47; 16:30,33; Matt. 28:19; Mark 16:8.

2. A proper mode of baptism. The only Scriptural mode is immersion in water. The New Testament was written in Greek and the word "baptizo" translated "baptize" means immersion—to dip under, or plunge into. Baptism is to symbolize a death and burial (Rom. 6:4; Col. 2:12) which cannot be symbolized by sprinkling or pouring. John the Baptist needed "much water" (John 3:23). Philip took the eunuch "down into the water" (Acts 8:38,39). No intelligent, educated person will argue that the Bible teaches anything other than immersion—not even the Pope.

3. A proper purpose in baptizing. The purpose is not to save nor help save, but to show publicly that one is already saved. Eph. 2:8-10 makes clear that we

are not saved by works, yet Jesus referred to baptism as a work of righteousness (Matt. 3:15). See also Titus 3:5. The purpose is to show forth the death, burial, and resurrection of Christ and the believer's death to sin and resurrection to a new life. (Rom. 6).

4. A proper administrator to baptize. Jesus Christ gave the commission to baptize and teach to the church and only the church can authorize baptism (Matt. 28:19,20). An example of church approval for baptism is found in Acts 10:47. Only the baptism of a New Testament Baptist church is Scriptural and valid.

Church Membership

Such baptism as described above automatically puts a person into the local body of Christ and therefore makes him a church member (Gal. 3:27). In New Testament times as soon as a person was saved, he was baptized into a local church group. There is no such thing as a "great, universal invisible church composed of all the saved." Unless one is obedient in Scriptural baptism, he may be saved, but he is not in the church.

Some Things The Bible Teaches About Church Membership

1. That every saved person should be baptized into a church. See these Scriptures: Acts 2:41, 47; 8:12,38; 9:18; 14:23. The first

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Brother Alton Waggoner, layman of the Faith Baptist Church of Chicago, Illinois, recently sent us 34 new subscriptions, the most of which he gathered while vacationing at his old home in Tennessee.

Naturally, it makes us happy to have this fine list of new subscriptions, and we especially appreciate the fact that they were secured under these circumstances.

Brother Waggoner is one of the finest laymen of my acquaintance. The other day in looking through an old copy of "News and Truths," (Bro. H. B. Taylor's magazine), that was published 30 years ago, I came across a letter which Bro. Taylor had printed, which had been written by Bro. Waggoner. Here, then, is a layman who has been standing for the Word of God through the years. This is what our Lord meant when he talks about us being "steadfast in the Faith." How we would to God that we had many more like him.

Here's a suggestion to others of our friends. When you go on vacation, or even right around your home, how about securing a fine list of subscriptions in our behalf?

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OUR RADIO MINISTRY

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Unconditional Election Is A True Baptist Doctrine

By T. P. SIMMONS

The doctrine of unconditional election is that God, in the beginning, purposed to save a part of Adam's race; and that his purpose was not based upon his sovereign good will and pleasure.

It is impossible to get a statement concerning this doctrine from each individual Baptist. It seems impossible to get a statement on it from even a representative number. This we tried to do a few years ago, but failed. However the great majority of those from whom we heard favored unconditional election. We have but three sources from which to draw information on this matter. These three are: (1) Confessions of faith, (2) representative preachers and writers, and (3) the Scriptures. We will consult these in the order named.

1. Confessions of Faith.

The Paterines are among the progenitors of Baptists, and W. A. Jarrell, on page 139 of his Baptist history, says of them: "They appealed to the texts in the ninth chapter of Romans, employed by others, in proof of the doctrine of UNCONDITIONAL PREDESTINATION."

The Waldenses are considered as being a part of the Baptist line of succession, and from the old Waldensian creed we read their belief on this matter as follows: "God saves from corruption and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith or holiness that he foresaw in them, but of his

the public schools, I think it ought to be done. The law should neither force nor prohibit the reading of the Word of God. It ought to be read; but its reading ought to be voluntary and not forced.

3. Should a Baptist church control the Sunday School?

Yes. The church ought to elect all officers and teachers, decide what literature is used, and have regular reports from the Sunday School.

4. What should be done with a small minority, who will not submit to the will of the church and elects another set of officers, etc.?

They should be excluded from the church for contempt of the church and breach of covenant vows.

5. Is it right to build a house of worship through high-pressure pledges or by floating bonds?

No. A house of worship should be built by faith and prayer, and the voluntary gifts of the willing hearted. A study of Ex. 35; I Chron. 29, and II Chron. 24 will convince any candid mind that this is God's way whereby houses

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mere mercy in Jesus Christ his Son, passing by all the rest according to the irresponsible reason of his own free will and justice."

The belief of the Anabaptists, the immediate ancestors of Baptists, is expressed by one of their preachers thus: "Christ, the Lamb of God, has been from the beginning of the world a mediator between God and men and will remain a mediator to the end. Of what men? Of you and me alone? Not so, but of all men whom God HAS GIVEN TO HIM FOR A POSSESSION."

The Philadelphia Confession of Faith says: "Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of his glory, some men and Angels are predestinated or foreordained to Eternal Life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice."

The New Hampshire Confession is known as being what is commonly termed Calvinistic. However, it originated in the midst of strong Arminian influence, and thus its article on election is mildly expressed. But the article on repentance and faith clearly expresses the position of this confession on election. And this article was adopted verbatim by the Southern Baptist Convention at Memphis in 1925. It says: "We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." This statement is consistent only with unconditional election. None of those

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The Baptist Examiner Pulpit

"ROPES AND RAGS"

"And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison."—Jer. 38:12,13.

Jeremiah was the type of preacher who believed what he preached. Accordingly he took orders from no one but God. He wouldn't even preach lies for a meal ticket even in time of great national distress.

Our text takes us back to the

time when Jeremiah was in difficulty because of his preaching. The army of the king of Babylon had surrounded the city of Jerusalem, and Jeremiah being inspired of the Lord knew that the city was going to fall into the hands of the Babylonians. Therefore, he urged the inhabitants thereof to surrender that their lives might be saved. Naturally the men of war declared that Jeremiah was weakening at the hands of the people and accordingly they had him put in prison. I do not mean that they put him into an ordinary prison, but rather they put him in a dungeon filled with mire. Even under nor-

mal circumstances he could not have long lived in this place. Of course, now in time of war he would doubtlessly be forgotten and surely die from starvation.

However, God took care of Jeremiah, for He had within the palace one who was a friend to Jeremiah. This was Ebed-melech who was a Negro. Securing permission from the king, Ebed-melech went to the dungeon and after instructing Jeremiah to put old rags under his arms, so the ropes might not cut his flesh, he lifted him with ropes out of the dungeon and thus saved his life.

I realize that this is not a

(Continued on page two)

OLD EXCUSE—HYPOCRITES

The man who says he is kept away from the church by hypocrites is not influenced by them to stay away from anywhere else.

Business is full of them, but if he sees a chance to make some money, he doesn't stop because of that.

Society is crowded with them, and yet he never thinks of becoming a hermit.

Married life is full of them, but

(Continued on page eight)

MANY USE GOD AS SPARE TIRE

Some Christians seem to look upon God as a sort of spare tire. A spare tire is forgotten for months at a stretch until, suddenly on the road, we have a flat. Then we want the spare tire to be in good condition, ready for use. Just so, many forget God during all the times when things go well, then in an emergency they want God to be on hand, immediately ready to hear and answer their cry of distress.

—Exchange

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"Ropes And Rags"

(Continued from page one)
familiar story, yet I believe that in this much neglected portion of God's Word, we will find a remarkable illustration of salvation by grace.

I

IT IS INTERESTING TO NOTICE JEREMIAH'S CONDITION.

To be sure he was in a dungeon. He had not always been there. As we have noted, because of his loyalty to God and seeming disloyalty to Jerusalem, he had been cast into the dungeon.

So it is with the sinner. Every man is a sinner, yet man hasn't always been a sinner. The third chapter of Genesis tells the story of the fall of the human family. When God placed Adam in the Garden of Eden he was perfect in every particular, yet Adam sinned and transgressed God's holy law, with the result that he fell from the position of holy perfection. Just as Jeremiah had been cast down into that dungeon, so man fell from a position of holiness to one of sin.

There was no light for Jeremiah within this dungeon. Of course, it would have been bad enough to be in prison, yet it was far worse to be sunk down in the mire without any light within the room.

This, likewise, pictures the unsaved, for every sinner is in total darkness. Listen:

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:18.

This darkness on the part of the sinner accounts for man's refusal to come to Christ. The Gospel seems so plain to those of us who are saved. It would appear that everyone should believe and be saved. Often after preaching when no one has been saved, some Godly Christian will say, "You make the Gospel so plain that I just don't see why no one was saved." What is perfectly plain and obvious to a child of God is but dense and gross darkness to the sinner. He can never see the things of God until the Holy Spirit enables him to do so. In fact, the sinner is definitely blinded by Satan.

"In whom the god of this world hath BLINDED the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

—II Cor. 4:4.

Within this dungeon Jeremiah had NO FOOD. In reality, had it not been for Ebed-melech thinking of him, he doubtless would have starved to death within this dungeon. All others had forgotten him and no food was available for him.

A sinner has no spiritual food. All he has to feed upon is the things of the world and these do not satisfy the soul. When the prodigal son was in the far country beside the pig pen, he suffered with hunger. So hungry was he that he would have been glad to have eaten the husks upon which the pigs were feeding. Every unsaved man is in a far country away from God. Though he may hunger for something better, there is no food for him—nothing to satisfy his soul until

No man can be near Christ and not desire forgiveness for his brother as well as for himself.

he comes to Jesus.

Jeremiah had no firm standing within this dungeon. We read that he sunk down into the mire. What a pitiable condition for a man of God to find himself in such circumstances—wading around in the mire about to die.

If there is any portion of the Word of God which illustrates the spiritual condition of the sinner, it is this. No sinner is on the solid Rock of Ages until he has been redeemed. In fact, only when he is saved, can he sing:

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

Our Lord speaks of those who build on sinking sands and also on the solid rock. He said:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the rain came, and the winds blew, and beat upon that house and it fell: and great was the fall of it."

—Mt. 7:24-27.

Every man ought to be building for eternity, yet the unsaved are building on sinking sand which will fail the builder in the hour of judgment.

Jeremiah's only prospect was death. There was no hope for him that he might live. In fact, those who put him there realized this was true and actually were glad to thus get him out of the way. It was their wish that he would die and all the prospect he had was death.

Certainly spiritual death is the only prospect which the sinner has.

"Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth DEATH."—I James 1:15.

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

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall DIE."

—Ezek. 18:4.

"Wherefore, as by one man sin entered into the world, and death by sin; and so DEATH passed upon all men, for that all have sinned."—Rom. 5:12.

Sometime ago a man was sentenced to be electrocuted at the Ohio Penitentiary in Columbus. His death was delayed one month on account of riots in the prison. Even though his death was delayed a month, and though he lived one month longer than the state said he would—even in this last month his only prospect was death. Though the sinner may die today or even if he lives fifty years longer, the only thing in store for the unsaved is ultimately physical death followed by spiritual death.

II

GOD PROVIDED A DELIVERER FOR JEREMIAH:

We read:

"Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house heard that they had put Jere-

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THE BAPTIST EXAMINER
RUSSELL, KENTUCKY

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, AUGUST 28, 1955

JOSEPH, A SERVANT OF GOD

GENESIS 48

In this closing lesson of the book of Genesis, we will seek to review somewhat the life of Joseph, whose experience falls in two great divisions. The first is detailed in Genesis 37 through 41, and may be characterized by the one word "humiliation." The second of these divisions begins with Genesis 41:14 and continues to the end of the chapter and may be characterized with the word "exaltation."

The one teaches that before honor must be humility. Cf. Prov. 18:12. The other teaches that humility brings about exaltation. Cf. Luke 14:11.

I. Equipped and Prepared. Gen. 37—41:13.

These Scriptures set forth the usual method by which God prepares those whom He would greatly use or richly bless. Just as it is by fire that gold is separated from its dross and iron is hardened into steel, so it is in the furnace of affliction that the moral equivalents of these things are produced in the lives of the servants of God.

Loyalty to vision led to banishment from home (Gen. 37). As the sequel proved, the narration of his dream by Joseph was not occasioned by any sense of his superiority to his brothers, but by a premonition from God of the destiny which awaited him. That narration, however, cost him dear, for, incensed by it they sought to kill him, and were restrained from doing so, only by the thought that banishment from home and kindred, would equally prevent the fulfillment of the dreams. "Moved with envy they sold Joseph into Egypt" (Acts 7:9). Here began the afflictions of Joseph—those grindings on the wheel which made him a vessel chaste and beautiful, meet for the Master's use (Acts 7:10).

The change from first place in his father's affection, to exposure for sale on an Egyptian slave-market, must have been a terrible one. But there is no indication that his heart became embittered; indeed, the evidence is all the other way. He served his new master so wholeheartedly that he became Potiphar's most trusted servant, when suddenly, for the second time, his life went all to pieces.

"Joseph's master took him and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison" (Gen. 39:20). They hurt his feet with fetters; he was laid in iron (Psa. 105:18).

"All through this section we are conscious of a duplex current. God works for Joseph; an unknown power, operating through human instruments, works against him. The two movements run side by side, each leading up to a definite climax." Thus, although everything seemed against him, Scripture tells us that God was with him whether in exile (Acts 7:9), in slavery (Gen. 39:1,2), or in imprisonment (Gen. 39:20,21).

The cumulative effect of these experiences—the iniquity of his brethren, the injustice of Potiphar, the ingratitude of the butler—taught him to cease from man whose breath is in his nostrils, and to place himself unreservedly in the hands of God.

II. Commissioned And Blessed. Gen. 41:14—50.

Joseph has now reached a point in humiliation beyond which it is impossible to descend, but in it all he retained that quiet dignity which made him stand out as a prince among men, and as a witness for God. He has been (1) tested in adversity (chapters 37, 39, and 40); he has been (2) tempted to impurity (chapter 39:7-12); and because he emerged from these trials scathless and triumphant he is now to be trusted with prosperity (chapters 41 to 50).

He is therefore ready to be entrusted with almost supreme power; and the chapters before us now show that just as his humiliation had not embittered his heart, so his exaltation did not turn his head.

Into the details of his rise to power we shall not enter, further than to say that he became under God the preserver of the human race in a time of almost world-wide calamity. He guided a great people through years of abundance and of want until the danger was passed and Egypt was saved. It is a most interesting fact that recent discoveries by Egyptologists record the fact of this seven years' famine, and that the dates given correspond exactly with accepted Bible chronology.

III. The Purpose Of God.

There is, however, a matter to which I would call special attention, and that is, the marvelous workings of the providence of God in the development of His purposes with the chosen race. God had sent Joseph into Egypt before his kindred in order that he might preserve their lives by a great deliverance (chapter 45:7); but there was on a wider purpose than that in his going. In Canaan temple rises age after age.

miah in the dungeon: the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city."—Jer. 38:7-9.

Jeremiah's deliverer was Ebed-

melech. His name means "the servant from on high." As such, he clearly presents to us the Lord Jesus Christ, since Jesus was such a deliverer. He got down off his throne; He took off His crown; He closed the palace gate behind Him; He left Heaven behind in order that He might become our Redeemer.

"For ye know the grace of our Lord Jesus Christ, though he was rich, yet for your sakes he be-

they were merely a family, and as such were of insignificant numbers, to arouse the suspicion of the Canaanites among whom they dwelt. By any signs of great numerical increase on the part would immediately bring them into conflict with these peoples, and the problem was, "Should they ever get past the critical point in their history at which they would be strong enough to excite the jealousy and hatred of the native tribes, and yet not strong enough to defend themselves."

The solution of that problem was supplied by God Himself. He sent Joseph before them and gave them favour with the Egyptian king (Psa. 105:17; Acts 7:10); He used Jacob's affection for Joseph to bring him and his family down to Egypt (Gen. 45:28); He moved Pharaoh to give Joseph's people a dwelling place in one of the choicest portions of the land (47:5,6); He used the prejudices of the Egyptians to so place the people that they would be in Egypt and yet not of it (46: 31-34); and He kept them there until they became stronger than their enemies (Psa. 105:23,24). Thus was fulfilled the word which God spake to Jacob: "Fear not to go down into Egypt: for I will there make of thee a great nation" (Gen. 46:3).

"His purposes will ripen fast, unfolding every hour."

IV. Treatment Of His Brethren.

In his treatment of his brethren, described in chapters 42 to 45, we have evidence of the vine wisdom with which God had endowed him. The days of his humiliation are at an end, he is now in possession of imperial supremacy, and his brethren come under his power. How shall he deal with them?

If he were to deal with them righteously, he would consign them to their merited doom. If he were to deal with them sentimentally, he would say nothing about the past, and let bygones be bygones. But if he is to deal with them graciously, then all must be brought to the light and confessed. For true grace reigns through righteousness and not at the expense of it; and a matter of this sort could never really be settled, until it was settled aright.

The skill by which he led them on to confession of their sin against him, and a sense of their blackness in the sight of God is very wonderful. "Had he thought of his own dignity, and his own affection, he would have revealed himself at once to his brothers. Such a revelation would have produced confusion but not repentance. He loved them, and therefore sought their spiritual welfare. He acted so as to bring the sin to their remembrance, and to make them confess it with their own lips. His plan succeeded admirably in sternness and his kindness both conspired to lead them to repentance."

V. Closing Scenes.

Omitting much that is absorbingly interesting, we pass to the closing scenes. Joseph clearly recognized that he was raised up for purposes greater even than the saving of an empire from famine, and in chapter 50:24 we see him turning from the earthly glory which that great work had brought him, and speaking of the things which lay nearest his heart. "Joseph said unto his brethren: I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. These words speak of the frailty of man, the faithfulness of God, the power of God, and the hand of God. Joseph's faith looked back and saw that the whole of his rugged pathway was paved with love (50:20); it looked on and anticipated the complete and final fulfillment of the purposes of God (50:24).

"And Joseph took an oath of the children of Israel saying, God will surely visit you, and I will surely carry up my bones from hence." (verse 25). That command was eventually carried out (Ex. 13:19; Joshua 24:32).

"So Joseph died . . . and he was put in a coffin in Egypt" (50:26). How true, so far as earth is concerned, are the poet's words:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour,
The paths of Glory lead but to the grave."

But this is only the end of Genesis—that is the end of the beginning. "Turn the leaf: Exodus: Joshua: Kings: Christ. We do our little work and cease, as the coral insects which perish by myriads on the rising reef; but God's work goes on, His temple rises age after age."

came poor, that ye through his poverty might be rich."

—II Cor. 8:9.
Jeremiah's deliverer was a black man—an Ethiopian. Being of another race naturally it would be said of him that there was no beauty in him.

Surely we would think thus of our Lord Jesus Christ, since no one sees any beauty in Him until the individual is saved. The prophet (Continued on page four)

Election

(Continued from page one)

who deny unconditional election will accept it. They believe that repentance and faith logically precede regeneration. This statement shows that this confession does not mean by the free agency of man that man in his natural state is able to repent and believe on Jesus Christ. It simply means by free agency that in salvation man acts voluntarily and is free from outside constraint upon his will. The statement quoted above shows the confession to teach that God works in those who are saved the willingness and ability to repent and believe. This is entirely consistent with free agency in its only proper meaning, which is expressed above.

2. Representative Preachers and Writers.

Prof. T. H. Jenkins, former Bible teacher in Will Mayfield College, Marble Hill, Missouri: "With the carnal mind the doctrine of election goes against the grain... His (God's) program does not depend on human agencies or contingencies for its fulfillment. On the other hand, His program includes all the means (gospel preaching, repentance, faith, etc.) necessary for its fulfillment. The doctrine of election may not always be readily harmonized with the freedom of man but it is most certainly and clearly taught in the Bible. Therefore I believe it and rejoice in it."

Editor Livingston Johnston, Biblical Recorder, Raleigh, North Carolina: "Now that this is a Built": "God in sovereign grace, most mysterious doctrine, I am acting upon good and righteous grounds known only to himself, reconciled with free agency, in eternity before the foundation

have not been able to see; but they are both undoubtedly taught in the New Testament, and there must be some way of reconciling them if infinite minds were equal to the task."

Pastor J. W. Lee, Batesville, Mississippi: "I believe that God foreordained before the foundation of the world that he would save certain individuals and that he ordained all the means necessary to bring about their salvation on His terms. Men and women are not elected because they repent and believe, but they repent and believe because they are elected."

Pastor J. Dean Adcock, Orlando, Florida: "I believe in the statement of our Lord that before the foundation of the world the kingdom was prepared, the Lamb was slain and the elect were chosen... I believe in election according to grace, which is not only the unmerited, but the unmeritable favor of God. I believe this election logically took place in the counsel of the Godhead back beyond the vanishing point of the eternities... With the aid of his power we become willing to do his will, then our election takes place in our own experience. I believe with Paul and rejoice with him in the fact that I did not merit such a display of his grace... since I had nothing to do with it, and my name was mentioned back in the counsels of eternity before the world was."

Pastor Roy Mason, Tampa, Fla.,

Editor of Faith and Life and author of "The Church That Jesus Built": "God in sovereign grace, most mysterious doctrine, I am acting upon good and righteous grounds known only to himself, reconciled with free agency, in eternity before the foundation

GREATER WORKS THAN THESE

(JOHN 14:12)

MRS. HALEY HUGHES
Carlsbad, New Mexico

The demented wild man dwelt midst the tombs
Inflicting himself with many sore wounds,
But one glorious moment saw him made whole
In mind, in body, in spirit and soul
When Jesus came!

A poor woman's body was twisted and bent;
In Satan's cruel bonds eighteen years she had spent.
Realizing freedom must come from God
One Sabbath she went to the synagogue
And Jesus came!

Blind Bartimeaus on Jericho's road
Cried out in a voice of pathos, so sad,
"Thou Son of David have mercy on me,"
So earnestly pled that he be made to see,
Then Jesus came!

Following the bier in anguish she wept,
Of her only son was the widow bereft;
But One with power over death was passing that way;
Rejoice! he had life the very day
That Jesus came!

Oh, such wonderful sights to behold;
Blind eyes made to see, sick bodies made whole,
The lame made to walk and demons cast out—
Such amazing power, how could anyone doubt
After Jesus came?

Oh, why could not I have lived in that great day
And seen Jesus work in so powerful a way?
But I remember His words are still true
When He said, "Greater works than these shall ye do,"
Because Jesus came!

When the gospel is preached and a poor lost soul
By God's transforming power is forever made whole
I know I've seen "greater works than these"—
Just for time's brief span? No! ETERNITY
For Jesus came!

Oh, may we be faithful to witness for Him,
To tell of His power to redeem fallen men,
To love, to labor, to give and to pray,
To remember His words when He went away
Until Jesus comes!

Dedicated to Bro. Charles McDowell, Borger, Texas,
who preached the sermon that provoked the thoughts
expressed in the poem.

THE TWO CANNOT ABIDE TOGETHER



of the world, chose certain persons from among the race of mankind for himself. At the same time that God UNCONDITIONALLY elected these into eternal life, he likewise ordained the means sufficient to bring the elect in time to a saving knowledge of Himself. This election is not apart from, but is in Christ, and end — the salvation of the elect — is inseparably connected with the means ordained of God to bring to pass the thing he has ordained."

Evangelist S. J. Cannon, Louisville, Kentucky: "Missionary Baptists as a whole believe that God before the foundation of the world, of his own eternal purpose and good pleasure elected some to be saved... Baptists did not get the doctrine of election from John Calvin, nor from any such man, but directly from the New Testament."

The late J. G. Bow, Louisville, Kentucky: "The enclosed slips give our position on election." And he enclosed slips containing relevant parts of the Philadelphia Confession of Faith.

Elder W. J. Puckett, Cave City, Kentucky: "Unquestionable unconditional election is the Baptist position as our theologies and confessions of faith abundantly show."

Elder F. F. Gibson, Louisville, Kentucky: "First, election is personal. Second, election is eternal. Third, election was not in view of foreseen faith and good works."

The late George W. McDaniel, former president of the Southern Baptist Convention: "The Baptist position on election recognizes both divine sovereignty and free moral agency. The Baptists did not get their present position on election from John Calvin, but from the Apostle Paul."

The late J. J. Taylor, former Associate Editor of the American Baptist: "My own view is that means and ends are equally foreordained. Whatever God would bring to pass takes place according to his plans, and in eternity there is no before or after; only one eternal now. The

finite mind cannot conceive it, but so it is revealed."

B. H. Carroll, in Commentary on Ephesians, page 79: "To ordain is to decree, and foreordination is a decree beforehand. Who were ordained? The individuals that were chosen. Unto what were they ordained? Unto adoption as sons. Through whom were they adopted as sons? Through Christ. According to what was this foreordination of adoption as sons through Christ? According to the good pleasure of His will. IT COULD NOT BE ACCORDING TO ANYTHING IN US; IT WAS ANTERIOR TO OUR BEING."

J. R. Graves, in "The Seven Dispensations," pages 95 and 96: "All men are by nature Arminians and the absolutely sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his 'determinate counsels,' his electing love, or his distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all the lost that he did to those who are saved, he is justly chargeable with partiality and injustice, and if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, and indeed all have rejected it, to so influence the wills of some that they would seek his grace, he is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong and if it is plainly-revealed that he passed by all the fallen angels, who will charge him with sin and wrong had he passed by all of Adam's race? How then can he be charged with injustice if he saw fit to save a portion of it?"

John A. Broadus, in his comment on Matt. 22:14: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

J. M. Pendleton, in "Christian Doctrine," pages 107 and 108: "There are some who make faith and good works the ground of election. That is, they suppose that God elected his people because he foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are Scripturally dependent on election... The Arminian view is without foundation in the word of God! for election is the source, the only source, whence spring faith, holiness, and good works."

E. C. Dargan, in "The Doctrines of our Faith," page 128: "Are there conditions to God's choice? Does he choose because he foresees that men will repent, or on the condition of faith? No; in choosing to save men God is sovereign, free, untrammelled, gracious; acting on his own initiative."

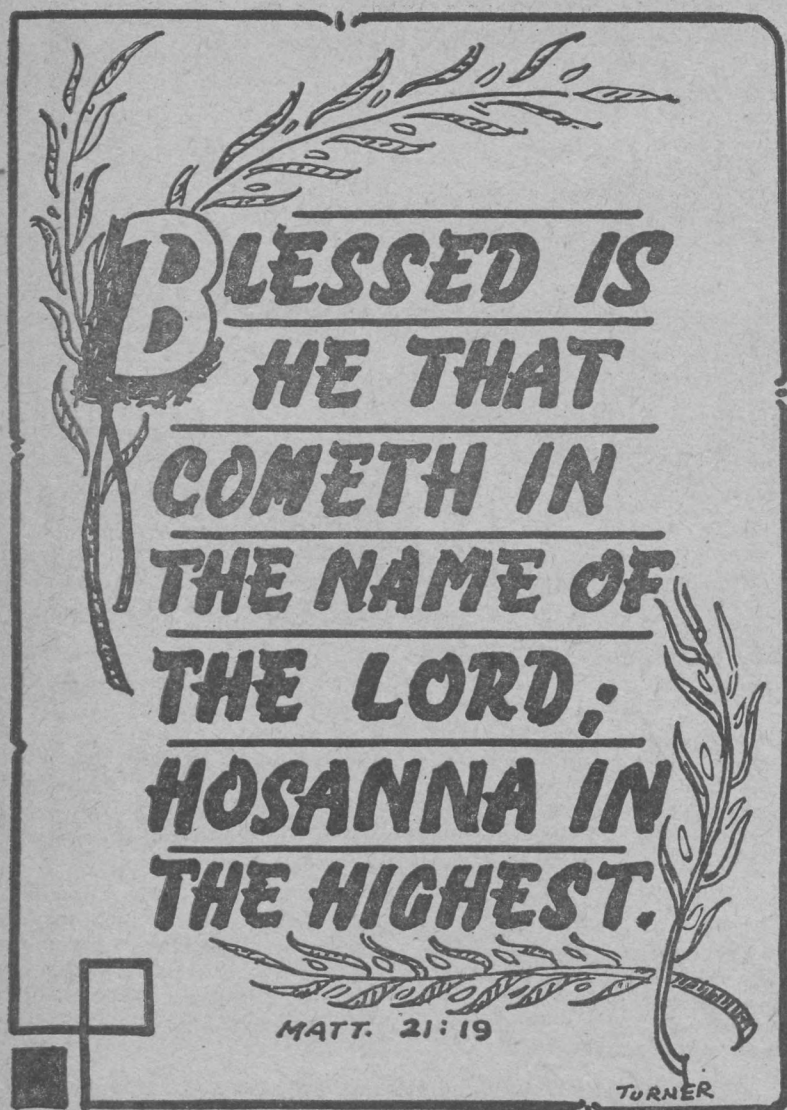
A. H. Strong, in "Systematic Theology," page 427: "Election is that eternal act of God, by which in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of Christ's salvation."

E. Y. Mullins, in "The Christian Religion in Its Doctrinal Expression," page 343: "Does God choose men to salvation because of their good works or because he foresees that they will believe the gospel when it is preached to them? Beyond doubt God foresees their faith. Beyond doubt faith is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the negative. The gospel is efficacious with some and not efficacious with others because God's grace is operative in the one case beyond the degree of its action in (Continued on page four)

THE BAPTIST EXAMINER

PAGE THREE

AUGUST 20, 1955



I Should Like To Know

(Continued from page one)
of worship are to be built.

6. Did man lose power over the lower creation after the fall?

Yes, to some extent. The whole creation was cursed because of his sin. Enmity between man and beast was a result of this curse.

7. Is it right or appropriate for a woman to return thanks at the table when men are present?

Yes, if none of the men will do so. If her husband returns thanks, then I think she had better let the head of the house do it.

"Ropes And Rags"

(Continued from page two)
phet declared this to be true eight hundred years before His birth. "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him there is NO BEAUTY THAT WE SHOULD DESIRE HIM."

—Isa. 53:2.

When the Jews built the tabernacle in the wilderness, they placed within a wealth of beautiful curtains and wonderful furniture overlaid with gold, all of which was worth a sizeable fortune. The outside coverings of the tabernacle was of badgers' skins, which, when exposed to the sun, the wind, and the rain, surely offered anything but an inviting appearance to the tabernacle. Looking at it from the outside one would never have dreamed of the wealth and beauty there was within. Surely looking at the Lord Jesus before one is saved, he would never realize how marvelous and how wonderful is our Lord.

Ebed-melech, in order to deliver Jeremiah, came forth from the presence of the king. He asked permission of the king in order that he might save Jeremiah out of the dungeon, and when the permission was granted he came forth immediately from the king's presence unto Jeremiah.

So it is with our Lord Jesus. When He came to save us, He came forth from the presence of the King of kings — even God Himself. How wonderful it is to know that as Jeremiah's deliver-

er came forth from the king, in like manner our deliverer, our Saviour, and our Redeemer, also came to us from our King.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

—Phil. 2:5-8.

III

IT IS INTERESTING TO NOTICE THE MANNER OF DELIVERANCE WHICH JEREMIAH EXPERIENCED.

Jeremiah couldn't deliver himself. Sunk down within the mud, within this dungeon, he couldn't climb out. There was nothing that he could do whereby he might deliver himself from this pit.

Beloved, there just isn't anything that the sinner can do to deliver himself from the condition of sin and thus set his feet on the solid Rock of Ages. Our Lord says to any that would thus try to effect their own redemption:

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

—John 10:1.

The sinner may clothe himself within his righteousness and may try by his morality, good deeds, and righteousness to save himself, yet in the end every lost man will find that this will not suffice. This is what the Word of God tells us again and again.

"But we are all as an unclean thing, AND ALL OUR RIGHTEOUSNESS ARE AS FILTHY RAGS: and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

—Isa. 64:6.

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW."—Rom. 3:28.

"NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5.

Years ago, I remember reading how some Africa savages received the Prince of Wales on one of his visits. Except for the tall silk hats which they wore, they were entirely nude, yet they came to meet their king riding in Ford cars, with rings in their ears and their noses. We laugh as we

Why Baptists Do Not Sprinkle Their Infants

Bible-believing Baptists accept the Word of God as the final criterion of truth. Traditions and the theories of men have no part in the formulation of their doctrine.

Baptists contend that immersion of believers in the Name of the Father, Son, and Holy Ghost alone constitutes Christian baptism. There are, however, several denominations that follow the pattern of the Roman Catholic Church and sprinkle infants. Baptists are vigorously opposed to such practice.

Baptists do not sprinkle infants for the following reasons:

I

First, because the sprinkling of infants is not to be found in the Scriptures. There is not a single text in the Word of God that commands the sprinkling of infants. Many who nevertheless follow the practice will admit this.

What arguments do they offer for the sprinkling of infants (called baptism)? First, they say that the command of Christ to baptize all nations must have included the infants. Then they allude to the Saviour's blessing of little children and His assertion that "of such is the kingdom of God." Furthermore, they assert the analogy of the Old Testament circumcision involving human sponsorship. Finally, they cite the baptism of households in the New Testament. The Augsburg Confession (1530) Art. IX, states: "Baptism is necessary to salvation, by (it) the grace of God is offered; and children are to be baptized; who by baptism, being offered to God, are received into God's favor."

Do these arguments constitute valid authority for the sprinkling of infants? A study of a few of their "proof texts" will give the answer. Matthew 28:19, 20 reads: "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. . . ." It is argued that baptism comes first, and then teaching; and that children should be baptized even though they are not old enough to be instructed. But these verses do not allow such an interpretation. The order is "teach," then "baptize." The Greek word "teach," according to Strong's Concordance, means "to become a pupil," "to disciple, i.e. enroll as a scholar." The qualifications of a disciple are "the ability to hear, be-

lieve, receive, and be taught." This excludes all infants. Babies do not become disciples. Let's keep the divine order: disciple, baptize, teach.

Mark 16:15, 16 does not teach infant baptism. The argument that babies are "creatures" and hence are to be baptized is weak indeed. Verse 16 reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This portion of Scripture plainly teaches that a person is to believe, and then as a believer, be baptized. But the argument is given that babies can believe. Matthew 18:5, 6 is given as proof. However, the Bible declares that faith must be active and not passive. The apostle Paul declared that salvation consists of a heart belief accompanied by a mouth confession. See Romans 10:8-10. No infant is capable of heart belief or a mouth confession of Jesus Christ as Saviour and Lord. The Scripture nowhere declares that the Holy Spirit places faith in the heart of an infant or that infant sprinkling is a means of grace. No sponsor or human intermediary can take the place of an individual to exercise personal faith.

Perhaps the favorite argument to support infant baptism (so-called) is Mark 10:13-16 (Christ blessing the little children). I agree with Spurgeon who said: "Certainly never was text so strained and distained to pay what it never owed; never man so racked to confess what he never thought; never was a pumice-stone so squeezed for water which it never held." Young children were brought to Christ that He might "touch them." Nothing is said of baptism, nothing is said of water, nothing is said of godfathers or godmothers, nothing is said of the sign of the cross. There is no water in this text, but "Jesus only." If these brought children to Christ to be baptized, certainly they brought them to the wrong person, for John 4:2 says: "Jesus himself baptized not, but His disciples." But someone may say: "Perhaps they brought the children to be baptized by the disciples." Let Spurgeon answer once again: "If they (the disciples) had been in the habit of baptizing infants, would they have rebuked the parents for bringing them. If it had been a customary thing for parents to bring children with such an object, would the disciples, who had been in the constant habit of performing the ceremony, have rebuked them for attending to it? Would any Church clergyman (who practices this) rebuke parents for bringing their children to be baptized?" The Lord Jesus had a wonderful opportunity to commend infant baptism, but He did not. To be logical, the sacramentalists should permit infants to partake of Communion. Why permit infants to be baptized and not permit them to sit at the Lord's table? The answer is obvious—infants do not have "discernment" (I Corinthians 11:29).

The baptism of households in the New Testament is considered an argument for the sprinkling of infants. A close study of such households, as found in Acts 16:14, 15; Acts 16:30-34; I Corinthians 1:16, will reveal that they were believing households. Oftentimes, servants were included in a household. Many Baptist ministers have baptized complete households without baptizing infants. In every case of household baptism in the New Testament, baptism was administered to those who were old enough to be called "brethren"—a name given only to believers (Acts 16:40), those who were old enough to addict "themselves to the ministry of the saints" (I Corinthians 16:15), and those who were old enough to "believe," "receive," and "confess."

Circumcision has no validity as a basis for the sprinkling of infants. Jesus Christ did not speak of circumcision as an initiatory rite to church membership. Baptism did not take the place of cir-

cumcision. The apostle Paul spoke of the circumcision of the heart (Romans 2:29), not the sprinkling of a body.

John 3:5 has nothing to do with baptism. If Christ had meant baptism, He could have said "baptism of baptism and of the Spirit." The Lord did not mean baptismal regeneration. Christ was talking of Nicodemus, an adult, not an infant. Just as man has a physical birth through "water," so he must experience a spiritual birth by the Spirit (John 3:4-7). Water cannot supplant the blood atonement. Baptists do not sprinkle infants because such a practice is not to be found in the Scriptures. (Continued on page five)

Election

(Continued from page three)
the other."

J. P. Boyce, in "Systematic Theology," page 427: "God of His own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor any value to him or them; but his own good pleasure."

3. The Scriptures. We turn now from the words of men to the Word of God. The Bible is the only appeal of last appeal, the supreme standard by which all human conduct, creeds, and opinions must be tried. On the doctrine of election the Scriptures are plain enough to make any open-minded person see plainly and conclusively God's choice of his people who made in eternity and that it was not conditioned on anything foresaw in them. Note the following passages:

"There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and should betray him. And he said, Therefore saith I unto you, that no man can come unto me, except it were given him of my Father." (John 6:65).

"Ye believe not, because ye are not of my sheep, as I said unto you." (John 10:26).

"As many as were ordained to eternal life believed." (Acts 13:48).

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are of the flesh cannot please God." (Rom. 8:7, 8).

"The natural man receiveth not the things of the Spirit of God: for they are foolishness to him; he cannot know them because they are spiritually discerned." (I Cor. 2:14).

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1:4).

"For he saith to Moses, I will have mercy on whom I will have compassion and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:16).

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THEY ARE GOING FAST!

Sprinkle Infants

(Continued from page four)

II

Secondly, Baptists do not sprinkle infants because the immersion of believers is taught in the Word of God. The Greek word "baptizo" means "to dip," "to immerse," "to submerge." Dr. A. T. Robertson, whose reputation as a Greek scholar is unquestioned, challenges: "A man today who argues that 'baptizo' means 'to sprinkle' or 'to pour,' throws suspicion on his scholarship and is on the defensive."

Let the Scriptures speak for themselves:

Matt. 3:6--"baptized . . . in Jordan, confessing their sins." (Repentance preceded baptism).

Mt. 3:16--"Jesus, when He was baptized, went up straightway out of the water . . ." (This surely is not sprinkling).

John 3:23--"And John also was baptizing . . . because there was much water there. . . ." ("Much water" is not necessary for sprinkling).

Acts 2:38-41--" . . . repent and be baptized . . . then they that gladly received His Word were baptized . . ." (Babies do not gladly receive the Word).

Acts 8:36-39--"they came unto a certain water . . . what doth hinder me to be baptized? . . . if thou believest with all thine heart, thou mayest . . . and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water . . . went on his way rejoicing." (None of these conditions exist when a baby is sprinkled. The candidate requested baptism, the baptism was by immersion, the baptism brought joy to the heart of the candidate).

Rom. 6:3-4--" . . . baptized into His death . . . buried with Him by baptism into death . . . raised from the dead . . ." (A beautiful symbol of the death, burial, and resurrection of Christ. Sprinkling of infants is not true to this symbol).

Rom. 6:5--" . . . planted in the likeness of His death, we shall be also in the likeness of His resurrection." (To plant means more than sprinkling or pouring).

I Cor. 1:14-17--" . . . I baptized none of you . . . for Christ sent me not to baptize, but to preach the Gospel . . ." (Gives a death-blow to baptismal regeneration).

Col. 2:12--"Buried with Him in baptism . . . risen with Him . . ."

I Pet. 3:21--"The like figure . . . even baptism . . . the answer of a good conscience toward God . . ." (Baptism is a "figure." In order to be baptized, a "good conscience toward God" is necessary. Surely not applicable to infants).

Babies are saved without the ritual of sprinkling. David's son went to heaven without being sprinkled as an infant (II Samuel 12:23). The children of the unbelieving Israelites were not kept out of the Promised Land because of the unbelief of their parents. Deut. 1:39--"Moreover your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." The "little ones" were not responsible, because they had not reached the age of accountability. Baptists believe in the total depravity of infants, but they also believe that the shed blood of Christ on the cross is their protection until the age of accountability is reached. Did not Jesus say, "of such is the kingdom of heaven?" (Matthew 19:14). Baptists do not sprinkle infants because the immersion of believers is taught in the Scriptures.

III

Thirdly, Baptists do not sprinkle infants because great harm is done by this unscriptural practice.

First, by this practice the symbolism inherent in New Testament baptism is destroyed. Baptism represents identification with Christ in His death, burial, and resurrection. Death—immersion, burial—submersion, resur-

rection—emergence. Col. 2:12--"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead." (See also Romans 6:3, 4. No man or group of men have a right to change the symbolism of Christian baptism).

Second, infant baptism is not found in the Scriptures; therefore it is adding to the Word of God. Note the warning of Revelation 22:18--" . . . if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Most of the arguments for infant baptism come from some of the early church fathers, not from the Bible.

Again, the sprinkling of infants is a perversion of the plan of salvation. It is grace—plus. It is grace and a so-called sacrament. It is a denial of the finished work of Christ on the cross. Nowhere in the New Testament is salvation obtained through ceremony. Incidentally, it is estimated that eighty-five per cent of all criminals may have been subjected to infant baptism. Salvation is not found in a ceremony or any sacrament, but through the blood of Christ and a personal acceptance of Him as Saviour.

Fourthly, infant baptism gives men a sense of false security. There are thousands of church members who are resting on infant baptism for the salvation of their immortal souls. They have never been "born again" nor been regenerated by the grace of God nor experienced a transformation in their lives. The sum of their total Christian experience is: "I was baptized as a baby and later confirmed in the Church." This has proven to be the devil's trap for great numbers of deceived folk. Spurgeon said: "For all lies which have dragged millions down to Hell, I look upon this as being the most atrocious—little children were not regenerated by their grandparents telling lies at the font—by a solemn mockery, in which godfathers and godmothers promised to do for them what they cannot do for themselves" (See Ezekiel 18:20).

Fifthly, infant baptism has its origin with the Roman Catholic Church, a system that is a combination of Paganism, Judaism, and Christianity. Martin Luther no doubt was a good man, but don't forget that he was in the Roman Church. Although he broke from Rome, he carried some of their doctrines into the new movement. Many Protestant churches still have some striking similarities to Roman Catholicism. God's Word warns us to "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Baptists will have no part with ceremonies that have their origin with men.

Lastly, infant baptism is a curse to the Church. It causes churches to be filled with unsaved members, church members on their way to Hell. Imagine unsaved people trying to carry out a church program in the name of the Lord! Hence such churches have no spiritual power. These churches are not interested in evangelism because salvation (to them) is found in a baptismal fount or catechism, not through the proclamation of the Gospel. Evangelistic meetings are taboo. Such churches oftentimes suffer from "dead orthodoxy," with very little passion for the lost. The church has lost its message if salvation is found in infant baptism.

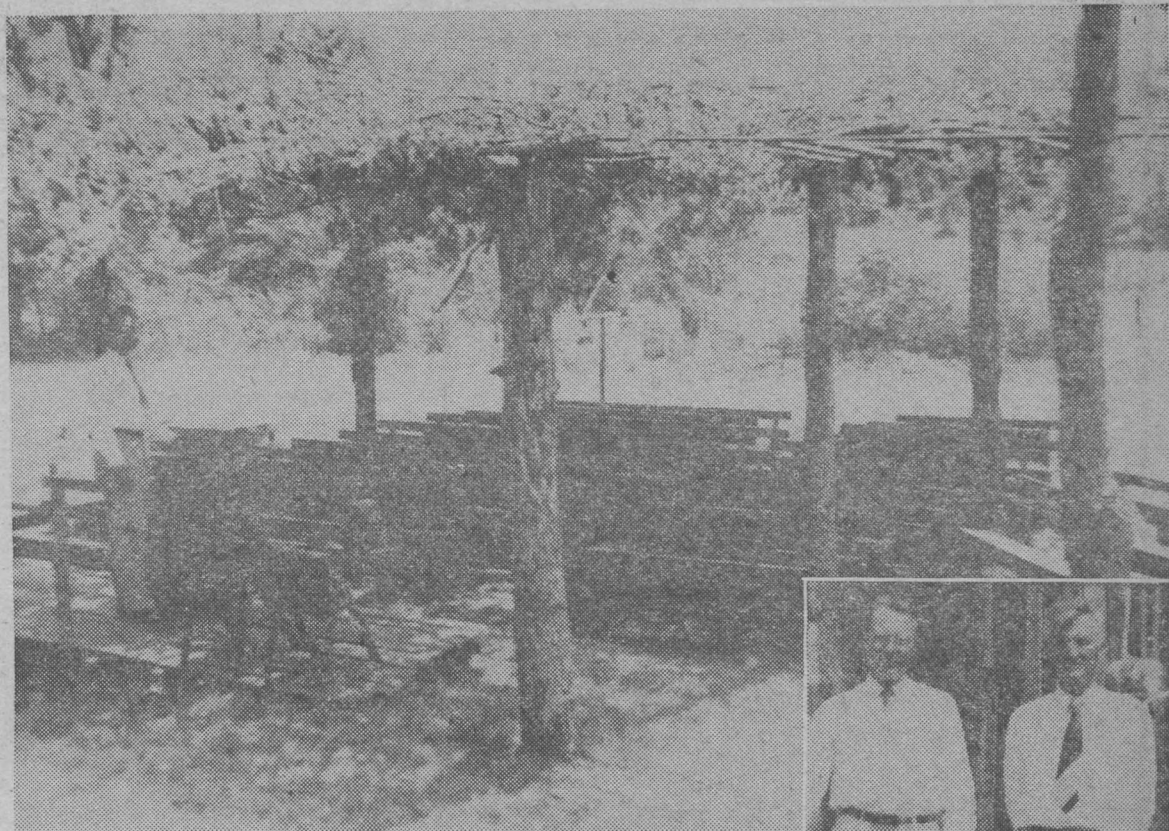
Salvation is found in a Person, in the blood of Jesus Christ. All the water in the world cannot wash away sins, whether it be the holy water of a sacramental church or the muddy water of the Mississippi River. We are saved not by water, but by blood.

"The dying thief rejoiced to see that fountain in his day And there may I, though vile as he, wash all my sins away."

Bible-believing Baptists will continue to stand by the Word of God alone and follow its plain teachings implicitly.

Pastor Austin Sorenson
Fairmont Baptist Church
Fairmont, Minnesota

BRUSH ARBOR REVIVAL IN ARKANSAS



Last year about this time, Bro. James Sims, then pastor in Evansville, Indiana, held a "brush arbor" meeting with Bro. Jim Weigant, near Russellville, Arkansas. The above picture shows the brush arbor, with its home-made benches, and Bro. Sims standing before the pulpit stand. In the insert are Bro. Sims and Bro. Weigant.

How we thank God for faithful consecrated

men, such as these two!

Since this meeting, Bro. Sims was seriously injured in an auto wreck. He is now able to preach again. The churches and brethren ought to keep him busy. Some church that needs a pastor ought to seek the mind and will of God relative to Bro. Sims, for no better pastor or preacher could be found.

Guiding Or Keeping Children From Christ?

By LOUIS A. MAPLE

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them."

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

—Mark 10:13,14.

Forbid Them Not!

A. Many forbid children from coming to Christ by force of their example.

Perhaps a good example of this is a man with whom we worked in Montpelier, Ohio, before the end of the war. He drank, smoked, cursed, told bad stories and never went to church. But in an effort to appear generous and broad he said that his children could decide for themselves whether they wanted to go to church when they were older. He wasn't going to take them or make them, but when they grew older they could go if they wanted to. In other words, he wasn't going to forbid them.

What a liar he actually was. He was laying one obstacle after another in their path. By the force of his example he was forbidding them from ever coming to Christ. He could just as well have taken a lead pipe and beaten his children until they could not walk a step and then point to the church and tell them they were perfectly free to go. His neglect and his example before his children were in effect beating the spiritual side of his children's lives and mutilating what simple belief they may have picked up out of the home.

To all such the Lord commands, "Forbid them not."

B. Many otherwise good Christians forbid the children by neglecting them.

How many Christians in our churches actually try to bring the children in their own neighborhood to the church? Many Christians do not want to be bothered with a car full of young children on Sunday morning. Like the disciples they are too busy to bother with the children. And like the disciples they need to hear the rebuke of Christ and His look of displeasure when He said, "Suffer the little children to come unto me, and forbid them not."

The disciples apparently thought

that other matters were much more important than children's work. They thought that Jesus did not have the time for the children. They must have known that the very time to bring the children was when they were young and in their tender and formative years. Jesus quickly showed them that refuting the Pharisees and teaching the deep things to the adults were not more important than reaching little children.

The text seems to cry out, "Forbid them not by your indolence and ignorance of their immediate need. Go bring the children from the highways and byways to Christ." Forbid them not by your neglect!

C. Forbid them not by failing to provide a Sunday School.

Sunday schools ought to divide up the age groups so as to grade the Bible lessons to the level of the pupil who has come to learn of Christ. We forbid the children from learning of Christ when we do not bring the lesson down to the level of every child. What church member would continue to attend a church where the preacher used words so big that they could not follow and understand what was being said? Church members sometimes complain of the preacher using Greek and Hebrew words but then turn to teach their Sunday school class and speak far above the comprehension of the children in the class.

There have been those who insist that they cannot find anything in the Bible about Sunday schools. They claim to be following the disciples to very exact degrees. In regard to these folk we would like to point out that one disciple (Judas) went and hanged himself; another (Peter) denied his Lord; and here in our text we find the lot of them attempting to keep the children from Christ. We would suggest that a better practice than following the disciples in their mistakes would be to follow the Lord and consequently the disciples as they learned and walked in the truth. A Scriptural Sunday school under the authority of a New Testament church is a powerful force for obeying our Lord's command in our text.

Conclusion: If we have been like the disciples in this matter of neglecting to bring children to Christ then may we become like Pharaoh's butler and say, "I do

remember my faults this day." Then go out and enroll a dozen children in the Sunday school this week.

Baptism

(Continued from page one)
missionaries baptized and established churches in obedience to Matt. 28:19.

2. That once in a church a person should continue steadfastly in doctrine and fellowship, the Lord's Supper, and prayer meeting (Acts 2:42). Heb. 10:24,25 makes church attendance obligatory upon the Christian. If and when a person finds himself out of harmony with the doctrine and fellowship of a church, he should get right or go elsewhere.

3. That every member should seek to build up the church where he is a member (not some other one). (I Cor. 14:12; Eph. 4:11,12). This can be done by being FAITHFUL in prayers, church attendance, tithing, witnessing to the lost, and following the pastor's leadership. Read: I Cor. 16:2; Heb. 13:7,17,18; Heb. 10:25; Acts 6:5a.

4. That every member should back up the majority in any matter voted on, whether he voted for it or against it. The New Testament is full of references to the necessity of a church keeping peace and harmony and in one accord, and this is the only way it can be done. This includes backing the church's disciplinary actions. Read I Cor. 5:1-13, and II Cor. 2:5,10. The Church Covenant and Matt. 18:15-18 give some helpful, practical exhortations along this line.

5. That we should keep in mind the future of all true churches and try to live a life that will not bring reproach on any church we join. II Cor. 11:2; Eph. 5:23-27.

Police said recently that four Winter Haven (Fla.) youths had confessed to "wanton and wilful destruction" in an act of vandalism at the Brigham Elementary School over the weekend which resulted in damage of more than \$3000.

Held by authorities are a 12-year-old fifth grader in the school and three teen-agers, who said they got the idea for their vandalism from seeing a movie.

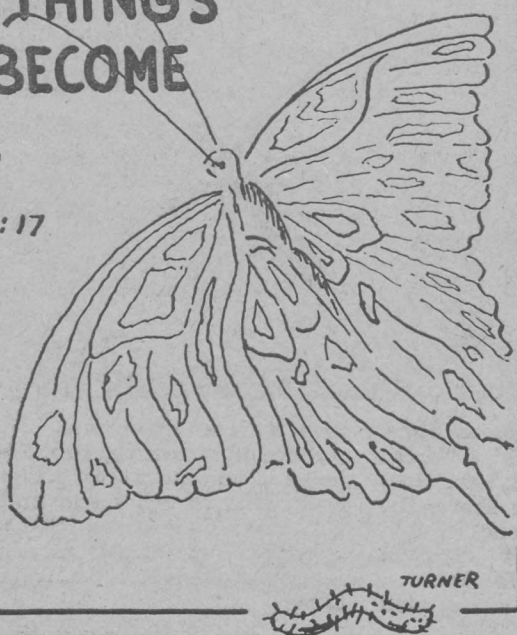
THE BAPTIST EXAMINER

PAGE FIVE

AUGUST 20, 1955

THEREFORE IF ANY MAN
BE IN CHRIST, HE IS A
NEW CREATURE: OLD
THINGS ARE PASSED
AWAY; BEHOLD,
ALL THINGS
ARE BECOME
NEW.

2-COR. 5:17



The Necessity Of Civil And Eternal Punishment

By S. DAVID SIKES
P. O. Box 113
Springville, New York

The electrocution of the Rosenbergs brought to the attention and the consciousness of the people of the United States of America the very important subject of punishment—the necessity of punishment, what punishment is adequate in major crimes, and is law effective in accomplishing its purposes without penalty attached for those who fail to abide by the laws.

It is true that many do not believe in punishment, civil or eternal, but it is different if their pocketbook is stolen.

Laws, civil or Biblical, are not worth the expense of legislation or the paper they are written on, if there is no penalty attached to them for those who do not abide by them, and if they are not enforced and penalties exacted. Even hanging and electrocution is not sufficient punishment for some crimes that have been committed.

For instance, back in the days of the Hay market riot in Chicago, Illinois, it is alleged that one man murdered nineteen persons. He was tried and hanged for one of those murdered, but what about the other eighteen murders that he had no more lives to give to atone for them? On that basis, eternity alone would furnish ample time for the punishment of such crimes.

The Rosenbergs, for giving the secret of the atom bomb to the enemies of our country, making it possible for them to destroy cities and to murder millions of our citizens, committed a crime that the electrocution of two individuals can not atone for, or satisfy justice. Their acts were premeditated, and were deliberately and presumptuously carried out. Their purpose was accomplished, and if they were able to live a thousand years on this earth, and to serve that length of time as a life sentence in prison, it would not atone for the damage done, or the crime committed.

Therefore, eternity alone will be sufficient time for them to get their full measure of punishment. Eternal punishment is necessary

to back up the written laws of God.

"Thou shalt not kill."

—Ex. 20:13.

These four words are plain, emphatic words. They emphasize the immutable law of the ages, which is backed up by Almighty God. They have been practiced by law-abiding citizens and the people of centuries.

Again, we find in the Bible, in Rom. 13:13, the duties of Christians and citizens in relation to their government and to the laws of their country. We quote:

"Let every soul be subject unto the higher powers, For there is no power but of God: the powers that be are ordained of God."—Rom. 13:1.

"And these shall go away into everlasting punishment."

—Mt. 25:46.

The electrocution of the Rosenbergs is one example set by our present government that has sounded a warning to all at home and abroad, indicating, yes, emphasizing that the civil laws of the United States of America shall be honored and enforced. This example has come after a long period during which the wheels of justice have rolled laggardly along. Crimes and criminals have increased in numbers and in power, until our babies are not safe from kidnappers, our young girls are not safe from attacks or rape, and our places of business are plundered by bandits and robbers. Criminals have assumed their power and have taken over without elections or any legal or legitimate means, and lawlessness is becoming, or fast approaching, a reign of terror. Shall heinous criminals take over and exterminate our law-abiding citizens and infiltrate our schools, our churches, and our homes, and turn everything over to a jungle way of life, or shall our government continue to exterminate our heinous criminals?

This is one case where we have had an example of law enforcement and where the laws of the United States of America in an extreme case of crime have been enforced, and where the laws have been proven to be placed where laws should be. The penalty was inflicted after a due process of trial and investigations, and that by the highest tribunals and the most efficient judicials. It was not the act of an excited mob, which in some localities in

A Modernist Minister's Wife Speaks Her Mind

Have you, who have Christian husbands, wondered what it would be like to be married to a man who is a modernist?

How do you think you would feel if your modernist husband was the pastor of a beautiful church? John (that is not his name) and I have had "Reverend and Mrs. before our names for 15 years. Often I have wondered why I ever married him. But he is a delightful person, good company, loyal, dependable, having all the qualities that make an outstanding professional man. The only lack is that there is no evidence of his having been born again.

As a child of 12, I was troubled and went to our pastor to ask him whether, if I died, I would go to Hell.

He laughed as he patted my hand and answered, "Don't worry your pretty head about such things—just go on being a good girl."

I was far from being a good girl, and at 22 years of age, I realized God would remove my sins as far as the east is from the west. A peace came into my heart that has never left — and then I met and married John.

No Message For The Needy

The first week in our new parish a knock came at the door late at night. A nurse from a nearby hospital asked for the minister to come quickly to a dying man.

As he entered the sick room the man gasped, "Preacher, what shall I do?"

Do you know what my husband told me he answered him?

"Man, you'd better pray!" he said.

It was a sad day in our little community when Maebelle died. A devoted Christian mother to her little daughter of two years, she looked forward to her second child.

My husband called to plan for the funeral and I reminded him, "Be sure to say something to him about Christ—her husband is not a Christian."

When he returned, I asked John whether he had mentioned Christ to the man and he replied, "There wasn't an opportunity."

At the cemetery John shook hands with the distraught man and told him, "Stay close to Christ and everything will turn out all right." I have often wondered what went through that lonely father's mind at those

times past have lynched persons accused of much lesser crimes and with less evidence and knowledge of their guilt. This was a clear case of loyalty to law and order, and that not affected by sentimentality, prestige, or the interference of influential persons of high rank. Neither was justice impaired by large amounts of money, which might have been used or obtained for bribe, if such were possible. It was an example of unswerving justice, which at this time is an encouragement for all law-abiding citizens of our great country, the greatest upon which the sun does shine.

This is a time when the people of the United States of America should remember the words of the immortal Abraham Lincoln and his exhortation relative to the laws. We quote:

"Let reverence for laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and colleges; let it be written in Primers, spelling books and almanacs; let it be preached from the pulpits, proclaimed in legislative halls, and enforced in the Courts of Justice; and in short, let it become the political religion of our nation, and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues and colors and conditions increasingly sacrifice upon its altars."

The Rosenbergs took a traitor's chance and they got a traitor's

luck and a traitor's penalty.

In this small church, John was also president of the Kiwanis Club, and busy at Red Cross and other community enterprises. Then a call came to a larger church with double the salary.

At the first interview, a committee member warned us, "Don't say anything against the second coming or you won't get the church."

I could scarcely wait until we were alone to ask what the second coming was. John replied, "I don't know—there are several theories."

No Longing For God's Revelation

As soon as we reached home I found a godly woman who said, "I'll come over tonight and explain—have your husband there, too."

I drank in every word, but he listened only diffidently. In the years since then, I have become a firm believer, but his training has never let these deeper truths become part of his life.

In this larger church he has become president of the ministerial union and is a popular speaker at clubs.

He makes his calls on the congregation where they will count the most for our church, our denomination or his personal standing. His sermons are clever, but in all the 17 years I have never heard him mention the name of Christ outside the pulpit.

Whenever I chide him he tells me, "Honey, you bring in the name of Christ at such odd intervals. You say 'Praise the Lord' just to have something to say."

I try to be careful not to offend him.

My husband is not the man God wants in the pulpit—he does not say what God wants him to say or go where God wants him to go. I have tried to get my husband to leave the ministry, but although he was at one time a

schoolteacher, he likes this life the best.

A Wife's Task

I consider my greatest ministry outside the home to be encouraging and building up the Christian faith of other minister's wives, some of whom are in the same situation as I am. John does not oppose Child Evangelism, so I have a class in our home. Women of the church come to me with their problems, and though loyalty keeps me from ever saying anything against the minister, I can always point the troubled ones to Christ Jesus.

I can rejoice when I see our 13 and 15 year old daughters, true born-again Christians, leading their young school friends to Christ.

Just this word: Next time you who have Christian husbands think the going is hard, remember me!

—King's Business

Modernism, A Leech On Christianity

If Modernism was a separate movement in itself, built its own churches, launched its own institutions, projected its own denomination, then we could look at it as just another of the many sects that appear on the surface of history. But Modernism itself builds nothing; it is a parasite that grows on institutions already built. The physician tells us that a given virus can multiply and cause disease only when it is within the cells of certain organisms that no virus has been found to reproduce in the absence of living cells. This is a picture of historical Modernism. It grows on the work of the heritage, the sacrifices of the orthodox. The humble disciples of Christ make the converts, evangelize the fields, build the churches, launch the institutions, erect the denominations — the Modernism destroys the life from within.

—Copied

NOW IS THE ACCEPTED TIME!

"And that, knowing the time, that now it is high time to awake out of sleep."—Rom. 13:11.



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To whip the Devil, fall on your knees.

MABEL CLEMENT

(Continued from last week)

"Ropes And Rags"

(Continued from page four)
is by grace through faith, plus nothing minus nothing.

"For BY GRACE are ye saved through faith; and that not of yourselves; it is the gift of God: NOT OF WORKS, lest any man should boast."—Eph. 2:8,9.

It was just a simple provision which Ebed-melech used to deliver Jeremiah—ropes and rags. The rags were to be put under the arms to protect the flesh and with the ropes he was to be pulled out.

God's plan of salvation through the ages has been a matter of utmost simplicity. In the days of Moses, God told the snake-bitten Jews to make a serpent of brass which would heal them of their serpent bites. All they needed was but to look at it. This was but a simple provision, which of course told them of Jesus as Saviour.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish but have eternal life."—John 3:14,15.

On the night of the first Passover when Israel was redeemed out of Egypt, God told each family of Jews to kill a lamb, catch its blood in a basin, and then sprinkle that blood with a bunch of hyssop on the side posts and on the lintel of the door. All they needed to do was to take God at His word. Theirs was to be a simple exercise of faith. This is all that God asks of us today. If the ropes and rags were but a simple provision for Jeremiah's deliverance, how much more can we say that ours is a simple provision whereby we are saved. Listen:

"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 1:30,31.

It is rather interesting to notice that the rope was long enough to reach Jeremiah and that it was strong enough to pull him out. Accordingly it was not long after Ebed-melech secured permission to deliver Jeremiah until the prophet of God was standing upon dry ground.

How I do thank God that the Gospel of Jesus Christ is just like a rope. It is long enough to reach every man in his sin and it is strong enough to pull him out.

Paul was a great sinner, yet he found the Gospel abundantly sufficient for his salvation.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. 1:15.

The women of Samaria was likewise noted for her sins, yet she found the Gospel of our Lord Jesus Christ able to save. After she had received Jesus she became so enthused that she left her water pot and went into the city inviting all to come see Jesus.

"Come, see a man, which told me all things that ever I did: is not this the Christ?"

—John 4:29.
Rahab the harlot was one of the Old Testament sinners who found the Gospel of our Lord abundantly able to save. We read:

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."

—Heb. 11:31.

In closing, may I urge you who like Jeremiah are struggling in the mire of sin—with spiritual death your only prospect—may I urge you to receive the Lord Jesus Christ. May you receive Him.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

—John 1:12.
May God bless you!

"You wrong me," replied Mabel; "I would not have any one think for one moment that I think baptism of no use. It has its uses and is important, or I never would have submitted to being led a second time into baptismal waters. But it is possible to make too much of baptism—to put too much stress on it. Some did in Paul's day and some do in our day. You accuse me of speaking lightly of baptism, and it is a wonder you have not accused Paul of the same thing. Paul thanked God he had baptized only a few. Did any Campbellite ever do that? Never! It would be out of all question and reason for you, Doctor, with your views of baptism, to imitate Paul. But before I drop this subject I wish you to note when Ananias went to Saul he did not tell him to *repent* or *believe*. Why? Because he had already done both. Ananias told him to be *baptized*. Now Paul and the Bible everywhere teach that men must both repent and believe before they are baptized. None then can avoid the conclusion that Saul was a *penitent believer* when Ananias went to him. What then was his condition? The New Testament answers pardoned, saved, justified, a child of God, with a pure heart and in possession of eternal life. Hence Ananias addressed him as 'Brother Saul'; and hence the folly of counting this anything but a formal and figurative washing."

"All of that argument about baptism literally washing away sin," said the Doctor, "is simply beating the air and raising a fog, a waste of breath. The Christian church never dreamed of a literal washing. Sin is not a physical something that can be washed by water like filth. To be baptized and wash away sin is like repent and be forgiven, believe and be saved, i. e.: baptism is the condition on which sins are forgiven and without which there is no forgiveness. This is all we ever did contend for, and this is Scriptural."

"But," said Arthur Manly, "that interpretation is unscriptural, for it has been shown time and again by the Scriptures that one must not be baptized till pardoned, justified and saved. It is strange you persist in disputing this fact proven so clearly."

"But that conclusion," said the Doctor, "is only reached by a false interpretation of the Book. Here is a text telling us plainly how to get rid of sin; it is not a literal washing, but a condition indispensable."

"It seems a light thing to you," replied Arthur, "to contradict the Word of God when it is necessary to support your theory."

"When Jesus saw the faith of the palsied man and his friends, He said: 'Son, thy sins be forgiven thee,'" said Mabel. "There was no baptism about it. And Peter said to Cornelius and his friends: 'To Him give all the prophets witness that through His name whosoever believeth in Him shall receive the remission of sins.' Acts 10:43. There was no baptism mentioned as a condition indispensable. Besides I maintain baptism is a washing literal or formal."

"Yes," added Arthur, "it is a formal cleansing of the sin already cleansed by the blood of Christ through faith."

"That's so, sure," said Brother Jones; "it's just plainer and plainer to my mind. I think we'd better adjourn this meeting to the church and call all Sterlin' in to hear; for I don't think I ever saw a set of people anxiously to hear, and I really think I'm learnin' more than I ever did in all my born days."

"This text is perfectly clear to me," said Mr. Tibbs. "I've a new idea on baptism a figurative or formal washing away of sin. That baptism in the light of the Scriptures procures pardon is simply incredible. I am eager to go on with the discussion. What shall we discuss next, Doctor?"

"I am not at all satisfied with the passage under consideration," said the Doctor; "but I pass it and call attention to another plain passage that I think children can understand. It is 1 Peter 3:21. 'The like figure whereunto even baptism doth also now save us.' Let us not say the truth is buried again under a mountain of tropes, shadows and figures. This is a plain, unambiguous statement of a fact, and that fact is *that baptism saves us*. Not that baptism is a Saviour, but a means by which the Saviour gives salvation."

"Let us examine the text," said Mabel; "I think we shall find a meaning different from the one you gave it. We are told that eight souls were saved in the ark—"

"Yes, and we are told that this is the like figure whereunto even baptism doth now save us," interrupted the Doctor. "That salvation by the ark was typical of our salvation by baptism."

"Very well," replied Mabel; "let us see how that interpretation will work. You will readily admit that the type must agree with the ante-type in its representation of the thing typified, else there is no resemblance?"

"Certainly," replied the Doctor.

"All right," said Mabel; "now let us see how your type and ante-type agree. You say that in the ante-type—baptism—people are saved by being put into the water, but in the type—the ark—"

people were saved by being kept out of the water!" This fell like a thunderclap and created consternation among the Doctor's people. "Besides," resumed Mabel, when the confusion had somewhat subsided, "baptism itself is also called a figure."

"I deny it," said the Doctor; "I shall not allow any more turning and twisting to avoid the proper conclusion."

"My study of this text," replied Mabel, "has assured me that the Greek here implies two figures alike in signification."

"The text tells us," said the Doctor, with great energy, "that baptism doth now save us. From this it is undeniable that baptism does in a sense save us. Now, we do not enjoy this salvation previous to baptism; but we do enjoy it after baptism. In what does this salvation consist? Peter tells us in another place. He said to thousands: 'Repent and *be baptized every one of you for the remission of sins*.' This salvation then consists in the remission of sins."

"The Doctor is quoting again," said Mabel, "a text we literally took away from him."

"I see," said Arthur, "by examining the Greek that there are two figures, one like the other. This cannot be avoided. What are the two?"

"One," said Mabel, "is the salvation of Noah in the ark; the other is baptism. Both are figures. This utterly makes way with all the Doctor's logic. *Baptism saves in a figure*; and that which saves in a figure cannot save in any other way. This is just what Baptists have always believed and taught. Peter was without doubt a genuine Baptist like the rest of the apostles."

"What!" exclaimed the Doctor, good-humoredly, "do you mean to monopolize all the apostles?"

"There are some things in the text that are not yet explained," said Mr. Tibbs.

"Well," replied Mabel, "we see in the text, 1. Baptism is a figure, a picture of salvation. As Noah was saved in the ark by water, so we are saved in baptism pictorially *by the resurrection of Jesus Christ from the dead*. Without the resurrection of Christ there could be no salvation. 'He was delivered for our offenses and raised for our justification. We cannot be saved till we believe in our heart that God hath raised Him from the dead. (Rom. 10:9). Now as Noah in the ark, floating above the drowned world, was a picture of our salvation by Christ, so is baptism. The trouble with the Doctor is that he is pointing to the picture instead of the reality. He is so taken up with the figure he depends on that, instead of the Saviour the figure points to. The children cry for bread and the Doctor presents to them a beautiful chromo-picture of bread and expects that to satisfy the hunger of the children." This amused some, worried some and made the Doctor's ire flash from his eyes. Mabel went on: "2. The parenthesis sheds light on the passage. It declares baptism does not put away the filth of the flesh, but is the answer of a good conscience toward God. Professor F. L. Dupont, a good Bible expositor, affirms 'there is not a passage in the Bible where *filth, filthiness, filthiness of the flesh, etc. are used in any other sense than that of moral pollution*.' He quotes many passages to prove this assertion. Now, Peter declares baptism is not the putting away of the filth of the flesh, i. e., not the putting away of *moral pollution*, which is sin! So baptism does not put away sin. What, then, is baptism, according to Peter? It is 'the answer of a good conscience toward God.' When one is pardoned, justified, saved, the question arises, will you obey Him who has saved you? His answer is *I will*. How does he make this answer? *By baptism*. By baptism he acknowledges his allegiance to Christ. The obligation of baptism, like the oath of allegiance, covers his whole life, and by it he professes a willingness to obey and follow Christ forever. Baptism is thus the answer of a *good* conscience. The Bible tells us of a *seared* conscience (1 Tim. 4:2), a *defiled* conscience (Titus 1:15), an *evil* conscience (Heb. 10:22), and a *good* conscience (1 Tim. 1:5). Undoubtedly a Scriptural subject has a good conscience, which signifies a regenerate believing heart. Paul represents the heart of the believer as being sprinkled from an evil conscience. He represents him as having his conscience purged from dead works to serve the living God—purged by the blood of Christ. This is the same thing as having the sins washed away, after which they are formally washed away in baptism. Thus I have wrenched this beloved text also from the Doctor's grasp and have shown it supports my view instead of his."

"That's so, sure," chimed the long silent voice of Brother Jones; "it just can't be denied. Stars alive! I'm more and more brought over all the time."

"I am satisfied with this text," added Mr. Tibbs, "and have another in mind I would like to hear discussed. Have you any other passage on your mind, Doctor?"

"Nothing in particular," responded the Doctor glumly.

"Then I would like for you to give us an exposition of Mark 16:16. 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Then let Miss Clement review your exposition."

(Continued Next Week, D. V.)

"MY LORD IS REAL"

BY
RUTH GILPIN

WHY YOUNG PEOPLE TODAY FAIL IN THEIR WITNESS

A sad task confronting us today is a close observation of the lives of our Christian friends and associates who claim they too have trusted the shed blood of the Lord Jesus Christ in remission for their sins. Indeed, it is very disappointing when we see their daily devotional period dwindling, their neglectfulness in witnessing to lost souls by utterance or gospel tracts, and negligence on their part in the weakening standards of their conduct. It seems that they no longer have that abounding, inward zeal for obedient service to the Lord, but solely prefer to live in accord with the desires of their unsaved friends. Peter tells us in Acts 5:29:

"We ought to obey God rather than men."

I'm afraid that some of us have added an eleventh commandment to Moses' law: "Thou shalt live in perfect harmony with thy fellowman regardless of the Lord's commands."

As humorous as this may sound, the vast majority of people professing to belong to the Lord have adopted this as the model pattern for their lives. Is this what our Lord demands of us, though? No, of course not! We read in II Cor. 6:17:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

Yes, Christian friends, our Lord wants us to be apart from the world in every manner possible at all times. We each must strive daily to forfeit the temporary pleasures that our worldly, unsaved friends enjoy and set our affections on things above with the Lord. I realize of course that each of us must brush shoulders and rub elbows everyday with the world to some extent, but we are not to linger with them. Rather, the Lord tells us in II Tim. 2:22:

"Flee also youthful lusts; but follow righteousness, faith, charity (love), peace, with them that call on the Lord out of a pure heart."

Friends, abandon yourselves from the world and its pleasures, and enjoy the deep rich fellowship and happiness together that only the Lord's own can possess.

We young people today are living in an age that has every form and manner of vice and sinful devices which are thereby used to seduce and tempt us in our Lord's service. It is not necessary to look very far in any community to find Satan's gigantic monster: the theatre, — that which lures people into it to see the sinful display of bodily features and actions of the ungodly Hollywood actresses. The ill after-effects of such a picture are certainly most detrimental to society as we read concerning everyday in our daily newspapers. You may say, "Of course, this is all very true, but what about the helpful, religious movies such as 'Sampson and Delilah,' 'The Robe,' and others? These seemed to be helpful and clean." Friends, I believe just as strongly that these movies are of Satan as the most wicked sex picture ever filmed! The religious pictures are simply Satan's way of enticement thereby causing you to give your money to support the same sinful actresses that star in the most wicked of other movies. Think of your testimony before your unsaved friends when you enter a theatre, regardless of the movie being shown. Your witness for the Lord will decrease and your testimony certainly will be lessened. In I

Cor. 10:31, we read:

"... whatsoever ye do, do all to the glory of God."

If the Lord has revealed to you that movie-going is Scriptural and is in obedience to Him, then go ahead. Personally, the Lord has impressed me that my influence will be greatly reduced if I should submit to Satan's desire in this matter.

What about a Christian person, one of God's own, attending a dance? Isn't this yoking with unbelievers as is forbidden in II Cor. 6:14:

"Be ye not unequally yoked together with unbelievers..."

Of course it is, and I believe that no Christian can attend a dance with a clear conscience before the Lord, as being in obedience to His will. Your presence at a dance gives your consent to the sexual sinning dominating the minds of most couples, throughout the dance and resulting from it. Your supporting presence gives rise to future illegitimate children and young girls' lives that end in fatal suicide. Oh Christians, wake up as to the sin of attending dances! Even though your motive for dancing might be pure, (which I doubt very much), think of the Lord's service and your witness for His glory. I Tim. 4:12 tells us:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Yes, Christians, our daily lives must be an example in every respect before the unsaved, to be used for the Lord's service.

Another method Satan uses to entice God's own is the desire and lust for the ever-familiar, nightly-drawing honkey tonks we see along the highways and streets all over America. You say, "Why, what harm could ever befall my act of going to such a place to buy a sandwich, something to drink, etc? As long as my conduct is unquestionable, why should I bother to worry?" Well, friends, you should bother some right now, and start worrying about the extent of your testimony when you are seen so often at the honkey tonk. You ought to think about the Lord's glory more instead of dwelling upon the fleshly desires of this life. Remember Lot's case when he moved to Sodom. There was no sin in Lot's living in Sodom; rather, the sin came when Sodom began to live within Lot. If you continue going to the honkey tonk, the honkey tonk will soon begin to live within you. My advice is to stay away from such sinful places that cater to children of the Devil. You will never find happiness in such a place; you must seek fellowship with other Christian friends elsewhere.

I believe that Satan also uses television to accomplish his sinful tasks. Yes, friend, don't be so amazed; I mean television! Surely there are some educational and beneficial programs on TV, but by giving our attention daily or even weekly to these programs, our time of visitation and witnessing for the Lord is soon absent and we become so engrossed in this worldly pleasure that we can become backslidden in our service to Him with little thought for anything other than the TV program. Meditate a few

moments over my words and I'm sure that you will agree with me in this matter. In talking to a friend of mine recently about television, she reminded me of the fact that my family has a TV set in our home and asked my opinion toward it. I assured her that my day's time in the Lord's service is much too short now without indulging in a TV set, and that I have so many other occupations to fill my time that I could not possibly watch TV at all, even if I so desired. I added too that I would have to relinquish part of my time that belongs to the Lord if I were to watch TV programs, and this MUST NOT be. I would much rather spend my time in fellowship with the Lord than to ever watch TV which gives no joy or happiness after the program has ended.

Drink is another of Satan's methods used in attacking that young man who is trying to live forth his testimony faithfully for the Lord's glory. Young fellows of the world today feel that they have not matured until they become a steady user of alcoholic beverages. Drinking is now rampant among high school students all over our nation. Scientifically conducted surveys reveal that 90 per cent of New York State's high school students are drinkers and high school officials in California and Texas report the connecting tie between juvenile delinquency and drinking alcoholic beverages. This likewise exists in other states too and these conditions are growing from bad to worse. Listen, Christian friends, don't be tempted by the unsaved crowd to sin with them and lose your testimony. Even if you are called a "sissy" and "wallflower," don't be swayed! Stand up for your convictions and the Lord will bless you. He tells us in II Cor. 12:9:

"My grace is sufficient for thee."

It is, oh, IT IS! Take Him at His Word and trust Him completely!

Ungodly clothes, too, are a tool that Satan uses to seduce God's own by centering their minds on the carnal matters of this world. Women who wear such daring and scanty apparel as was mentioned in my article two weeks ago, certainly will not be blessed in their service to the Lord even if they do try to serve Him. I believe, though, that the women who profess to be born-again believers and persist in wearing these sinful clothes are not walking in sweet, happy fellowship with our Lord, but rather, their minds are already crowded with the fleshly desires of Satan and they are not very active in the Lord's service anyway. Girls, repent of your sinful dressing and adorn yourselves in modest apparel with meek and quiet spirits as accessories. If you repent not, but continue in your sin, the Lord WILL discipline you in some manner. We read in Heb. 12:6:

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Christian friends, He will!

The last of Satan's methods to attack young people is that ever-familiar action of flirtation. I am sure that a definition of this word is not necessary for any young person of today to understand its meaning. All of us young women and men realize how simple it is for that certain feeling within us that begins to manifest its presence in girls between the ages of 11 and 13 and in boys between 14 and 16 to become excited whenever one of the opposite sex turns the slightest bit of attention toward our direction. Usually a flirtation takes place between an unbeliever and a believer rather than between two believers. I believe Satan prompts this act entirely because he desires to see the Lord's people in union with his worldly following. But we are not to unionize in any capacity, Christian friends; rather, the Lord tells us in James 4:4:

"... whosoever therefore will be a friend of the world is the enemy of God."

Friends, don't be drawn into an

unequal yoke of marriage with an unsaved one on any condition! Resist Satan's temptation by way of a flirtation and simply trust the Lord to provide a Christian mate in His own perfect time and if He wills. Not one of us knows the complete will of the Lord in our lives and just what our Lord has in store for us. Don't flirt, girls, when Satan's son takes the initiative to begin an uncalled-for conversation. Faithfully serve the Lord daily and have perfect trust in Him that He will give you whatever is best for your life. If you have never found that mate by the age of 25, 30, or even 40, don't despair; "the will of the Lord be done." (Acts 21:14) Make this verse your pattern for life. In all matters, seek His will for guidance.

Now, back to our subject. Why do we young people of today fail in our witness? The answer to this is that we don't resist Satan's temptations by way of the various "tools" he uses that have been mentioned. Why, though, do we not resist Satan's tempting desires? This answer is a sad statement: We are ashamed to suffer the cost and persecution that is ours if we live faithfully and uncompromisingly for the Lord in service to Him. Yes, ashamed to confess the Lord Jesus Christ before men! My, what a lazy, helpless excuse this is! Each of us by the Lord's help must repent of our sin of unfaithfulness or we shall reap as we have sown. (Gal. 6:7). Paul tells us in Phil. 1:29:

"For unto you it is given in behalf of Christ, not only to believe on him, but also TO SUFFER FOR HIS SAKE."

Yes, we do suffer persecution in the Lord's service if we serve Him obediently, but what is this when compared to our Lord's blessings and protection! Psa. 84:11 tells us:

"No good thing will he withhold from them that walk uprightly."

Isn't this a helpful thought! In conclusion, friends, reject the temporary pleasures that Satan offers and trust wholly and solely in our Lord and Saviour, Jesus Christ, and the precious eternal promises He has given to us. We read in I Cor. 6:19,20:

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Your body is His if you belong to Him, so use your talents and abilities for His glory at all times. Young people, don't fail any longer in your witnessing, but re-dedicate your life to His service. The harvest is not yet past! Trust Him completely!

"When we walk with the Lord in the Light of His Word What a glory He sheds on our way!

While we do His good will, He abides with us still, And with all who will trust and obey.

Trust and obey, for there's no other way

To be happy in Jesus, But to trust and obey."

No Church Until Jesus

(Continued from page one)
foundation—the divinely apprehended truth that he is the Son of God. (Matt. 16:18).

3. A different purpose and program. That purpose and program is set forth in the Great Commission of Matt. 28:19-20.

4. A different destiny. The Greek assemblies and the Israelitish assemblies have served their purpose and have passed into oblivion, but the one that Jesus started will survive time, and will meet over in glory. (See Heb. 12:13).

But while Builder, foundation, program and destiny is all totally different from any other assembly ever started by anybody, the essential MEANING OF THE WORD "EKKLESIA" is the same

when used by Jesus. It is important to remember this, because the word "ekklesia" has been emptied of its original content, and has been made to mean something entirely different.

The Essential Elements In "Ekklesia"

Two things inhere in the word "ekklesia" as used for centuries before the coming of Jesus. They are as follows:

1. **LOCALITY.** An assembly must occupy a certain definite space. Human beings don't constitute an assembly when they are scattered all over creation. Only when they are gathered together in a group do they constitute an assembly.

2. **ORGANIZATION.** An assembly is a group meeting in organized capacity. Both of these things just mentioned are always recognized when people use simple common sense. We never speak of an assembly to designate scattered individuals who are never assembled together. The very word assembly is in itself a denial of such a concept.

Modern Distorters Of The Word "Ekklesia"

The above statement that people never speak of assembly to designate unorganized, unassembled persons, needs to be qualified, for there is one exception. **THERE ARE THOSE WHO IN VIOLATION OF THE VERY LAWS OF LANGUAGE, SPEAK OF WHAT THEY CALL THE "TRUE CHURCH" AS CONSISTING OF ALL SAVED PERSONS EVERYWHERE.** In what sense are all born-again people an assembly? The answer is, IN NO SENSE! They are scattered the world over, and they are never assembled, nor could they be assembled. The New Testament knows nothing of any such "Church." It is a wicked perversion of the very meaning of the word "church" as used by Jesus. Yet that conception of Church is a part of the mental furniture of the average Fundamentalist, Baptist included. The local assembly—which is the only kind that exists — is minimized by these Universal Churchites, who mouth around about "THE CHURCH" — meaning all believers everywhere. **THERE ISN'T ANY SUCH CHURCH** except the minds of sentimental heretics. Many preachers hold to this Universal Church theory, but insistently, they always want to draw a **VISIBLE SALARY** from a **VISIBLE CHURCH.** If they are such advocates of the Invisible Church, they ought to receive their pay from it!

34 New "Subs"

(Continued from page one)
I am sure that such would be a blessing to you, and I am positive that it would be a blessing to those who might receive the paper.

To prove that THE BAPTIST EXAMINER is a blessing to those who read it, we quote from a letter received in today's mail from Bro. Bob Nelson who is pastor of the First Baptist Church of Edmore, Michigan. He says:

"I certainly appreciate your down to earth Biblical, Baptist paper. It has been convincing enough to change my thinking on some matters."

This is only a sample. We could quote from hundreds of others of like nature. Therefore, if you have found THE BAPTIST EXAMINER to be helpful to you, why not share it with your friends as Bro. Waggoner has done, by sending us a fine list of new subscriptions.

Hypocrites

(Continued from page one)
that doesn't make him remain a bachelor.

Hell is full of them, and yet he isn't doing a thing to keep from going there.

He wants to have you think that he is trying to avoid the society of hypocrites, and yet he takes not a single step toward the only place no hypocrite can go—Heaven.

—The Orthodox Baptist

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