

If you can't see the bright side of a thing, then polish the dull side.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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RUSSELL, KENTUCKY, JUNE 30, 1956

WHOLE NUMBER 940

IS THE O. T. WORTH READING AND STUDYING?

THE FALSE TEACHING THAT THE OLD TESTAMENT IS NOT IMPORTANT — THAT WE SHOULD GIVE ALL ATTENTION TO THE NEW TESTAMENT

by ROY MASON
Tampa, Florida

OLD TESTAMENT IMPORTANT? Let us consider some reasons as to why we should give attention to the Old Testament.

1 — THE OLD TESTAMENT IS IMPORTANT BECAUSE IT IS PART OF THE INSPIRED WORD OF GOD. "All Scripture is given by inspiration of God and is profitable . . ." so we read. The Old Testament is part of "All Scripture."

2 — THE COMMAND TO "SEARCH THE SCRIPTURES" (John 5:39) given by Jesus, related to the OLD Testament and

not to the NEW for the simple reasons that the New Testament had not been written. Other statements relating to the "Scriptures" refer to the Old Testament and not to the New. (See Matt. 22:29; Mark 14:29; Luke 24:27).

3 — THE NEW TESTAMENT CANNOT BE UNDERSTOOD APART FROM A KNOWLEDGE OF THE OLD. Start reading a story book by turning to the middle of the book, and you will fail to understand what it is all about. The same thing is true of the Bible. One must have an understanding of the Old Testament (Continued on page eight)

You Are Invited . . .

25TH ANNIVERSARY SERVICE OF PASTOR M. L. MOSER TO BE HELD JULY 15

The pastor of the Central Baptist Church of Little Rock, Ar-

kansas, Brother M. L. Moser, Sr., completes twenty-five years as pastor of the church on July 15. The church is planning to have a special Anniversary service, including a homecoming and "dinner on the ground" in the afternoon at the Pastor's home. We want to invite all of our friends who live in the vicinity of Little Rock or in driving distance to visit with us on that Sunday for the morning service.

The pastor's car has been used so much in his visits to the mission field in Mexico, that as a love-offering to the pastor and his wife, the church is buying him a new Chrysler Windsor automobile to replace his present car.

We especially invite all of those who have been members of the church in years past, or who were saved under his preaching, who have been baptized by him, (Continued on page eight)



M. L. MOSER

IT MAY BE NEWS TO SOME, BUT

Mission Boards Were Never Approved By This Paper

FORMER EDITOR T. P. SIMMONS IN 13 INSTANCES SHOWS THAT HE IS 100% AGAINST MISSION BOARDS

THE BAPTIST EXAMINER was launched on April 1, 1931, under the very capable editorship of Elder T. P. Simmons.

Your present editor purchased the paper from Brother Simmons and brought out the first issue on February 4, 1939.

During these last 25 years, it has always been opposed to MISSION BOARDS.

In the first issue, in which Brother Simmons announced the policy and program of this paper, he said:

"This paper will magnify the dignity, authority, and importance of the LOCAL CHURCH as the body of Christ and the CUSTODIAN OF HIS COMMISSION."

Paul reproached the Corinthians for despising the church (1 Cor. 11:22). The opposite of despising the church is magnifying it. This we shall endeavor to do. Baptists seem to be slowly realizing that they have minimized the church in missionary activities. It is an indisputable fact that Baptists in practice have TAKEN

THE COMMISSION OF CHRIST OUT OF HANDS OF THE CHURCHES. But, thanks be unto God, there is the sound of a going in the tops of the mulberry trees. There is a movement back toward the Book among Baptists. This paper will cultivate and encourage this movement. IT WILL ADVOCATE THAT CHURCHES ARE DIRECTLY RESPONSIBLE for that which they support, and that, consequently, they should make up their own budget; also that they should support only that which is scriptural and right."

In the issue of August 1, 1931, in the leading article, entitled, "The Present Day World Call, A Baptist Opportunity," Brother Simmons very forcefully said:

"We should give the church its rightful place."

What is the rightful place of the church in missionary endeavor? Its rightful place of SOLE OFFICIAL RESPONSIBILITY AND AUTHORITY. Instead of asking the churches to furnish the money and turn their commission over to Boards, we need to teach them the Word of God and inform them of the needs and then lead them in the direct discharge of their mission. Instead of handing down programs to them, we need to lead them to engage in carrying out God's program as the Holy Spirit directs. It is the business of churches under the leadership of the Holy Spirit to decide who shall be sent out as missionaries. And it is the scriptural plan for the MISSIONARIES TO BE RESPONSIBLE TO THE CHURCHES INSTEAD OF TO SOME EXTRA-SCRIPTURAL, ECCLESIASTICAL INVENTION OF MEN. Groups of churches may cooperate, but the method of cooperation must be such as not to rob the churches of direct authority in the matter and as not to break the direct contact between the churches and the missionary."

Then in the issue of January 1, 1932, under the heading, "Machine Rule or Holy Spirit Control," (Continued on page eight)

DID YOU FORGET?



God has commissioned you and me to "go and tell . . ."

"To the East, to the West, to the North and the South, We must go, we must go with the gospel of Christ; To the black, to the white, to the yellow and brown, We must go, we must go with the gospel of Christ."

Yes, ours is a "going" business. We go each week into every state and into about 20 foreign countries.

The only way we can keep going is through your continued (Continued on page eight)

OUR RADIO MINISTRY

WTCH—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
GRUNDY, VIRGINIA
Sunday—8:30-9:00 A. M.

YOU ARE URGED TO ATTEND THE

Bible Conference To Be Held In Memphis July 17, 18, 19

PASTOR WAYNE COX AND WOODLAWN TERRACE BAPTIST CHURCH EXTEND INVITATION TO ALL WHO LOVE THE WORD

by MRS. SAM D. JONES
Memphis, Tennessee

Lovers of the truth are invited by Pastor Wayne Cox of the Woodlawn Terrace Baptist Church of Memphis, Tennessee, to attend the Bible Conference to be held in their church building on July 17, 18, 19.

We hear so much, lately, concerning this convention and that association; or some committee for so and so's missionary cause; or the doctrine or ordinances of one organization or board as opposed to another; or who's who in the religious world; or what's what in what big wheel's latest book on ecclesiastical matters; until it becomes necessary now and then for sure 'nuff Baptists to get together and do some real, down to earth, scriptural expounding on what we know to be Baptist Doctrine. If we don't single ourselves out and combine the talents of our best thinkers toward the goal of truth once in a while, many more Baptists are going to fall victim, through ignorance to the various isms and ites of this world. Sadly enough, too many good Baptists have already gone astray.

Just such a get-together will take place very soon at the Woodlawn Terrace Baptist Church in

Memphis, Tennessee. To all who are able to attend this important conference, the address is 2869 Woodlawn Terrace Street in Rugby Park, Memphis, Tennessee. The meeting will take place on the 17th, 18th, and 19th of July, and Pastor Wayne Cox, will act as host to pastors, missionaries, and evangelists from 9 different states including New York State, Illinois, Indiana, West Virginia, Virginia, Kentucky, Alabama, Mississippi, and Tennessee. These states have been heard from, and we are trusting that there shall be others also from other states to attend.

Accommodations for the visiting emissaries of Christ will be provided by the members of Woodlawn Terrace Baptist Church. We are proud and happy to relate (Continued on page three)

PITIALE SPIRITUAL BLINDNESS

Louisville, Ky.—A 35-year-old tavernkeeper "baptized" a dying intruder yesterday after shooting him during a fight.

Charles Edelen was alone in his tavern when he heard a noise at the window.

Grabbing his pistol, Edelen said he moved into one of the booths and watched a man crawl through the window. Edelen fired one shot at the floor and the intruder disappeared into the shadows.

When the tavernkeeper reached the window, the intruder began pummeling his shoulders and ribs with a claw hammer (the wound later required five stitches).

Edelen fired again and the burglar fell to the floor. He was dying, Edelen knew. On Easter morning.

"Have you been baptized?" asked Edelen, a Catholic. There was only a rumbling noise in the man's chest.

"What is your name?" Edelen shouted. "Have you been baptized?" The rumbling again.

Edelen ran for a cup of water, returning and splashed it over the man's face.

"I baptize you," he said, "in the name of the Father, the Son, and (Continued on page eight)

CARROLL'S BOOK COMMENDED

PRESIDENT T. P. SIMMONS
Tri-State Baptist Bible College
Evansville, Indiana

"The importance of this booklet stems from several facts, viz: (1) It is brief. (2) It is simple and clear. (3) It is thorough and scholarly. (4) B. H. Carroll is one of the few outstanding Baptist scholars that took a firm stand against the universal, invisible church theory. (5) The author proves his position from irrefutable facts."

"Those who worship at the shrine of modern theological tradition and neo-orthodoxy may look askance upon the scholarship of any man who does not accept their shibboleths; but when they cast aspersions upon the scholarship of B. H. Carroll, they are merely magnifying their own egotism, prejudice, and ignorance. Those who have open minds and want to know the truth will see the evidence of the author's scholarship in this booklet."

PASTOR M. L. MOSER, SR.
Little Rock, Arkansas

"I am glad that you intend to republish Bro. B. H. Carroll's booklet entitled 'Ecclesia — The Church.' Bro. Carroll was one of the soundest Baptists this world (Continued on page eight)

The Baptist Examiner Pulpit

"FALSE HOPES"

"Thou shalt not raise a false report."—Ex. 23:1.

I rather imagine, beloved, that it is false reports that give rise to false hopes. In fact, if it were not for false preaching and false teaching from the pulpit, there never would be any individual who had a false hope relative to his salvation.

Personally, I know of nothing that is much worse than for an individual to labor under a delusion of a false hope. I know a man in Ashland whose business has been failing for several months. It happens that I know him very

intimately, and I have talked with him on various occasions, and have tried to tell him that his business is in a precarious condition financially, but he doesn't seem to realize it. Even though I have talked with him about it, he has a feeling that somehow he is going to be able to pull out on top in the future. Personally, I would say that it would take nothing short of a financial miracle of God for him to ever see financial daylight again. Now that man is laboring under a false hope so far as his business is concerned.

I know another individual who

is seriously ill. I wouldn't be a bit surprised to pick up the paper tomorrow and see that he has died, and yet, though I have talked with him and though many others have talked with him, he still has a feeling that there is a possibility that he may get well. Beloved, it would take nothing short of a physical miracle if that man were to recover. He is laboring under a false hope.

But, beloved, while the first man has a false hope relative to his business and the second man has a false hope relative to his illness, I know countless thou-

(Continued on page two)

THE BAPTIST EXAMINER

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"False Hope"

(Continued from page one)

sands of people, all over Eastern Kentucky, who have a false hope concerning their spiritual condition. I think it is exceedingly bad when a man is laboring under a false hope relative to his business. I think it is bad when an individual has a false hope relative to his physical condition, but, beloved, to me it is ten thousand times worse whenever an individual has a false hope relative to his spiritual state.

Now, by God's grace, I want to show you some individuals who had false hopes, and I trust in so doing that I shall be enabled of God to show you the true hope that every individual may have in the Lord Jesus Christ.

I

THE RICH YOUNG RULER.

We read:

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."—Mark 10:17-22.

This tells us about a rich young ruler. We know that this young man of whom Jesus said, "One thing thou lackest," did not lack morality, for he said himself that he had kept the ten commandments. When Jesus enumerated these commandments, He said, "All these have I observed from my youth." Therefore, we know one thing concerning him, and that was that he did not lack morality.

Another thing that he did not lack was religion. Why did he come to Jesus and call Him Good Master if he were not a religious individual? I insist, beloved, that whatever his lack was, it certainly was not religion. He had religion.

I insist also that he did not lack in sincerity. He came running to Jesus and kneeled before Him, and the Word of God indicates by his conversation that he certainly was a possessor of a great deal of sincerity.

Now, beloved, if you will look at this man and hear Jesus say, "One thing thou lackest," you can ask the question, "What could he have lacked?" He didn't lack morality. He didn't lack religion. He didn't lack sincerity. Beloved, what could this young man have been lacking, in a spiritual sense? It is obvious that the thing that he lacked was a full surrender to the Lord Jesus Christ, for Jesus said to him, "One

thing thou lackest. Come, take up the cross, and follow me," and the Word of God tells us that he was sad at that saying.

I see that young man who comes running and kneeling in the presence of Jesus Christ, go away with his head bowed and his shoulders stooped. I see him going away sorrowing and grieving, because he loved his money more than he loved God. Here was a man whose gold might have become a golden key to open up the gates of Heaven, but instead, it became a golden bar which held fast shut the gates of God against him.

I say to you then, beloved, here was a man who needed one thing and who lacked one thing, and the one thing that he needed and lacked was a full surrender to the Lord Jesus Christ.

If you will notice, I am satisfied that you will see in this man the counterpart of many individuals that you see every day. I am sure that you know people, maybe with whom you work, and with whom you have material fellowship, that are just like this man. I am satisfied that you know a lot of people who are moral and religious and sincere. They are good so far as the world goes, and yet, beloved, they have never surrendered to the Lord Jesus Christ. They lack a surrender to the Son of God. They, like this man, need to hear Jesus say, "Come, take up the cross, and follow me."

I am sure that you will agree with me that this man thought he was all right. I am sure that when he came running and kneeling in the presence of Jesus, that he had in mind that he was in a very good condition spiritually in God's sight. I am satisfied that when he enumerated the laws that he had kept and when he displayed his sincerity and zeal for the Lord, that this man had in mind that he had done everything that was necessary for his salvation, but when he left Jesus Christ, he went away sad, stripped of his hope. He had come with a false hope, and he went away with that false hope stripped from him.

Would to God, beloved, that if there is one here who, like this rich young ruler, is depending upon his religion, upon his baptism, upon his church membership, or who is depending upon his zeal or upon his sincerity, who is depending upon his morality and his goodness—if there is such a one, I would to God that you, like this young ruler, could go away stripped of all that you are depending upon, stripped entirely of that in which you have been depending in the past. Would to God that you might go away with your false hope completely gone, and with the realization that you stand in the sight of God entirely in need of the Lord Jesus Christ as a Saviour.

II

THE CHURCHES OF GALATIA.

Paul, in writing to the churches of Galatia, said:

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"—Gal. 2:21; 3:1.

Paul had preached to this group of individuals and a number of them had professed faith in the Lord Jesus Christ and claimed to be saved. After they had made a profession of faith, thus claiming that they were saved, they were organized into a church.

I am not saying that all of them were unsaved, but I am saying that some of this group at Galatia were unsaved individuals. I am satisfied that there were some saints in these churches at Galatia. However, some of these individuals turned back, and Paul, writing to them, asks, "Who hath bewitched you?"

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JULY 1, 1956

THE CRUCIFIXION

Matthew 27:33-66.

MEMORY VERSE: "My God, my God, why hast thou forsaken me?" — Mt. 27:46.

I. Jesus and Narcotics. Mt. 27:33,34. It was an old custom when crucifying a criminal to give him a narcotic in order to dull his senses and thus lessen his pain. This was offered to Jesus, but was refused since He came into this world to bear the sin of many.

II. Watching Jesus On The Cross. Mt. 27:35,36.

1. Peter watched Him afar off. Peter had denied Him before man, woman, and God, now he watches "afar off." Cf. Mt. 26:58.

2. The Roman soldiers watched with indifference. It was their duty to crucify and nothing more. They were unmoved by the passion which swayed the multitude. Not only were they unmoved, but they sat down and gambled at the foot of the cross. This is a picture of the man who is past feeling and who gambles away life, prayers, tears, knowledge, and time, and wins the game in Hell.

3. The infidel Sadducees watch Jesus. The Sadducees lived for this world. They refused to believe in a judgment to come and all things supernatural.

4. The instigators of this bloody plot, namely, the Pharisees, priests, Levites, watched Jesus die. He had laid bare their religion and unmasked their hypocrisies. Now they gaze on Him with gratified hate.

5. The curiosity seekers watched Jesus die. This is the greatest class numerically. They watched with the same feeling as they did any other unusual exhibition. They are present at every church service. They go away after gazing their fill as much unsaved and unprepared as ever, to meet their God.

6. Pontius Pilate likewise watched Jesus die. He tried to wash his hands with the whole affair. While he might wash his hands, he couldn't wash his heart.

7. Judas Iscariot watched Jesus die. He had journeyed with Jesus for three years, but finally sold Him for thirty pieces of silver. Many today are like Judas. They are selling Jesus for lust, secret sins, ill-gotten gains and sinful pleasure.

8. There is one individual who is watching Jesus who didn't watch Him 2000 years ago on the cross. That individual is YOU. In some one of those groups you have classed yourself, watching Jesus die. We hope you are not Judas nor Pilate.

III. The Three Crosses. Mt. 27:37,38.

When Jesus was crucified, two thieves died with Him. According to Luke's gospel, one of them died unsaved, while the other in his dying hours confessed Jesus as Saviour. Cf. Lu. 23:39-43. Notice these three crosses.

1. The Central Cross. This tells us of the wages of sin. Cf. Rom. 6:23. Death means separation from God. Cf. Mt. 27:46. What Christ suffered in being separated from God will be eternal punishment for the sinner.

This cross tells us of the love of God. It was love which sent Christ into the world and love which nailed Him to the cross. Jn. 3:16 never means more than when we look at the cross.

This cross tells us of vicarious suffering and sin bearing. The thieves were suffering for their own sins, but Christ had no sins to suffer for. Cf. I Pet. 1:18,19; II Cor. 5:21. Christ was suffering then in behalf of others. This is the only plan of salvation which God has to offer. Cf. Isa. 53:5,6; Heb. 9:26.

This cross likewise tells us that the plan of salvation is complete. Cf. Jn. 19:30. When we stand by the cross, we can sing:

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

2. The Right Hand Cross. This was a cross upon

Now, beloved, when a man is bewitched, that just means that he is deceived. It just means that he is mesmerized or hypnotized. It just means that somebody has, proverbially speaking, pulled the wool over his eyes so that he can't see the truth. Beloved, Paul says that this group of individuals in the churches of Galatia had been bewitched.

Now, how was it that they were bewitched? How was it that they thought they were all right, whereas, they were not all right. If you will read it closely, you will see that they had an idea that righteousness came by the keeping of the law. They had in mind that if they did the best they could, and that if they lived the best kind of life possible, that everything was all right so far as they were concerned, and so far as God was concerned. Paul said to them, "If righteousness come by the law, then Christ is dead in vain."

Beloved, if you could save yourself by your own good works — if you could save yourself by your own deeds of righteousness, then Jesus Christ went to the Cross of Calvary all in vain. I'll even go further and say that if Jesus Christ went to Calvary's Cross to die for your sins, but you can save yourself without trusting in Him, that the greatest injustice that was ever done in all this world was done to the Son of God when He was crucified for your sins. Oh, listen to me, beloved, no man can be saved by his works. Paul said:

"Knowing that a man is NOT JUSTIFIED by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED."—Gal. 2:16.

Notice, beloved, by your works

which a thief died unsaved. This cross shows man's depravity toward God. He had no reason to mock and hate Christ, nor yet to curse Him. He did it because of the depravity of his heart. Cf. Jer. 17:9; Rom. 8:7.

This cross typifies the unbelief of the world. He refused to believe on Jesus. He is a picture of every unsaved person living. Cf. Jn. 5:40. Every infidel, atheist, and unbeliever who dies without God, die on this cross.

This cross shows how near one may come to Christ and yet not be saved. This man was close enough that he might look at Jesus, speak to Him, and hear Him; yet he was lost.

3. The Left Hand Cross. This was the cross upon which the thief died who was saved. This shows the sinner's helplessness. He was helpless to do anything himself. Every sinner is likewise helpless to save himself.

This cross also shows what one can do to be saved. He repented, believed, and confessed. Read Luke 23:41,42. All that any sinner can do is repent, believe, and confess. Read Luke 13:3; Rom. 10:9,10.

This cross tells us of the Saviour's readiness to save. Jesus paid no attention to the reproaches of the crowd, nor to the insulting challenge to descend from the cross, but He stopped dying long enough to save the thief when he cried out in faith. No one can come to Christ at an unacceptable time. Cf. John 6:37.

It tells how near one can come to Hell and yet be saved. This one was on the brink of the pit. One foot virtually was in hell. So every sinner has only one pulse beat between him and eternal destruction.

IV. Jesus Challenged To Come Down From The Cross. Mt. 27:39-44.

He could have answered their challenge and done so, but He refused. To do this, however, would bring no spiritual results. Jesus knew this, hence, His refusal. Many a model young man or woman could answer the challenge of the world and descend from their plain of Christian living to a level with the world, but nothing would be gained and perhaps all Christian testimony would be lost.

V. Jesus' Death. Mt. 27:45-50.

In verse 50 please note that "Jesus yielded up the spirit." Literally, this means that He dismissed His spirit. The Greek implies an act of the will. This is a difference between His death and the death of all others, since He died of His own will. Read John 10:18.

VI. The Veil Of The Temple. Mt. 27:51.

The veil of the temple separated the Holy of Holies from the outer holy place. No one but the priest was permitted to enter the Holy of Holies. Now that Christ had entered into heaven, the veil of the temple was rent in twain, signifying that from henceforth the believer could come to God on his own behalf, apart from the intercession of a priest. Thus, every Catholic priest is a man who is living 2000 years behind time. Cf. I Tim. 2:5.

VII. The Centurion. Mt. 27:52-56.

When Christ died and the various miracles which accompanied His death took place, it made such a tremendous impression upon this centurion that faith broke upon Him and He was saved.

VIII. The Burial of Christ. Mt. 27:57-66.

Jesus' body was buried by one named Joseph (Vs. 57). This Joseph was a secret disciple. Cf. John 19:38.

It was fitting to notice that the Christ who made the world was so poor that at His entrance into the world, His mother must borrow a manger wherein Christ could be laid when born, and in His death, He must borrow a tomb from His secret friend. Truly He did forsake all, for us. Read II Cor. 8:9.

No flesh will ever be justified. No man will ever go to Heaven on the basis of his goodness. No man will ever be saved on the basis of his deeds. No man will ever get to Heaven because of any goodness that is within him, yet this group at Galatia was thus bewitched and deceived. They thought that they were saved. They thought that because of their goodness and morality and righteousness, that they were saved individuals, but Paul said, "O foolish Galatians, who hath bewitched you?"

Oh, listen to me, my brother, my sister, of all of the false hopes, and of all the deluding hopes that lead men to a Devil's Hell, there is none that has bewitched more individuals than the false hope that man can save himself by his own good deeds or his own works of morality, yet all over this world there are multiplied thousands of people who

(Continued on page three)

Bible Conference

(Continued from page one)

that your Editor is included among those who have accepted the invitation. The general public is also cordially invited to attend and of course, we, as members of this church, are eagerly awaiting this great conference.

The three main topics to be discussed at the meeting are: (1) The doctrinal aspects of the Baptist faith, (2) The scriptural preaching of the word (with special emphasis on evangelism) and (3) The true, scriptural plan for missions.

Our first session will begin at 7:30 p. m. on the 17th of July. On the two following days each, there will be a daily session on from 10:00 a. m. to 2:00 p. m. and a conference each evening commencing at 7:30 p. m.

We believe there are still enough Baptist preachers and laymen of unblemished pedigree, (that is, to say: "those truly Baptist in their belief") who have the courage not to betray the sacred trust placed in their keeping by our Lord. These men are sincerely dedicated to the preaching of the word of God from His sacred book as the Creator intended it should be preached. Everything possible must be done to aid and strengthen the stand of these matchless messengers of the gospel. The large majority, in this jaded world, listen avidly to the many doctrines of the devil. May we, through cooperation, understanding, and fellowship among our God-called leaders, stand a strong, undefeatable minority; one that will provide the fuel, guard and nurture the flame of the Word, so that the light of truth shall maintain a healthy, vibrant glow until our blessed Saviour returns.

Paul says, in Ephesians 6:11: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," and in Ephesians 6:17, he further commands: "And take the helmet of salvation and the sword of the Spirit, which is the word of God." To carry out these commands of God is the primary purpose of this conference.

"False Hope"

(Continued from page two)

expect to go to Heaven on the basis of their goodness — who think that because of their deeds of morality, or because of their deeds of righteousness, that they can be saved. I tell you, beloved, Paul said to these churches of Galatia, "O foolish Galatians, who hath bewitched you?" and the man who is depending upon his works of righteousness to go to Heaven is just as sure to go to Hell, as there is a Hell for him to go to. He has been bewitched by the individuals who have given to him, a false report and a false doctrine, which has developed in him a false hope.

III

THE SAMARITANS.

We have a very interesting story of how the king of Assyria took the Jews out of the land of Israel and carried them to Babylon, and how he picked up other folk from other countries he had conquered and brought them over into the land of Israel. Listen:

"And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent LIONS among them, which slew some of them. So THEY FEARED THE LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and SERVED THEIR OWN GODS, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: THEY FEAR NOT THE LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord

commanded the children of Jacob, whom he named Israel."—II Kings 17:25,32-34.

When the king of Assyria carried the Jews over into Babylon, it left the cities of Israel without population and without inhabitants. You know somehow it is just according to nature that if a house is deserted and nobody lives in it for a while, that the wild animals will move in and take possession. It just runs true to nature that wild animals take possession when human beings move out. Now, when these Jews were carried into Babylon, the lions of the hills became bold. They came down into the cities that were without population, and when the king of Assyria brought people of other nations in and settled them in the land of Palestine, immediately those lions began to slay a number of the individuals, with the result that these folk asked for someone to teach them about the God of the land. Listen:

"Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the Lord."—II Kings 17:26-28.

The Word of God tells us how one of the Jewish priests came all the way from Babylon to Israel that he might teach the people about the manner of the God of the land. Now notice, here were folk who were converted by the lions. The lions would come down and kill some individual, and the next day the people would get religion and be converted. Beloved, I have seen many a person that had the same kind of religion that these Samaritans had. They were converted by the lions.

I am thinking about a man just now whose child died. The child had been run over by a truck and had died as a result of that accident. The next Sunday that father joined the church, and made a profession of faith. Beloved, that man wasn't saved. All he did was to join the church. I have known him for the last twenty years and his life has proven the fact that he doesn't know the Lord Jesus Christ as a Saviour.

Beloved, the lions came upon these Samaritans and slew them, and they said, "We had better turn to the God of the land." This man's child was killed, and he said, "I had better get religion," and he joined the church the next Sunday.

I remember one night in 1932 when Roosevelt was first elected, that I was sitting by my radio listening to the returns as they came in from all over the nation. The telephone rang and a nurse at a hospital in Ironton, Ohio, said that there was a woman in the hospital who was dying, and that she must see me before she died. I left my radio and went to Ironton to see that woman. I read to her from God's Word and prayed with her, and she professed faith in the Lord Jesus Christ, and said that she was saved. I came back home and sat down by the radio again to listen to the election returns. The telephone rang and it was the nurse at the hospital, who said that that woman wanted to talk with me again. I went back to the hospital to see her again, and, beloved, if that woman had died, I would have stood up and told the congregation that that woman was saved. I would have told how that woman had made a beautiful profession of faith and that I knew that she was a child of God

because of her experience there at the hospital. I tell you, beloved, that woman got well and I never saw her from that time on. She never came to church one single time. She still lives and she still isn't going to church. Beloved, the lions just converted her that night.

Years ago, there was a man who called for me to come to his home one Sunday afternoon. The doctor was there and he had told him that he was going to have to operate for appendicitis. When the doctor told him that he was going to operate, I think this fellow must have had a mental picture of a sword a mile long. He must have thought that the doctor was going to cut him open and leave him to die. This man cried and plead with me to do something, and I read to him the Word of God and prayed with him. Beloved, I never heard such a prayer in my life as that man prayed. While I was praying he took over in the prayer and I just had to quit praying and let him go on, yet, beloved, I dare say that that fellow has been drunk a thousand times in the twenty years since this took place. What did it amount to? The lions converted him, and he went to the hospital and was operated on and came back home and got well and joined the church. From that time on the only thing that he ever did so far as I was concerned was to find fault with everything that I did.

Beloved, as the lions came down upon this people and they got religion, so there's many a person who has the same kind of religion by the lions. If there had been no lions, these people would not have gotten religion. In other words, no lions, no religion.

Let's notice again what kind of religion they had:

"So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places."—II Kings 17:32.

Notice, they selected the worst kind of people that they could find and made priests out of them.

Listen again: "They feared the Lord, and served their own gods."—II Kings 17:33.

Beloved, they feared God because they thought He would turn the lions loose upon them, and yet they served their own gods. In other words, they were holding on to God with one hand and holding on to their own gods with the other hand.

When I was holding a revival several years ago, a lady who was a very consistent member of the church, invited me to her home for dinner. Her husband at that time was "running" for the office of State Representative. I asked him how he was lined up so far as the governor's race was concerned. He said, "Brother Gilpin, it is just like this: it is just like the fellow who was out in the boat and about to go over a falls. He said, 'Good Lord, good Devil, save me. It doesn't make any difference which one.'" He said, "That is just about the way I am so far as the governor's race is concerned."

Beloved, that is exactly like this crowd of people. It was the Lord on the one hand, and the Devil on the other. They feared the Lord, and they served their own gods.

If you want to see what God's estimate of their religion was, then listen:

"Unto this day they do after the former manners: THEY FEAR NOT THE LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel."—II Kings 17:34.

Beloved, they thought they feared Him, but God said they feared not the Lord. They had a false hope and God just took that false hope and laid it bare, and said, "They fear not the Lord."

There's many an individual who

is just exactly like these Samaritans. Their religion was a religion of sham and deceit. They had a counterfeit religion — God on the one hand and the Devil on the other. God said concerning them, "They fear not the Lord." How true of many church members today!

Beloved, it would be a fine thing if each of us would just pause and consider: do I have a genuine religion, or do I have the kind of religion that is caused by the lions? If it were not for the lions, there's many a person that would have no religion today.

IV

CLEANSING—HOW?

"If I wash myself with snow water, and make my hands never so clean: Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."—Job 9:30,31.

Every individual ought to seek to be clean before God. Most everybody seeks to be clean naturally, but everybody ought to seek to be clean before the Lord. This Scripture tells us that a man can't cleanse himself by his own efforts — that if he washes himself with snow water, and if he uses the water that has the most impurities taken out of it, when he gets through, he will be so abhorrent to God that God will plunge him into the ditch and even his own clothes will abhor him. Job is just literally saying to us that all of our efforts in being clean are efforts that are in vain. The man who tries to clean up his life the first of every January, or the man who turns over a new leaf everytime he sobers up, or the man who begins again after something goes wrong — he can do all that he likes in the way of a cleaning, but in the final analysis he is still unclean. There is just one way to be cleansed. Listen:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the BLOOD OF JESUS CHRIST HIS SON CLEANSETH us from all sin."—I John 1:7.

"And almost all things are by the law PURGED WITH BLOOD; and without shedding of blood is no remission."—Heb. 9:22.

"Wash ye, MAKE YOU CLEAN; put away the evil of your doings from before mine eyes; cease to do evil. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:16,18.

Do you want to know how to be cleansed? Beloved, you can't find any way whereby that a man can be cleansed from his sin apart from the blood of the Lord Jesus Christ.

Listen again: "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."—Mark 1:40,41.

Beloved, I say to you, if your cleansing comes just because you have gone to church, or if it comes just because you get scared when you thought something was going to happen to you and you made a profession of faith, or if you have a hope of going to Heaven because of what you are doing yourself — if that is the only hope that you have, you need to look to Jesus, and like this leper, you need to cry out and say, "If thou wilt, thou canst make me clean."

Thank God, He can make you clean. There is no other way whereby you can be spiritually clean except by and through the blood of the Lord Jesus Christ.

V

JUDGMENT.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will

I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:22,23.

This group had a Lord-saying profession. They were preachers, because they say, "Lord, Lord, have we not prophesied in thy name?" As I have said many times, the word "prophecy" is the word for "preach." They were also personal workers, for they say, "And in thy name have cast out devils?" They were church workers, for they say, "And in thy name done many wonderful works?"

Here then was a group that had a Lord-saying profession — a group of preachers, a group of personal workers, a group of religious workers, yet Jesus said to them, "Depart from me, ye that work iniquity."

Beloved, a man may be a church member and may have a Lord-saying profession, or he may even be a preacher, but if his heart has not been cut by the Spirit of God and if the Holy Spirit hasn't brought him to conviction and to contrition, and if the Holy Spirit has not revealed to him Jesus Christ as his Saviour, it is only a false hope that he has, and when he comes to the judgment, as these came, he will find Jesus saying, "Depart from me, ye that work iniquity."

CONCLUSION

There are more people today who have a false hope than have a true hope. There are many people that if you were to ask them if they were saved, they would say, "I think I am all right." You ask them if they are going to Heaven and they will say, "Yes, I hope to." You ask them on what basis and they will say, "I am not very bad. I am doing the best. I can. I am a member of such-and-such a church." Beloved, in all probability 90% of that crowd that you might approach have nothing but a false hope. I tell you, beloved, the only hope that you can have is the hope that is based on the blood of the Lord Jesus Christ.

As the song says: "My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name."

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

May God help you to see that the only hope that you can have, or that any man can have, is the hope that you have in Jesus Christ. May you trust Him and be saved.

May God bless you!

DELINQUENCY CONTROL

I recently read in an editorial that colleges and universities are adding courses for future fathers and mothers to prepare them to so rear children that their children will not become delinquents.

My first response was of approval. Then the thought came, "who will teach them?" Athiestic, modernistic professors? In many cases the answer would be "yes."

I fully believe that if parents will take their children to church and Sunday school, that it will go far towards destroying delinquency.

Then if the churches will teach the truth out of the Bible and quit compromising with sin, a big part of the delinquency problem will be solved.—Exchange.

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

Others May . . . YOU CANNOT

If God has called you to be really like Jesus. He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it, and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their successes, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependence upon Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work more precious He may let others get credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for

little words and feelings or for wasting your time, which other Christians never feel distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave. He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now, when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.

VICTORY

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, because thereby counted worthy to suffer with Christ—that is victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with any (Continued on page five)

GOD'S MESSAGE OF SALVATION

HOW FAITH COMES

We are living in a period of time when people are leaning heavily upon aids to worship. In former days, these aids usually were found in statues and pictures, together with the architectural features in the auditorium. Today there are now means being brought into place to aid the individual in finding the will of God. There surely needs to be some caution given relative to the practices which are coming to pass abundantly today.

The message of salvation is being presented in cartoons, films, pictures and other aids which have nothing to do with hearing. The Scriptures plainly tell us that "faith cometh by hearing, and hearing by the Word of God."

There's nothing in the world which will ever substitute for preaching and teaching the Word of God. This is God's chosen way and man's best opportunity to understand the message of salvation. The words themselves do not present unto us edges and borders like a picture does but presents an intangible fact to our minds which leap out and receive this truth which stimulates a very intangible feature in our personality, namely, faith. The best thing to stimulate a spiritual response in man is a spiritual stimulus. The Word of God, like His Spirit, is unseen but very effective in producing faith in Christ that He is the Son of God.

We were talking to a Catholic friend recently, who stated that she wished her priest would give (Continued on page five)

The Bible is God's book. According to His book, God knows all things whether they be done openly or secretly. His eye is everywhere. He knows everyone's thoughts, their hearts, what they have done and what they shall do.

God knows men 100% better than men know themselves. In fact, the man who is not a born again Christian knows nothing spiritually of himself. He thinks that he does, but he doesn't. At least this is what God's book, the Bible says.

Here are a few things which God knows about man that man does not know:

(1) Man's Heart

"The heart is deceitful above all things, and desperately wicked." (Jeremiah 17:9).

(2) Man's Thoughts

"The thoughts of his heart are only evil continually." (Genesis 6:5).

(3) Man's Ways

"They are all gone out of the way . . . the way of peace have they not known." (Romans 3:12, 17).

(4) Man's Affections

"Men love darkness (sin) rather than light (righteousness)." (John 3:19).

(5) Man's Righteousness

"There is none righteous, no not one." Romans 3:10.

"All our righteousnesses are as filthy rags." (Isaiah 64:6).

(6) Man's Relationship to God

"Ye must be born again." (John 3:7).

"Except ye repent, ye shall all likewise perish." (Luke 13:3).

"Except ye be converted . . . (Continued on page five)

ye shall not enter the kingdom of heaven." (Matthew 18:3).

(7) Man's Religion

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:2).

God knows all these things about man because "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Samuel 16:7).

God says, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing." Jeremiah 17:10.

How great a folly it is then for man to try to cover his sin from God! Man may appear righteous before other men, but God sees his sinful heart.

Reader, do you not realize your need of having a greater righteousness; your righteousness is no good. But you may have a better righteousness, yea, even a perfect righteousness. Yes, you may appear holy and spotless before God! But not by anything you can do is this righteousness made yours.

God knows that man is without strength to acquire perfect righteousness and that he is very sinful. So God saves people by means of a Substitute. This Substitute is His Son, Jesus Christ.

First, Christ died for our sins. That is, He took the punishment in His death on the cross that is due to sinners. This satisfied the law, God's justice.

(Continued on page five)

YOUNG PEOPLE! READ . . .

WHAT THE SCHOLARS SAY ABOUT Baptism

None of the following quotations are from Baptist scholars, yet they all with one accord bear witness to the Baptist position as to the meaning of the word "baptize."

PRESBYTERIAN

John Calvin: "The very word baptize signifies to immerse; and it is certain that immersion was the practice of the ancient church." Institutes, Book IV, Chap. XV.

Thomas Chalmers: "The original meaning of the word baptism is immersion . . . we doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water." Commentary on Romans 6:4.

Philip Schaff, on Colossians 2: 12: "The passage shows that immersion was the mode in the apostle's mind."

METHODIST

John Wesley in Notes on the New Testament, Romans 6:4: "We are buried with him, alluding to the ancient manner of baptizing by immersion."

Adam Clarke in Commentary

on the New Testament, Colossians 2:12: "Buried with him in baptism: alluding to the immersion practiced in the case of adults: wherein the person prepared to be buried under the water, as Christ was buried in the heart of the earth."

George Whitfield in sermon 18, page 297: "It is certain that in the words of our text, Romans 6:3, 4, there is an allusion to the manner of baptizing, which was by immersion which is what our church allows," etc.

EPISCOPALIAN

Bishop Lightfoot, Commentary on Colossians, p. 182: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life . . . Thus baptism is an image of his participation both in the death and in the resurrection of Christ."

Dean Stanley in History of the Eastern Church, page 117: "There can be no question that the original form of baptism—the very meaning of the word—was com-

plete immersion in the deep baptismal waters."

LUTHERAN

Martin Luther: "For to baptize in Greek is to dip, and baptizing is dipping. Being moved by this reason, I would have those who are to be baptized to be altogether dipped into the water, as the word doth express, and as the mystery doth signify." Works, Witten Edition, Vol. II, page 79.

Mosheim in Ecclesiastical History, Vol. I, page 129, speaking on baptism in the first century, says: "The sacrament of baptism was administered in this century, without assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font."

Neander, History of Christian Religion, Vol. I, page 310, says of baptism in the three centuries: "In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely (Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

By A. M. OVERTON
(Now in Glory)

Chapter Three

"Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto" v. 5.

Williams' translation of this verse makes it clearer: "Brothers, I am going to use a human illustration: Even a human contract, once it has been ratified, no one can annul or change." God made a covenant, a will, to His Son in and through Abraham, and no one, now or ever, in Heaven or on earth, can possibly change or add anything to it. For He confirmed it long before the law was

given.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ" v. 16.

Here we find who "the seed" in the promise to Abraham was and is. It is the Christ. Keep this in mind and read again the promise to Abraham in Genesis 15:5, 6. Abraham did not understand what the Holy Spirit here reveals nearly 2,000 years later, but he believed what God said, and the truth he believed was put to his account for righteousness. Thus Abraham stood righteousness in the same glorious Saviour in Whom we stand today.

"And this I say, that the covenant, that was confirmed before (Continued on page five)

Others May . . .

(Continued from page four)

food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

"Lord Jesus, make thyself to me A living, bright Reality; More present to faith's vision keen,

Than any earthly object seen; More dear, more intimately nigh Than e'en the dearest earthly tie."

—Faith, Prayer and Tract League.

Our Bible Study

(Continued from page four)

of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" v. 17.

It is interesting to note that the preposition "in" in the expression "confirmed before of God in Christ," is "eis," in the Greek, and is oftentimes translated "unto," or "to." Thus we see when this covenant was confirmed, or as we would say today in the case of a will, "probated," or made legal. This was done 430 years before God gave the law to Moses, and yet there are some today who think that salvation by grace through faith, salvation by substitution, or salvation on the merits of another, is "new doctrine." It is much older than the law, or any of the law centered theories of salvation. It is truly "old-fashioned."

"For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" v. 18.

Our salvation depends upon a promise, not our promise to the Lord, but upon His promise to His Son, the Lord Jesus Christ. This promise made almost four thousand years ago has never been repealed, annulled or changed. The glorious manifestation of Jesus as the Christ of God and man's eternal Saviour as is told in the wondrous gospel message, is but a fulfillment of the promise made long, long ago in Abraham. And God never breaks a promise.

How useless and fruitless, how helpless and beggarly are the systems of religion that offer man no more hope than can be built upon his puny and totally imperfect efforts to live so as to deserve Heaven when he dies. But, how unseparable is the power, glory, and fruitfulness of the blessed "glad message of Christ Jesus," that in Him and by Him

we are redeemed, and all that He is and has is freely put to our credit when we receive Him, believe on Him as our Saviour. Truly we can sing the Doxology here.

How Faith Comes

(Continued from page four)

them better sermons instead of making all of their worship out of things that they could see. She clearly wanted to hear something about God which could not be presented in aids to worship. There was a drought in her soul as a result of going through forms and procedures instead of hearing the Word of God.

—ALABAMA BAPTIST

Baptism

(Continued from page four)

ROMAN CATHOLIC

Douay Bible, Haydock's Notes, endorsed by the Pope, says on Matthew 3:6: "Baptized. The word baptism signifies a washing, particularly when it is done by immersion, or by dipping or plunging a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the church, which cannot change the least article of the Christian faith, is not so tied up in matters of discipline and ceremonies. Not only the Catholic Church, but also the pretended reform churches, have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water upon the person baptized; nay, some of their ministers do it nowadays, by flipping a wet finger or thumb over the child's head, or by shaking a wet finger or two over the child, which it is hard enough to call a baptizing in any sense."

Oh, hear these Protestant and Catholic scholars on the matter of baptism. If you are a Christian, if you have truly trusted Christ for salvation, and have not been scripturally baptized, then I urge you to be baptized at once by a sound Baptist church. Be obedient to the Saviour who has set you an example that you should follow. God bless you.

God's Message

(Continued from page four)

Second, Christ was buried, showing that He has carried our sins away.

Third, Christ arose from the grave, showing that God accepted Him as the sinner's Substitute and that His sacrifice on the cross satisfied God's justice.

Sin was punished in Jesus Christ, and all who will trust His sacrifice as their very own payment for sin will be saved. This is the way God saves people and gives to them the perfect righteousness, even the righteousness of Jesus Christ.

In order to receive this righteousness, God demands that you rely wholly upon Jesus Christ for salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

Nothing else matters concerning salvation but your relationship to Christ. Is your faith in Him completely? Are you resting in Him, or struggling with works? Christ alone saves. Good works, baptism, church membership, and other such things will bring to the saved person rewards, but they will not save nor help save him.

Does God know you as His child, or as an unsaved person? Your only hope is to trust Christ completely for salvation. He has died to save sinners: will you not turn from sin to Christ and be saved? May God grant you the grace to do so.

Jesus said, "Him that cometh to me I will in no wise cast out." John 6:37.

What about you? Will you trust Him and come?

THE YOUNG CHRISTIAN

"Let us go forth unto Him without the camp, bearing His reproach" Hebrews 13:13.

I can not give it up,
The little world I know!
The innocent delights of youth,
The things I cherish so!
'Tis true, I love my Lord
And want to do His will,
And oh! I may enjoy the world,
And be a Christian still!

I love the hour of prayer,
I love the hymns of praise,
I love the blessed Word that tells
Of God's redeeming grace.
But I am human still!
And while I dwell on earth,
God surely will not grudge the hours
I spend in harmless mirth!

These things belong to youth,
And are its natural right—
My dress, my pastime, and my friends,
The merry and the bright.
My Father's heart is kind!
He will not count it ill!
That my small corner of the world
Should please and hold me still!

And yet—"outside the camp"
'Twas there my Saviour died!—
It was the world that cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree?
And where His name is never praised
Is there place for me?

Nay world! I turn away,
Though thou seemest fair and good:
That friendly outstretched hand
Of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware, thine influence
Steals
God's presence from my heart.

I miss my Saviour's smile
When'er I walk thy ways:
Thy laughter drowns the Spirit's voice
And chokes the springs of praise.
If e'er I turn aside
To join thee for an hour,
The face of Christ grows blurred
and dim
And prayer has lost its power.

Farewell. Henceforth my place
Is with the Lamb who died,

For Little Children

MOSES' ANSWER TO THE LORD

Boys and girls, after the Lord had told Moses to tell the children of Israel that I AM had sent him unto them, the Lord told Moses just what to expect when he got down in Egypt. The Lord said, "Now, Moses, when you go down to Egypt to free the children of Israel from being Egyptian slaves, King Pharaoh won't like you very well. And he will not want to let the children of Israel leave Egypt. But I the Lord will stretch out my hand and will do great wonders in Egypt. After that, King Pharaoh will let them go. Then I will bring you and the children of Israel safely out of Egypt over into Canaan."

Then Moses answered and said, "But, Lord, they will not believe me. They won't believe that you have sent me."

The Lord said, "Moses, throw your shepherd staff upon the ground."

Then Moses threw the shepherd staff upon the ground and it became a snake, and Moses was afraid.

The Lord said, "Now, Moses, take hold of the snake's tail."

Moses took hold of the snake's tail and it became a shepherd staff in his hand again.

Then the Lord said, "Now, Moses, put your hand inside your shirt."

Moses put his hand inside his shirt, and as he drew it out again, it was white with leprosy, a terrible disease.

And the Lord said, "Moses, put your hand into your shirt again."

Moses put his hand into his

shirt again and drew it out, and his hand was perfectly well again just like his other hand.

Then the Lord said to him, "Moses, I have just done these two miracles to tell you that this is what I will do if the people won't believe that I have sent you. If they won't believe you after I have done the first miracle, then most of them will believe you after I have done the second miracle. And if some of them won't believe you after I have done both of these miracles, then you will take the river water that they drink and turn it into blood upon the dry land."

Then Moses answered the Lord and said, "O Lord, I just don't have force in what I say in order to make the people listen to me. I talk slowly and I can't make good speeches."

The Lord said to him, "Moses, I made your mouth and I will give you the words to say. Now, Moses, you go and I will teach you what to say."

Boys and girls, do you suppose that the Lord kept His promise to Moses? Of course He did; the Lord always keeps His promises. When He says that He will be with His children, us who are saved, we know that He will be. When we invite some friend of ours to go to church with us, the Lord will be with us and will help us as we ask our friend. When we pass out a gospel tract to somebody on the street, the Lord will be with us, and He will see that the person reads it. Here is a memory verse for us to learn:

"Now therefore go and I will be with thy mouth, and teach thee what thou shalt say."—Exodus 4:12.

My Sovereign! While I have Thy Love,
What can I want beside?
Thyself, dear Lord, art now
My free and loving choice,
"In whom, though now I see Thee not
Believing, I rejoice!"

Shame on me that I sought
Another joy than this,
Or dreamt a heart at rest with Thee
Could crave for earthly bliss!
These vain and worthless things,
I put them all aside;

His goodness fills my longing soul,
And I am satisfied.

Lord Jesus! Let me dwell
"Outside the camp," with Thee!
Since Thou art there, then there alone

Is peace and home for me.
Thy dear reproach to bear
I'll count my highest gain,
Till Thou return, my banished King,
To take Thy power, and reign!

—MARGARET MAURO.

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ORDER FROM:

BAPTIST YOUTH WITNESS

BOX 7

RUSSELL, KENTUCKY

Little People's Corner



Verse by Ethel M. Hoskins; drawing by Marsden Lore

Can You Name Him — a Bible Quiz

He left his father's house,
In distant lands to roam;
But, tired of husks and feeding swine,
He humbly turned back home.

By Courtesy of C. S. M.

ANSWER:
The Prodigal Son

mexican news flashes

A NEW TESTAMENT MISSION WORK

CHURCH CONTROLLED

JULY, 1956

DIRECTED BY M. L. MOSER, JR.

God's Blessing Being Showered Upon The Mission Work

Why I Am Helping To Support Mexican Missions

I live in Tyler, Texas and am pastor of the Grace Baptist Church here one half time and also one half time at Providence Baptist Church near Henderson, Texas. I also visit and preach to several other independent churches in West Texas. We have always been missionary churches as all New Testament churches have always been. We have never, as churches, supported any kind of missions sponsored by any kind of Boards or Conventions, because we do not believe it is scriptural to do so. Several years ago, as a pastor I was in the Southern Baptist Convention but came out because I could not tolerate the modernism and dictatorship that was being taught and practiced there. I became firmly convinced that the only organization that was commissioned by the Lord to carry out the Commission is the New Testament Church.

Until about a year ago we had never heard of the Central Baptist Church in Little Rock, and of course had not heard of the Missions at Guanajuato, and other places in Mexico which they are doing directly from the church there in Little Rock. About two years ago a family here in our church at Tyler, Texas moved to Little Rock to take a new job. He is a railroad man. His name is Mr. Karl Temberlaine. He and his wife, Grace heard of the Central Baptist Church and Bro. Moser, and went to hear him. They found that he is a sound

preacher, and that the church there is a true New Testament church standing for and teaching all the doctrines of the early church. They believe and teach the truth of salvation by God's grace without works through



BRO. JOHN W. REYNOLDS

faith in Jesus Christ and that not of yourselves. They also found that the Central Baptist Church is truly Calvinistic: that is they believe and teach the Bible doctrine of Election. They are also Premillennial with reference to the Second Coming of Christ. And too, they are thoroughly Baptist, denouncing the "heresy" of the "universal church" idea. It was through these good members, who are now members of Central Baptist Church, that we learned of the Church and the Mission work in Mexico.

Recently I had the very happy pleasure of visiting the Mission (Continued on next page)

A MOST INTERESTING SIDELIGHT

One of the most thrilling incidents that occurred to me on the trip to Tabasco was in a little thing, but one in which was clearly demonstrated God's power moving in "little matters."

I arrived in Coatzacoalcos, Vera Cruz on Tuesday morning. It was necessary for me to arrive in Vicente Guerrero, Tabasco by the following Saturday so that we could have a time of Bible study with the group that was to be baptized and to be organized into a Baptist Church. Brother Julio Morales was supposed to go with me as a representative of a Baptist Church in the state of Guanajuato, but he was at his home in La Crimea, Chipas which was on the train line between Coatzacoalcos and Villahermosa. The train schedule is such that there is only one train a day that goes from Coatzacoalcos to Villahermosa which means that mail is only delivered once a day and that a letter received at the post office today could not be received by Brother Julio until the next day. However, it was necessary to write him a card and I went to the post office in Coatzacoalcos on Tuesday and wrote him a card.

The card would not leave Coatzacoalcos until Wednesday, arrive in San Manuel, Tabasco (the mailing address of Brother Julio Morales) on Thursday. If Brother Julio Morales received the letter on Thursday he still could not leave his home until Friday as there is only one train that runs per day. Leaving on Friday he would arrive in Villahermosa on Friday evening, meaning that we could not leave Villahermosa until Saturday morning and would (Continued on next page)

In the June 2 issue of Mexican Newsflashes we told you of the organization of the first Baptist church that was organized in Vicente Guerrero, Tabasco, but for lack of space we were not able to complete the report of the rest of our missionary journey, so we will give you a report of some of the other missions in Tabasco.

We left Vicente Guerrero, Tabasco about noon on Monday, catching the same truck that we



BRO. ARNULFO ESCAMILLA

had arrived on, and continued our journey toward the mission of Chiltepec. After crossing the Mezcalapa River on a small ferry, we boarded a bus (homemade wooden bus) and rode for an hour and a half until we arrived at Chiltepec.

Chiltepec is a small village on the coast of the Gulf of Mexico and completely surrounded by coconut trees. In fact, I saw very little other vegetation at all. One member of the mission had a small place and in addition to his coconut trees he had a few watermelons that grew to the size of a large cantaloupe, and he had a few papaya trees, and

these were very large, but he is the only one that I saw with any other kind of crops.

The Gulf of Mexico can be seen in the back of the house of Brother Arnulfo Escamilla and a river flows about 100 feet in back of the house into the Gulf of Mexico. Of course, the river is salt water this close to the Gulf and they do a lot of crab-fishing with nets. For one meal that day, I ate three baked crabs, one watermelon, and three coconuts. It's a wonder I didn't get sick, but I didn't. Everyone there told me that I was going to get sick because I ate coconut and crab at the same time, but evidently it is a tradition that has been handed down for generations without any basis because I didn't get sick. Maybe it is similar to our custom of not eating fish and drinking milk at the same time, although I have been doing that all my life with no ill effects.

The home of Brother Escamilla is a small simple home with two rooms. It is made of the cane sticks with the thatched roof and is divided by a small cane wall on the inside. It is completely surrounded by coconut trees which give it shade nearly all day long.

Our services were held in the front room of the house and they had two coconut stumps with a board across them for benches. They weren't nailed together so that they could be taken out in just a few moments. On Monday evening I preached a regular evangelistic service and there were three people who received Jesus Christ as their Lord and Saviour. After the services, we made arrangements to have (Continued on next page)

LETTER FROM ISIDRO ESTRELLA

April 25, 1956

My Dearest Brother In Christ:

This letter brings you, your family, and your church a very affectionate greeting, praying the Lord for rich and abundant blessings in all of your activities.

I have been very happy to participate in that which the Lord has enabled me to do for the glory of the Lord.

I helped Brother Joel Rosas in Villahermosa. We visited the brethren and I preached to them.

We began the services in the city of Frontera with a small group of believers. Among the first we met were Brother Israel Marin and Marcos Arias. They have manifested their decision to be Baptists, especially Bro. Marin. His wife also wishes to follow the Lord in baptism. We are only awaiting the opportunity.

Also, I would like to tell you that I had the opportunity of visiting the city of Paraiso. Although I was not able to do anything, but was there for observation to see what I might be able to do in the future. And I can tell you that there are many areas of work, but we lack workers. In spite of the attacks and conditions that we have suffered, I am staying with the brethren (Continued on next page)

CHURCH BUILDING IN VICENTE GUERRERO



This is the church building in Vicente Guerrero, still unfinished. Board shutters are used for windows until such time as they can purchase windows. The poles in the front were used to support the scaffolding.

LETTER FROM JULIO MORALES

May 5, 1956

Dear Brother in Christ Jesus:

The peace of God our Father be with you and with all the church.

And now I want to inform you that the Lord is opening a great door to us. By the grace of God, I have been enabled to visit some new places which are the following:

Estacion Las Heveas—There is a Christian family there and we have had preaching services and Sunday School there. We had some visitors and there are several people who are very interested. About one and a half miles away there is a workers' camp and I have also had evangelistic services with them. One person at the camp received Christ as his Saviour. We have given out many tracts and many of those who received them are very interested.

Later I made a missionary tour as far as Estacion Gonzalez which is 100 kilometers or about 62 miles from La Crimea. This is a group of believers that are like sheep without a shepherd and they received me with much joy. We had services and I was encouraged by them. They are very happy for they are sustained by (Continued on next page)

Estrella Letter

(Continued from preceding page)
in Vicente Guerrero helping the church and with the help of the Lord everything is moving fine.

Brother Raul Garcia, pastor of the church here in Vicente Guerrero is very sick and it was necessary that he undergo treatment and he asked permission from the church for a leave of absence to go to the hospital. And last night the church asked me to pastor the church during the absence of their pastor, and I am thankful that there is always much that I can do in the work of the Lord.

I can say for the moment that we need more preachers as we are just beginning the work and the field is large and there is great promise for independent Baptist Churches.

I ask that you ask the Central Baptist Church that supports us on the field that they also support Brother Israel Marin as a preacher of the Gospel, as the need in Frontera and the river territory is great. And I am happy to tell you that this brother is already giving himself to our work and he has good knowledge of the Zone of Rivers (one division of the state) which is the eastern part of the state, and he is ready to work with us.

As I told you in a previous letter we need help in order to rent a house in Frontera in order that we might formally organize a mission.

Your Brother in Christ,
Isidro Estrella

Why I Am Helping

(Continued from preceding page)
Field in Mexico where Bro. M. L. Moser, Jr., is the Missionary with his wife Edith. We made the trip in company with Bro. M. L. Moser, Sr. and his wife, along with Bro. John R. Gilpin, Editor of The Baptist Examiner, of Russell, Ky. and Bro. Crider, Pastor of Tabernacle Baptist Church of Tulsa, Okla. While there we helped to organize the First Baptist Church in Guanajuato, Mexico, as well as to assist in the ordination of five native preachers. I found that although these people are of a different race and civilization than we were, and could not talk our language and we could not talk theirs, we all have "our citizenship in heaven" and all could talk the same language of salvation by grace and were conversant on all the great doctrines of Grace.

This is the kind of mission work we believe in and are happy to support, because:

(1) Missionaries are sent out the New Testament way—directly from a local church. Acts 13:1-4.

(2) Missionaries are directly responsible to church. Acts 14:23-27.

(3) The Gospel is preached according to God's purpose: namely to save some, and to be a witness against others. Acts 15:14-18; II Cor. 2:15-17.

(4) Because the whole counsel of God is preached by the Missionaries. No one is permitted to preach in the missions nor teach in the Seminary that is not sound in the faith. Acts 20:26-31.

(5) The work is not built around the Missionary. The native preachers are given the responsibilities as soon as they are able, and are directed to look to the Lord for their direction who is able to give them grace and strength and wisdom to carry on this work. This is done so that the work of the Lord there might not "stand on the wisdom and power of men, but upon the power of God." I Cor. 2:1-5.

(6) Another reason we are glad to have a part in helping to carry on the Mission work in Mexico is because we find that Bro. Moser, and "M. L." Jr. and the church, are true servants of the Lord who are striving to do what our blessed Lord commanded His Church to do the way He said do—purely for His Glory and His honour. Surely, there is no effort on the part of these brethren to build a name for themselves, but it is only His Name they wish to magnify among the nations.

I want to add this that just four nights ago on Sunday night, May 27, 1956 I had the joy along with my wife, of visiting the Central Baptist Church in Little Rock. I was introduced to the church by Bro. Moser and had the pleasure of bringing them a message of greetings. It was a wonderful fellowship we had there with brethren and sisters in the Lord. There was such a great spirit of Christ manifested, and so sweet a fellowship that we were glad we were there.

Sincerely,
JOHN W. REYNOLDS,
Tyler, Texas

Sidelight

(Continued from preceding page)
have to spend the night in Frontera after arriving there by boat from Villahermosa. The earliest that we could arrive in Vicente Guerrero was Sunday noon with not enough time to take care of all the matters necessary for the baptismal service and the organization of the church.

After getting on the train in Coatzacoalcos, I began to think about the matter of time for him to meet me in Villahermosa and for us to get to Vicente Guerrero. I prayed about the matter and then decided the only thing for me to do was to try to get word to him while I was passing on that train.

I had an envelope and a piece of paper in my pocket so I wrote just a short note and placed it in the envelope with the intention of standing on the back of the train and throwing it off from the train at the path leading to his house. I expected to pass by his house while it was still daylight, but as it turned out, it was 9:30 p. m. and dark.

One other difficulty was the fact that Brother Julio does not live in La Crimea itself but about a mile and a half from there,

ATTENTION

We covet your prayers and your offerings as God may lead and enable you.

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but lives on the railroad line. The house is about 3 blocks back from the track but can be seen from the railroad as there are no large trees between the house and the track. To reach the house there is a small path turning off from the railroad and going off through the undergrowth, and my plan was to drop the letter from the train so that it would land somewhere near this path.

As it grew night, I began to realize what a hard job I had to do. I had been to his home only once before and that was in December, and I had only passed there that one time and was not sure that I would recognize the place since it was night and the train was going by at a pretty fast speed. However, as we began to arrive, I recognized a place on the track where they had been working when I was there before and knew that his home was only about a quarter of a mile ahead.

Straining my eyes as best I could, we rounded a curve and I recognized a hole of water near the railroad track which they use for taking their baths and the path was only about 100 feet further on, so as soon as we got near the path, I threw the letter out, praying that it would land some-

where near the path, and praying that someone would come by early in the morning and find the letter and then turn the letter over to Brother Julio Morales.

I arrived in Villahermosa about 10:30 that night (Tuesday) and made plans to wait there until Brother Julio showed up as it was necessary for him to go with me as he was to form a part of the council for the organization of the church.

On Wednesday evening about 5:00 p. m. a knock came on the door of my room and as I opened the door, in walked Brother Julio Morales. I was really surprised as I didn't have faith enough to believe that anyone would find the letter, or if they found the letter, that they would deliver the letter. (It's good that God doesn't answer our prayers according to our faith, isn't it?)

I asked Brother Julio how he managed to get there so soon and he told me that he received my letter "airmail special delivery" that I had mailed to him from the fast moving train. All of this without stamps, too. I then asked him to tell me the story and this is how he told it.

His brothers usually go back to the fields behind the house to work in the cornfields, but on Wednesday morning, for some unknown reason, one of the brothers decided that he would go to visit someone who lived down the railroad track just a short piece. Upon arriving at the railroad track, not more than three feet from the path, he saw this letter on the ground, and picking it up he noted that it was addressed to "Sr. Julio Morales." He ran with the letter back to his house and told his brothers, and then ran another three blocks to the home of Brother Julio Morales (who lived in back of his father's house) and gave the letter to him. The letter was received early on Wednesday morning so that Brother Julio Morales was able to pack his few belongings and to catch the train that passed by on Wednesday and he arrived in Villahermosa on Wednesday evening, less than 24 hours after I arrived. This enabled us to arrive at Vicente Guerrero on Friday noon, with plenty of time to make all of the arrangements.

Don't anyone ever tell me that our God cannot move upon the things of this world. All we need to do is to pray to Him and trust Him to work things out, even to the matter of the delivery of a letter from a fast moving train in the middle of the night—M.L.M.

God's Blessing

(Continued from preceding page)
classes in Bible Doctrine the next morning before the bus arrived.

On the next day we again had our Bible study on the Church and the Doctrines of Baptism and the Lord's Supper. There were about 15 who came out for the Bible Study and much interest was shown as they had never studied these doctrines before in this light but always under the light of the doctrine of sprinkling, etc.

When the bus arrived we bade them good bye and left to return to Frontera where we were to board the boat and return to Villahermosa. The truck that we caught on the other side of the ferry was another ton and a half truck. It was both a passenger truck and a commercial truck, but as before, without any seats at all. The truck began to pick up large sacks of "copra" which is dried coconut meat, and the smell was very strong. To begin with we were in the front of the truck but as he picked up more sacks, he had to put the weight in the middle of the truck, so we were forced to move toward the back, putting the copra in front of us so that the wind drove the smell back to us. They were carrying the copra to a factory where they would make soap from the coconut oil.

A girl soon boarded the truck with two large turtles, tied together, but still fighting to get loose. She placed them upside

down on the floor of the truck, but they were near my feet and she had a continual fight with them to keep them from turning over, and she used a stick to hit them so they would not turn over. Everytime she would hit at them with the stick they would snap at the stick and come pretty close to my feet. I was hoping that he got the stick and not my ankle each time.

A little further on a man got on the truck with chickens and the chickens were then on the floor in the middle of the truck. A man soon wanted to bring his pig along, and about three men lifted a 150 pound pig on the truck (squeals and all) so that the truck was filled to overflowing before we reach Frontera. In fact, two people, a man and a woman, were bringing some chickens with them and they tied the chickens on the outside of the truck, stretching a line from the front of the truck to the back, and there were chickens hanging head-down along both sides of the truck.

We arrived in Frontera about 6:30 p. m. and the steamboat was due to leave at 7:00 p. m. so we were able to leave the same night for Villahermosa, saving us a whole day on our journey.

We arrived in Villahermosa about 8:00 a. m. the next morning and took the bus that left to go to Cardenas. We were going to the mission of El Platano (The Banana). We got off the bus at a place called Las Palmas (The Palms) and then walked about a mile and a half to get to the mission of El Platano.

It is rightly named. It is in the middle of a huge banana plantation. All we could see was bananas. The mission there is in the center of this large banana plantation and the members come from as far away as 5 kilometers or about three miles, and walking too. We went to the church building that they have built, and it too is made of bamboo cane with a thatched roof. It is large enough to seat about 100 people if they had benches in it for that many, but they only had enough benches (home-made) for about 30 people, so others who were there stood.

We announced the services that night, but because we arrived there so late in the evening, we were not able to let all of them know we were coming and all of them were not there for the services. After our service in the evening, we made plans for Bible study the next morning and Brother Julio Morales and I slept in a small hut that they had built next to the church building for use of the preacher who came to visit with them.

After our services the next day we left by bus and went to the mission of Macayo. Macayo is a mission in the middle of the Mezcalapa River on an island. We waited on the river bank for about an hour and a half shouting to those on the island for

someone to come for us in a canoe, and finally we were heard and a young man who is the nephew of Brother Julio Morales came for us in the canoe. We met for services that night, and were told that there were several candidates for baptism and that they wanted me to baptize them the next day. Since we had to catch the train that left the next day, we made arrangements to have the baptismal services in the river at 9:00 a. m.

At 9:00 a. m. we met in the home where we have services and after a short service, we left for the river where I had the privilege of baptizing six men and women. These are the first ones to be baptized from the mission in Macayo, and these were saved last December, 1955 when I was preaching there on my missionary tour through Tabasco, so we were seeing fruit from our labors there last year.

Leaving Macayo, we went by pick-up truck to Cardenas and by another pick-up truck to Huimanguillo where we caught the bus for Chontalpa, where the train stops. Brother Julio Morales boarded a different bus at Huimanguillo and he returned to La Crimea, walking a distance of 18 kilometers from where he got off the bus in order to reach his home. The train passed that afternoon about 3:00 and I returned to Coatzacoalcos to get my car and I returned to my regular work.

Morales Letter

(Continued from preceding page)
the power of God even though I can visit them so seldom. I promised them if it could be in accordance with the Lord's will that I would continue visiting them. They were very happy when I told them that Brother Isidro Estrella is now a Baptist missionary. They already knew him as he had visited them when he was a Presbyterian pastor.

I also visited two more congregations, one in the Ranch of Abasolo which is about 5 miles from Gonzalez and another called Guillermo Prieto which is about 7 and a half miles from Gonzalez. The people in these places are very interested and I think it would be good if we open the Baptist work here as soon as possible. Of course, the Presbyterians are angry and they are going to criticize our work, but we need to help them know the truth, and they need our help and I believe that very soon they will be won to our doctrines and to work with us.

And now I wish to beg all the church and all our friends in the Lord to pray much for this work, that the Lord will open the door to the Word and that we will be able to be faithful to the ministry of the Gospel.

Your Brother in Christ,
Julio Morales

OFFERINGS RECEIVED MONTH OF MAY, 1956

Divide Baptist Church, Sulphur Springs, Texas	25.00
Mrs. E. B., Lincoln Park, Mich.	2.00
Temple Baptist Church, Evansville, Indiana	16.44
Mr. and Mrs. N. R. Y., Sulphur Springs, Texas	5.00
Mr. E. H. C., Dille, West Virginia	5.00
Mr. and Mrs. J. W. S., San Bernardino, California	10.00
Mr. W. E. B. Velasco, Texas	40.00
Tabernacle Baptist Church, Tulsa, Oklahoma	20.00
College Street Baptist Church, Commerce, Texas	25.00
Missionary Baptist Church, Gallagher, W. Va.	15.00
Mrs. R. E. H., Garland, Texas	1.00
Mr. D. E. A., Shepard AFB, Texas	50.00
Mrs. R. J. F., Little Rock, Arkansas	3.00
Miss H. C., Little Rock, Arkansas	5.60
Woosley Baptist Church, Point, Texas	25.00
Mrs. T. J. G., Dallas, Texas	1.00
Mr. and Mrs. T. J. A., Memphis, Tennessee	10.00
Mr. J. F., Hornell, New York	10.00
Mr. and Mrs. F. P., Benton, Arkansas	30.00
Anonymous, Little Rock, Arkansas	5.00
Mr. O. C. D., San Bernardino, California	10.00
Grace Baptist Church, Tyler, Texas	38.50
Mr. J. B. W., North Little Rock, Arkansas	25.00
Mr. B. S., Beach Haven, New Jersey	10.00
T-Sgt. C. R., San Diego, California	10.00
Mr. W. W., Canyonville, Oregon	10.00
Mr. and Mrs. L. T. W., Bardwell, Kentucky	33.06
Mr. D. E. B., Shepard AFB, Texas	25.00
Mr. R. T. C., St. Louis, Missouri	25.00
Woodlawn Terrace Baptist Church (Ladies Aux.), Memphis, Tenn.	10.00
"The Prayer Group," Baton Rouge, Louisiana	55.00
Mountain View Baptist Church, Denver, Colorado	64.00
Central Baptist Church, Little Rock, Arkansas	746.96
Central Baptist Church, (Junior Department), Little Rock, Ark.	100.00

TOTAL MONTH OF MAY, 1956 \$1,466.56

"I SHOULD LIKE TO KNOW"

1. What is the Voice of Prophecy?

The Voice of Prophecy is a radio program sponsored by the Seventh Day Adventists. It has a national hookup of radio stations covering the entire country. The director very cleverly hides his identity so that the unwary listener is long deceived. With the radio program they carry on a correspondence Bible study course which has as its objective the bringing into the fold of Seventh Day Adventism all those who enroll as students. If you do not want to be led into error, have nothing to do with this cult.

2. Do Seventh Day Adventists believe in Hell?

They do not believe in the literal kind of Hell that God's people have accepted as Gospel fact from the time of the apostles. The early church and the present-day believers in the Bible accept the literal teaching that there is a Hell and that the unrepentant sinner will suffer in the place of torment for all eternity. The Seventh Day people teach that Hell will last but for a moment and that all who are not Sabbath keepers will go there to be destroyed by one consuming judgment of God. From then on the sinner will be no more. He has passed out of existence. Their explanation that Hell is eternal is that it is eternal only in the sense that judgment has been wrought by an eternal God.

3. Is the Roman Catholic Church the church of Revelation 17?

Yes, we believe that it is. From the days of the Reformation until this present time the majority of Bible teachers have believed that God is speaking of Romanism in that chapter. The sin and wickedness of Romanism through the centuries is brought to light in that chapter. God reveals that He knows what is taking place and charges that church with all her

filthiness and blasphemy. He reveals the judgment that shall come upon her in the days of the Tribulation when the civil powers shall turn against her. God's judgments may be slow sometimes in falling but they are terrible when they do fall.

4. When a man is saved, can he do all kinds of sin and still be saved?

The teaching that after a man is saved he can steal, drink, and even commit murder and still remain a child of God is very dangerous doctrine. When a man is saved, he repents of his sin and Christ has said, "Except ye repent, ye shall likewise perish." To repent of sin is to turn away from the wrong that has been done, the sin that has been committed, to follow the Lord in the path of righteousness. If a man commits all kinds of sin, gives himself to iniquity, we have every right to question whether he is saved, for the Bible tells us, "If any man be in Christ he is a new creature." The fact that a man does such things is evidence enough to prove that he is not saved.

5. If a Christian discovers that his pastor is a Modernist, what should he do?

He should refuse to give him any support of any kind. Our Lord has said, "Take heed what ye hear," and so he should refuse to listen to any more of the sermons of such a man. God expects His people to separate themselves from all those who do not hold to the truth. His command is clear and unmistakable, "Come out from among thee and be ye separate." For any person to have a share in modernism by supporting a man by his money or attendance makes himself guilty in just the same measure as the one who holds to error. God cannot bless a Christian who gives any kind of support to the modernist.

Carroll's Book

(Continued from Page One) has ever known. His position on the church is thoroughly Biblical. This small booklet needs to be placed in the hands of all who are interested in the New Testament church. The writings of Bro. Carroll had a great influence on my life, and in my younger days I literally devoured all of his books and sermons that I could lay my hands on. In this day of loose-thinking, when Baptists are drifting with the times, we need as we have never needed in the past, this statement of Bro. Carroll on the church. Wide distribution of this booklet would be of great benefit to the cause of the churches of Christ.

PASTOR WAYNE COX
Memphis, Tennessee

"I feel that Brother Carroll's booklet on 'Ecclesia—the Church' is of inestimable value to those who love the truth and desire to know the truth concerning the Lord's church. In view of the modern trend of thought concerning the church, I feel that the need of this booklet at this time is definitely great. It should have a wide circulation and should be placed in every home."

PASTOR ROY MASON
Tampa, Florida

"The best argument against the Universal Invisible church theory is the meaning of the term 'ecclesia.' The word will simply not lend itself to such use as is expressed in the Universal theory. One can easily understand that the word 'ecclesia' is not used in the Universal church sense in the New Testament. But what about the word as used in classic Greek?"

THE BAPTIST EXAMINER

PAGE EIGHT

JUNE 30, 1956

Spiritual Blindness

(Continued from page one) the Holy Ghost."

County Detective Joe Randazzo, arriving moments later, identified the intruder as Claude E. Hill, 35, a painter. He had been shot four times.

Hill's wife said he wasn't a church member and hadn't been baptized.

Edelen, charged with manslaughter, was released on \$2,500 bond.—Newspaper.

To you who know no better.

Christ is the Saviour and not baptism. And we are saved by grace through faith in His blood, and not by faith in baptism. "The blood of Jesus Christ, God's Son, cleanseth us from all sin."—I John 1:7. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

M. L. Moser

(Continued from page one) or who were married by him to come to Little Rock for this special occasion.

The services will be broadcast over Radio Station K. T. H. S., 50,000 watts, clear-channel station, and will be covered by television cameras as well. The newspapers are writing special feature articles to appear in the papers on that Sunday morning. We invite all the readers of

The Baptist Examiner who might find it possible to attend the services that day. Services will be at 11:00 a.m. and the broadcast will begin promptly at 11:00 and end at 12:00 noon. For those of you who might be able to listen in (due to your inability to go to church, of course) the station broadcasts on a frequency of 1090 Kc.

Is O. T. Worth Reading?

(Continued from page one)

background in order to understand the New Testament. For instance, that race of people, the Jews, would not be understandable without the knowledge of where they came from and why the race was started. Christ would not be understood apart from the Old Testament preparation in type and symbol of prophecy for His coming.

It is true that one in reading the Old Testament, must keep in mind that those things given particularly to the Jews, do not apply to Gentiles and especially to Christians. For instance, the sabbath was given to Israel—never to Gentiles. Dietary regulations were given to Israel that do not apply to us. Adventism is the result of failure to understand that. Also one must distinguish the different DISPENSATIONS if one is to understand the Bible. Dispensationalism is sometimes carried to extremes, and we do not wish to endorse extreme dispensationalism, yet without some dispensational distinction, proper understanding of the Bible is impossible. Suppose we cite some examples:

(1) The unscriptural doctrine of "sinning away one's day of grace," comes from going back into the dispensation that preceded the flood and taking that passage that related directly to the flood, "My spirit will not always strive with man," and applying it to this present dispensation of grace.

(2) That Catholic priesthood, regalia, liturgy, etc. harks back to the Old Testament dispensation of the law, with its priesthood and ritual. There is no recognition that this old order of things has found fulfillment in Christ. The Book of Hebrews was written to give light on the relationship between the old Mosaic order and the New Testament order.

(4) THERE IS A MISTAKEN NOTION IN THE MINDS OF SOME THAT THE OLD TESTAMENT HAS BEEN FULFILLED, hence that it may be laid aside like a garment that has served its purpose. This notion is just as false as can be. Much of the Old Testament HAS NEVER BEEN FULFILLED. Let us think of some instances:

(1) The first promise of a Redeemer given in Gen. 3:15 has not been completely fulfilled. Christ was "bruised" by Satan, and Satan is still the "god of this world," but the time is coming when "The Seed of the woman shall bruise the serpent's head." When Satan is bound and cast into confinement (Rev. 20:10), then shall this have a good measure of fulfillment. When he is finally cast into the Lake of Fire, the promise will be completely fulfilled.

(2) The promise that the Lord shall be King over all the earth, (Zech. 14:) has not been fulfilled, and the context makes plain that it will not be until after the return of the Messiah, "whose feet shall stand in that day upon the Mount of Olives."

(3) The promise of a world in which enmity shall be abolished between men and animals, and in which "the knowledge of the glory of the Lord shall cover the earth, even as the waters cover the sea" has never been fulfilled. The promise is that children shall lead lions around unharmed. (See Isa. 11:) Preachers often asininely quote, "a little child shall lead them," as referring to a child leading grown people to salvation. The passage means what it says, and shall have complete fulfillment in a time yet to come.

Mission Boards

(Continued from page one)

trol—Which?", by Brother Dewey Jones, Benton, Ky., Brother Jones referred to all mission boards as machines, and said:

"For a person to refuse to support these MACHINES is for him to receive their anathemas upon his head. For a preacher to refuse to line up with the machine means that he will lose his head ecclesiastically."

In the issue of March 15, 1932, Brother Simmons had a fine editorial on, "Why We Do Not Support the Cooperative Program of the Southern Baptist Convention." In it, he says:

"The Boards DECIDE EVERYTHING and then ask the churches to SUPPLY THE FUNDS. That is the ONLY PART THE CHURCHES HAVE directly to do with it. A church that is in full cooperation with the Cooperative Program is a mere cog in an ecclesiastical machine erected by men. Such a church says by its action (and actions speak louder than words) to the Boards: 'We will supply the funds, you take over our responsibility of discharging the commission of Christ so far as it affects the spread of the gospel in regions beyond our reach.' Yet doubtless many will contend that such a church is discharging its commission. But it is NOT ANY MORE DOING SO than a father would be discharging his duty as a father if he should give over his children into the care of some other person, and merely supply their support. Such a father would be recreant to his trust. So is such a church mentioned above."

We believe Baptist churches should combine in SMALL GROUPS and adopt their own program, and a scriptural program of that. The group should be small enough that EACH CHURCH COULD BE CONSULTED ABOUT EACH MOVE, so that no church would surrender its prerogative and authority."

In the July 15 issue of 1932, Elder C. D. Cole had a most splendid article on "Churches and Conventions." Brother Cole said:

"The budget should be MADE BY THE CHURCHES and not by the Convention. It should be made by the GIVERS RATHER THAN BY THE SPENDERS. Otherwise we have in principle, 'Taxation without Representation.'"

Let churches and groups of churches assume the support of particular missionaries. Let these missionaries make REPORTS TO THESE CHURCHES. The churches that support them are responsible for what they do. Most of our larger churches could support one or more missionaries without hindering other Scriptural work. The smaller churches near each other could work together in the support of one or more missionaries."

In the leading article of November 15, 1932, Brother Simmons says:

"Also WHERE were the churches authorized to enter into an arrangement whereby the EXECUTION OF THE COMMISSION OF CHRIST WOULD BE TURNED OVER TO OTHER AGENCIES, THE CHURCHES MERELY FURNISHING THE MONEY?"

The Cooperative (Apostasy) Program is anti-scriptural in both form and content. IT IS ANTI-SCRIPTURAL IN FORM BECAUSE IT INVOLVES THE TRANSFERENCE OF THE COMMISSION OF CHRIST FROM THE HANDS OF THE CHURCHES INTO THE HANDS OF HUMANLY CREATED BOARDS."

The leading article of the issue of December 1, 1932, was by Brother J. C. Lilly, of Marion, Ky., on "The Primacy of Missions."

"By this we mean to say that the method of New Testament mission work is that work done DIRECTLY BY THE CHURCHES. THE COMMISSION WAS GIVEN DIRECTLY TO THE CHURCH."

There is not a board, nor a Convention on earth that can carry out that missionary program, for the folk who carry this missionary program must baptize, and that authority does not belong to any man nor to any organization. It belongs to the church, the body of Christ! Eph. 3:21 says, 'Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.' But today BOARDS, and Conventions, and MAN-MADE METHODS get all the GLORY, and THE CHURCHES MERELY PAY THE BILLS! In Acts 11:22; 13:3, we have the plain example of churches sending out missionaries. In 2 Cor. 8:19 we have the example of churches cooperating in the Lord's work, but there is no intimation that they lost their local church authority, or surrendered it voluntarily to any other organization in this cooperation! The only teaching or example of New Testament mission work is that of CHURCHES DIRECTLY SENDING OUT MISSIONARIES, passing on their qualifications, making themselves responsible for them, praying for them, and laboring with them. We reaffirm that the only method in missions is the New Testament church method!"

Brother Simmons refused to take part in a mission program, which was put on by the Promotion Committee of the Greenup Association (Ashland, Ky.). He took his stand on the basis that an association or mission board or program committee has no authority over a local church. In the January 2, 1933 issue, he said:

"The District Association has no more authority to authorize the putting on of programs in Baptist churches without the churches being consulted than the Southern Baptist Convention has. If the association has the authority and right to arrange a program for a Baptist church for three nights without the consent of the church, then it has the authority and right to arrange a program for it for a week. If for a week, then for a month. If for a month, then for a year. If for a year, then for as many years as it may suit the association. The principle is the

same, regardless of the length of time. Therefore, if the association had the right to authorize the committee to do what it did, it has the right to authorize the same or any other committee to appoint pastors for the churches. There is absolutely no difference in principle between the two."

In making an appeal (Feb. 1, 1933) in behalf of Will Jones, who was then a missionary at Belem, Brazil, Brother Simmons insisted upon the fact that Brother Jones was under the control of no board. In fact, this was his "talking point" in making his appeal. He said:

"At the time Brother Jones was sent out he visited each of the churches composing the association at that time and EACH CHURCH BY VOTE AUTHORIZED HIS GOING. Thus he was sent out and is supported, NOT BY A BOARD, but by the CHURCHES OF THE LORD JESUS CHRIST."

Then, under the caption, "The Baptist Examiner's Platform," in the issue of February 15, 1933, Brother Simmons says:

"THE BAPTIST EXAMINER STANDS AGAINST the church shifting its responsibility to BOARDS in mission work."

In answering the question, "What Kind of a Baptist Paper is The Baptist Examiner?" Brother Simmons, in his October 16, 1933, issue, says:

"The Baptist Examiner is neither a 'Board Baptist' nor an 'Anti-board Baptist' paper. We stand against the way our denominational BOARDS are now functioning because THEY TAKE THE COMMISSION OF CHRIST OUT OF THE HANDS OF THE CHURCHES."

In an article (March, 1935) telling of the tide turning toward independent missions, Brother Simmons says:

"We well know that it is asserted that Paul and other brethren served as a board through which the churches sent money to the poor saints; but to the writer this idea is questionable. Where were the HEADQUARTERS for that board? What salary did they receive? Instead of serving as a modern board, did they not rather act as a MAIL SYSTEM, CARRYING MONEY direct to churches to individuals without charge? Why can't a church, or a group of churches cooperating, support some God-called man, separated by some church to do mission work, as Paul and Barnabas were, and send the money direct from the church or churches to the missionary, with the missionary reporting back directly to the church or churches? Why the middle man?"

Then in the April 1, 1935, issue, in an editorial entitled, "Our Position on Mission Methods," Brother Simmons says:

"As to mission methods we hold to but two fundamental principles. One is the independence of the church. And the other is the church's maintenance of herself as the pillar and ground of the truth. In her independence, as the temple of the Holy Spirit, the church should seek the mind of the Spirit for herself. SHE SHOULD NOT TRUST ASSOCIATIONS, CONVENTIONS, and BOARDS, to INTERPRET THE MIND OF THE SPIRIT TO HER."

Thus in these thirteen direct quotations, it can be seen that the position taken by Elder T. P. Simmons when editor of The Baptist Examiner was identical to the position of its present editor. Since all interested readers know that the present editor definitely opposes mission boards of all kinds, we will not use space for such quotations.

However, we want all to know that both present editor, John R. Gilpin, and former editor, T. P. Simmons, have both gone on record as being definitely opposed to mission boards. Therefore, in the 25 years since this paper was first launched, it has always stood 100% against mission boards.

Did You Forget?

(Continued from page one) generous support. Only as God moves upon you to lend us your prayerful financial help will we be able to continue.

Did you forget us with an offering for our press? This is being printed just a few days in advance of June 27—the date we must have our offering in hand—and frankly we lack about \$300.00 having the necessary funds.

If you have forgotten us, won't you please NOW send that offering you've thought of sending before?

Out of love to Him, and from appreciation as to what this paper has meant to you, we earnestly ask of you an offering to assist us in carrying on. May God bless you!