

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.

VOL 25, NO. 31 RUSSELL, KENTUCKY, SEPTEMBER 8, 1956 WHOLE NUMBER 950

ARE ANNUAL CALLS SCRIPTURAL?

THE ANSWER IS NO! (Multiply by one thousand.) There is no example, or precept, or command, for such an abomination as the annual call of a pastor.

The question is almost a ridiculous one. Think of the Apostle Paul during his ministry at Ephesus leaving because he failed to "get called" in the annual call! Baptists criticize the Methodists for their plan of shifting their preachers about when this is not usually resorted to but once in several years, then they turn right around and practice the "annual call." Talk about "gagging at a gnat and swallow-

ing a camel!"—that's it!

Very few city churches practice calling a pastor annually. The custom characterizes country and village churches, mainly.

Objections To The "Annual Call"

THERE IS NO SCRIPTURE FOR IT — OR THAT EVEN HINTS AT SUCH. Baptists claim to believe in making the New Testament their rule of faith and practice. Why do they depart from their claim in this instance?

THE WHOLE TENOR OF SCRIPTURE INDICATES THAT THE PASTORAL RELATION IS TO BE A MORE permanent thing

than is represented in the "annual call."

THE ANNUAL CALL SETS ASIDE THE LEADERSHIP OF THE HOLY SPIRIT. Suppose the Lord leads a church to call a certain man this year—is it reasonable to suppose that He is through with that man exactly twelve months hence? There is not anything in the Bible to indicate that a pastor is to be hired and fired like a farm hand—that the Lord has use of a man for only so many months. Read Acts 16:10 and note that the Lord chose Paul's field of labor. And (Continued on page eight)

1. Will any saved man ever see God the Father or God the Son before the judgment?

Yes. The saved depart to be with Christ at death. Mark 16:19.

2. Do the saved go to Paradise at death?

No. Since the resurrection of Jesus the saved go to Heaven at death. Phil. 1:23.

3. Do you believe in Sunday Schools?

Yes, the kind told about where they "read the Bible and gave the sense;" where they teach and take plenty of time to do it. Many Sundays Schools are worse than no account because organized to death. Others are joked or entertained to death. The one business of a Sunday School is to teach God's Word. We believe in a Sunday School where the Bible is taught.

4. What is tithe?

It is the tenth of one's income. It is associated with the Bible with the "first fruits," which were HOLY unto the Lord. Ex. 23:19. "All the tithe of the land is the Lord's."—Lev. 27:30. It is the

rent which we owe to the Lord for the use of all material assistance which we hold as His stewards.

5. When was the tithe instituted?

The first reference to the tithe in the Bible is in Gen. 14:20, where Abraham paid tithes to Melchizedek, King of Salem and Priest of the Most High God. The second reference is found in Gen. 28:22, where Jacob vowed the tithe to Jehovah. It was an established practice by many heathen nations before the time of Abraham, as secular history proves. Neither was it originally a Mosaic law, for Abraham gave tithes five hundred years before the law was given to Moses.

6. Who should pay tithes?

Everybody. Sinner and saint alike. Mal. 3:3, "Ye are cursed with a curse: for ye have robbed me, EVEN THIS WHOLE NATION."

7. Where should we bring our tithes?

Into the storehouse. The place where God's people come together. (Continued on page six)

We Frankly Appeal To You

By BOB L. ROSS

This article is written after serious deliberation, by and at the suggestion of, a group of the closest friends of THE BAPTIST EXAMINER, who recently met to discuss the problems and future welfare of THE BAPTIST EXAMINER. The group suggested that I write the article, and I trust that everyone who reads this article, and who loves THE BAPTIST EXAMINER, will take what is herein written with the same degree of seriousness, as characterized the recommendation of this group of friends, to lay before the readers of THE BAPTIST EXAMINER our present status.

To be frank, THE BAPTIST EXAMINER is facing its greatest emergency. This will be apparent to all who read Bro. Gilpin's letter on page two. After we had discussed this matter fully and prayerfully, it became apparent that one of three things must be done at once: (1) quit publishing the paper entirely; (2) temporarily reduce the paper to four pages; or (3) get more money for operating expenses. Of course, the first two alternatives we did not want to consider at all. And after discussing the third, our brethren expressed themselves declaring they believed that the friends of THE BAPTIST EXAMINER should know of its present need, and that if they were informed, they would solve the financial problems.

Are You A Friend?

Each week this paper goes into

THE SECRET OF HIS PRESENCE

The place of revealing and of equipment, of grace and of power, is the prayer chamber. And as we meet there with God, we shall not only win our triumphs, but we shall also grow in likeness of our Lord and become His living witness to men.

Without prayer, the Christian life, robbed of its sweetness and its beauty, becomes cold and formal and dead; but rooted in the secret place where God meets and walks and talks with His own, it grows into such a testimony of Divine power that all men will feel its influence and be touched by the warmth of its love. Thus, resembling our Lord and Master, we shall be used for the glory of God and the salvation of our fellow men.

more than 10,000 homes. We believe that there are many real friends among these 10,000 subscribers who would not want to see the paper come to an end, and who would be happy to thus make a substantial contribution to meet operating expenses. If 3,000 (which is less than one-third of our subscribers) would each mail us \$1.00, we could easily meet our current obligations. But surely, there ought to be far more than 3,000 who want this paper to continue as it is, and who will gladly give much more than only \$1.00. Surely within our ranks, there are many Christians whom God has blessed with perhaps much of the world's goods. What better way could you prove your stewardship just now, than with a liberal offering in behalf of the continuation of a paper that contends for ALL the Truth.

TBE—A Missionary Work

One of our friends who met with us at this meeting is the pastor of a nearby church, and he made the statement that he thought that THE BAPTIST EXAMINER was the greatest missionary work that is being done today. Whether or not our brother is right in this regard, I do not know. But I do know that THE BAPTIST EXAMINER is certainly one of the greatest means of spreading the Truth that we have today. Numerous testimonies could be produced as to its value; such as those you will read in the pages of this issue. Due to the message that it carries, it deserves

the support of Christian people. We believe that churches should contribute toward it just as any other worthy missionary work.

Why The Present Problems?

The present financial emergency is due to several factors. In the past when Bro. Gilpin received a regular salary as pastor of a larger church, many times he himself paid the deficit on THE BAPTIST EXAMINER. Now he only receives a small salary from our small congregation here in Ashland, and of course, he can not do with it what he did in the past.

Also, enemies (which are always at the heels of those who preach the Truth) are diligently fighting THE BAPTIST EXAMINER as never before. Accordingly some whom we could count on in the past, have been deceived as a result of the enemies' misrepresentations and false reports. Bro. Gilpin's enemies have made it appear that he is immensely rich and that he is building a great estate through THE BAPTIST EXAMINER. As for myself, these reports are nauseating to the nth degree. The only

OUR RADIO MINISTRY

WTCR—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.

The Baptist Examiner Pulpit

"The Book Of Revelation"

(Read Revelation 1:9-20).

In our last study, I offered some twenty-five contrasts between the book of Genesis and the book of Revelation. One of those points of contrast was that in Genesis we find a paradise that is turned into a desert, whereas in the book of Revelation, we find a desert that is turned back into a paradise.

Now, beloved, this must take place. The first verse of this book of Revelation says that John is showing us those things which must come to pass. I insist then, that eventually this world as a desert, as it is today, will ultimately be turned back into a

paradise—far more beautiful and far more wonderful than the Garden of Eden ever was. I say then, it is one of those things that must come to pass.

In this study, we will see Him who is to bring to pass this marvelous change within the world. We will get a picture of the one who is to accomplish this change—the one who is to turn this desert back into a paradise of God.

THE REASON GOD GAVE THIS PATMOS VISION.

We read:
"I John, who also am your

brother, and COMPANION IN TRIBULATION, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, FOR THE WORD OF GOD, and FOR THE TESTIMONY OF JESUS CHRIST."—Rev. 1:9.

This verse tells us why the book of Revelation was written. All the other disciples were dead. John himself is shut up on a little isle about 30 miles in circumference—the isle of Patmos—located in the Mediterranean. He was shut up there for the Word of God, and for the testimony of

(Continued on page two)

IS MARS INHABITED?

Two individuals, a young man and a young woman, had become weary of their sinful living. With troubled hearts and accusing consciences, they entered a church, seeking spiritual help. The robed choir sang something about rebuilding the walls of Jerusalem. The minister's sermon subject was "Is Mars Inhabited?" The sinful young people left the church, unsaved, unsatisfied, lost! The young man continued to steal money from his employer and landed in a penitentiary. The young woman continued in her degrading, downward way! What havoc can be wrought to lost souls when the minister fails to obey the command, "Preach the Word!"

—Gospel Herald

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR
PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)

One Year in Advance 50c

Send Remittance to Russell, Ky.

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"The Book Of Revelation"

(Continued from page one)

Jesus Christ.

Stephen had been stoned as the first of the Christian martyrs, as recorded in Acts 7. Then in Acts 12, we read that James, an apostle of Jesus Christ, was beheaded. Philip, who had been instrumental of God in a mighty revival meeting in Samaria and who was later used of God to lead the Ethiopian eunuch to the Lord Jesus Christ, had been scourged. He had been whipped within an inch of his life and was thrown into prison, and when he seemingly wouldn't die, history tells us that he was crucified and thus his life came to an end.

Matthew, who wrote the Gospel of Matthew, was already dead. He had been slain with an halberd. That is, he had been run through with a sword in the year 60 A. D.

James, the brother of our Lord, who was the author of the Epistle of James—which I consider one of the most practical books of all the New Testament—when he was 94 years of age, was beaten and stoned by the Jews. Imagine people who had no more feeling than to beat and stone a man 94 years of age, yet when they were not able to thus kill him, history tells us that they finally beat his brains out with clubs.

Then there was Matthias who was chosen as a successor to Judas. Matthias was stoned at Jerusalem and later was beheaded.

Andrew, the man who had a knack for personal work—that man who was known best to us because he was the personal worker of the apostolic band, had been crucified.

Mark, who wrote the Gospel of Mark, had been dragged to pieces in the city of Alexandria when the heathen people were holding a feast to Serapes, their idol. In order to make their feast to Serapes all the more impressive, they took this man of God, John Mark, and dragged him through the streets until his body was dragged to pieces.

Simon Peter by this time had already been crucified. History doesn't tell it, but tradition says that he was crucified head-downward. When they came to crucify Peter, he said, "I am not worthy to die like my Lord. If you are going to crucify me, then I ask that you make one exception—that you crucify me head-downward." Thus Simon Peter was crucified head-downward, with his feet extending into the air.

Then there was the Apostle Paul who had already written fourteen books of the New Testament. Paul went outside the city of Rome and on the Appian Way, laid his head upon a block while an executioner stood by with a sharp sword and decapitated this man of God—this man who had written the biggest portion of the New Testament.

There was Bartholomew of whom very little is known so far as the New Testament is concerned. He was one of the twelve apostles, and he translated the Gospel of Matthew into the language of India where he went as a missionary following the death of the Lord Jesus Christ, and

Dearly Beloved:

THE BAPTIST EXAMINER needs your prayers, advice, and financial support today as never before. We are facing our greatest emergency since the paper was launched by your present editor in 1939.

BUSINESS has been very poor all year. The month of June we broke even, whereas we haven't made expenses in any of the other six months this year. We are approximately \$3000 in the red on operating expenses. If we had excellent business for the rest of the year—and there is no prospect of such—it would be a miracle for us to pull out of debt on our operating expenses.

ENEMIES have been most numerous. Their falsehoods, half truths, whole lies and innuendos have hurt most deeply. I remember daily that He said, "Vengeance is mine." One friend sent me a letter which an enemy had mailed to him. In it there were 93 lies. Every statement in it could be answered, and proven a lie. But why take time to do so? My friends don't need explanations, and my enemies won't believe them.

CONTRIBUTIONS have been very slow. The combined total received from subscriptions and job work will not maintain THE BAPTIST EXAMINER. We have always had to depend upon our friends and those who love the Truths we contend for, to make up the deficit. For some reason, best known to God, our contributions have been considerably less than heretofore.

EXPENSES have been greater than ever. Paper has increased three times since the first of January, and another price increase is in sight. Wages have likewise advanced. All supplies we must buy in the shop cost more than they did a year ago.

THE OUTLOOK from the human point of view is indeed discouraging. Bills are pressing us sore. Whenever I order paper, I wait in suspense, not knowing whether the paper house will extend further credit. I suffer mental agony by day as I try to carry on. When night comes on, I lie awake, wondering how to proceed on the morrow.

At the same time, every time that I pray, God assures me that we are going to be victorious, and that the paper must go on. He has stood with us all through the years when the going has been rough, and I am sure He will not forsake us.

OUR APPEAL now is the most urgent one we have ever sent to our friends. Won't you pray that God will raise up some friend with financial strength who will liberally subsidize us in this emergency? Also, we ask that you will pray that God will lay this matter heavily on the hearts of many of our readers who will be able to respond with smaller sums. In view of the fact that our enemies fight me and the things I stand for, surely I am not asking too much when I ask that my friends support our printed ministry. Through the years I have operated THE BAPTIST EXAMINER with this slogan in mind: "Trust the Lord and tell His people." This I have done and I await now for God to move upon the hearts of our friends. As I have said before: "We've done our best—it is up to God to do the rest."

Prayerfully yours,

JOHN R. GILPIN

there by the idolatrous people was beaten and later crucified.

There was Jude who wrote the book which bears his name, who was crucified in the city of Edessa in the year 72 A. D.

Then there was doubting Thomas, who one day said that he wouldn't believe unless he could put his hands into the nail prints of the Lord Jesus Christ. He, too, went as a missionary to India, and it was by his preaching when he told that he had seen the Lord risen from the dead and that he put his hand into the literal hand of Jesus who was now alive after having been crucified, he excited the rage of those heathen idolators of India, with the result that a pagan priest thrust him through with a spear, so that he died.

Luke, who wrote the Gospel of Luke, and the book of the Acts, was hanged on an olive tree in Greece by the idolatrous priests until he died.

Simon was crucified in Britain in the year 74 A. D.

That meant, beloved, that John was the only one of the apostles that was left in the year 90 A. D.

Can you imagine John writing this book of Revelation? Can you imagine what thoughts must have passed through his mind when he recalled how his brethren who had walked with him as fellow-disciples and apostles of Jesus Christ, had all fallen victims of the rage and the fury of the idol-

atrous people round about, until now he stands as the only one of the twelve original apostles?

In Mark 10:35-40, we read that James came to Jesus one day and made a very, very ambitious request in behalf of himself and his brother, when he asked that one might sit on the right hand and the other on the left hand, thus occupying the chief positions in glory with the Lord in His kingdom. Jesus said:

"Ye know not what ye ask: can ye drink of the cup that I drink of: and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal shall ye be baptized."—Mark 10:38, 39.

Beloved, those two who came to Jesus that day with that request did have a marvelous experience in the fulfillment of the Scripture. The first one of the original twelve apostles that died as a martyr was James, and after that all others are dead, John is still left alive. He had been thrown into a cauldron of burning oil previously, but had miraculously escaped without an injury. Now he had been banished to the Isle of Patmos where he wrote the book of Revelation.

They say that Alcatraz on the West Coast is surrounded by waters so rough that it is impos-

sible for a man ever to escape to the mainland. What is true of Alcatraz was likewise true of Patmos. Patmos in John's day was for prisoners just as Alcatraz is for prisoners of the United States today.

I can see old John as a forlorn prisoner on the Isle of Patmos. There he was, unable to leave the isle, and with all of his friends and fellow-disciples dead. God said to him, "John, if they won't let you leave the isle of Patmos, then I will just let you come up here and penetrate the very secrets of Heaven itself." Beloved, it seems to me that God just reached down and picked up the Apostle John, and let him penetrate the very secrets of Heaven—not only of that day, but of this day and of the days yet to come. God said to him, "What you see, write it in the book and send it to the churches, that it might awaken faith, hope and courage among all the discouraged Christians."

Beloved, that is why God gave this Patmos vision, that it might be a means of encouragement to discouraged Christians.

I wonder if you and I are not having too easy a time. I wonder if you and I don't need the very thing that those first century Christians had. They had to suffer for their faith and for their Christian experience. I wonder if it wouldn't be the greatest thing that ever happened to you and

to me if we had to suffer a little for the cause of the Lord Jesus Christ today. I think how men and women have suffered down through the ages, and I am amazed that God gives us so easy a time today.

A short time after the book of Revelation was written, old Nero burned the city of Rome and blamed the Christians for setting fire to it, in order that he might heap persecution upon them. He had some of them sewed up in the skins of wild animals and put into the arena, and then turned mad dogs in upon them to worry them until they were dead. He had others dressed in shirts that were dipped in wax until they were stiff, and then fastened them to posts round about his gardens and set them on fire, that they might illumine his gardens by night.

I think, beloved, how that just a short time after this Cecilia, a young Christian matron, who loved her Lord, was put naked into a bath of scalding water to compel her to turn against her own profession of faith. When she endured the scalding water, they took a sword and cut off her head.

I am reminded of Julian who was a native of Cilicia, who was put into a leather bag filled with serpents, scorpions and snakes, and then was dropped alive into the Mediterranean Ocean.

(Continued on page six)

THE NEW TESTAMENT CHURCH AND HER MISSION

By WAYNE COX

WHY THIS WAS WRITTEN

I am not writing this in order to defend my own position, but to defend the plain teaching of the Word of God, and the Doctrine that multiplied thousands of Baptists hold dear to their hearts.

In order that we may understand this subject as we should, we must study the origin of the church. Baptists have always contended that Christ instituted His own church when he was here in the flesh. The popular theory is that the church was instituted on the day of Pentecost, but the Bible does not substantiate this theory, but on the contrary, teaches that the church was established by the Lord Himself, that it is His church, that He is the head over all things to the church which His body, the fullness of Him that filleth all in all. Eph. 1:22-23.

THE ARGUMENT AGAINST THE POPULAR THEORY AS TO THE ESTABLISHING OF THE CHURCH

The church, and I use the word in the singular merely for convenience, is a glorious institution, of Divine origin and shall never be destroyed. Christ asked the apostles a question in Matt. 16:15, 16: "He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Ver. 18: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." There are two or three words used in the above Scriptures that demand our attention. There are some that say that the Lord built His church on the Apostle Peter. The reason for this erroneous idea is because of the meaning of the name Peter (it means a stone); and the Lord said that upon this rock I will build my church. Well, we notice that the Master said upon this rock, and not upon this stone. The Bible discriminates between a stone and a rock, in short there is a difference. The word or name Peter means a stone, and the Greek word is petros and means a small stone or pebble, while the word rock upon which Jesus said He was going to build His church, in the Greek is petra and means a huge rock, a great rock. The Apostle Paul had something like this in mind when he declares that the rock (petra) that followed the children of Israel in the wilderness was Christ. I Cor. 10:4. So we can readily see that the Master was speaking about Himself, and not the Apostle Peter.

Now when did the church have its beginning? In the preceding paragraph the word "will" is used as if the church were to be established in the future, but a close observation of the word reveals that it is used in the sense of building up or edifying. The word build in the Greek is "oikodomeo," meaning to build up or edify. The Lord said that He was going to build up His church, or to enlarge His church.

ARGUMENT AGAINST THE POPULAR THEORY OF THE CHURCH'S ORIGIN AS IS PREVALENT AMONG OUR BAPTIST PEOPLE

There is another theory that teaches that the church had its beginning in the sixth chapter of Luke, but if one will lay aside every preconceived idea and notion, it can be readily seen that the church could not have had its beginning in the sixth chapter of Luke. Let us examine this chapter and see just what it does teach. Luke 6:12, 13: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Ver. 13: "And when it was day, he called unto him his disciples; and of them he chose twelve whom also he named Apostles." This does not teach that the church had its birth here, but on the contrary it teaches that this was a great church meeting, that the Lord called unto Him the whole church, and from the multitude of disciples He called twelve to be preachers, and sent them out to preach; it was here that they were ordained. Mark 3:14: "And he ordained twelve, that they should be with him, and that he might send them forth to preach." So we can readily see that the sixth chapter of Luke was an ordination service, and not the birth of the church. But someone will ask, well, when did the church begin? John the Baptist made ready a people for the coming of the Lord. Luke 1:17, when the angel of the Lord announced to Zacharias that Elizabeth would bear a son, and that his name would be John, he further said that "he shall go before him in the Spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just to make ready a people prepared for the Lord." So the Lord took the material that John prepared and established His church. When He began to call men to follow him, that is when the church came into existence.

ARGUMENT AGAINST THE PENTECOST CHURCH THEORY

Further argument against the Pentecost theory: In Matthew 18:15-18, Jesus gave specific instructions on how to discipline an offending brother: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou has gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen and a publican." This was before Pentecost, and if the church did not exist prior to Pentecost, then how could you carry anything to something that did not exist? And yet the Lord said to tell it to the church. Why the Lord sang in the church while He was here in person. Hebrews 2:13: "Saying, I will declare thy name unto my brethren, in the midst

of the church will I sing praise unto thee." Now when did the Lord ever sing? Well, in Matt. 26:30. On the night that He instituted the Lord's Supper and also the night that He was betrayed. When He instituted the Supper by giving the emblems that set forth the body and the blood of the Master to the apostles, "and when they had sung an hymn, they went out into the Mount of Olives." So the only time that the Lord sang was on this particular occasion, and Paul said that it was in the church that He sang. Instead of the church being established on the day of Pentecost, about three thousand were added to it; how can you add to something that does not exist?

FURTHER ARGUMENT AGAINST THE THEORY THAT THE CHURCH HAD ITS BEGINNING AS RECORDED IN LUKE 6

Let us notice why that men say that the church was established in the sixth chapter of Luke. In I Cor. 12:28 we read these words: "And God hath set some in the church first apostles." And in the sixth chapter of Luke we read about the Lord calling out twelve whom He named apostles. But in I Cor. 12:28, Paul said that God set some in the church first apostles, that is, that they were the first officers of the church. May I raise this question: How could He set them in the church if the church did not exist prior to the sixth chapter of Luke? Why the church had to exist in order for them to have been set in the church as the first officers of the church.

THE DIVINE COMMISSION

To whom did the Lord give the Divine Commission? If Christ gave the commission to the apostles as such then the commission would have died with the dying of the apostles, for the apostles did not live long enough to go into all the world, and yet Jesus said to go and teach all nations, Matt. 28; 19:20. Of course the Lord had a church and He commissioned the church to go into all the world, and that church is here today and shall continue to be here until the Lord comes and takes her home to glory.

Since the Lord gave the commission to the church, then the church and the church alone has a right to send out missionaries. (Let it be noticed that I have used the word church in the singular, not because that I believe the church to be universal, but for the sake of convenience. I use it in the singular just as I would speak of man, or of the tree, the woman, not because there is just one big man or one big tree, composed of all the men or one big tree composed of all the trees, even so when I speak of the church I mean each individual congregation.)

Let it be noticed that individual church members wherever they go may tell the story of salvation to those with whom they come in contact. Acts 8: "And whosoever hears the message of salvation should pass it on to others." Rev. 22:17. But the only organized effort recognized in the New Testament for the work of missions is the local congregation of baptized believers.

THE INDEPENDENCY OF THE LOCAL CHURCH

The church that the Lord instituted was, and is, sovereign and independent, a pure democracy. For example, we notice the first chapter of Acts and we can readily see the democratic ideals that were practiced in electing a successor to Judas Iscariot. We notice that two were nominated, namely, Justus and Matthias, and the whole body gave forth their lots, or cast their vote and Matthias received the majority, and so he was numbered with the twelve. This same thing is brought out in II Cor. 2:7, 8. Paul is instructing the Corinthian Church on how to treat a brother that had been excluded, and that he had been expelled or excluded by the many or majority. See also the sixth chapter of Acts on the electing of the deacons.

THE CHURCH SENDING FORTH THE GOSPEL

In the commission Jesus told the church to go into all the world and make disciples, but the church did not move out of Jerusalem until after Deacon Steven was stoned to death, but as a result of his death the church was scattered and went everywhere preaching the Gospel, but there are a number of things associated with the scattering that demands our attention. One of the questions that is often asked is, was these church members endowed with the authority to make, and baptize disciples, and I answer in the affirmative. The persecution that arose as a result of the stoning to death of Steven, and the subsequent scattering is recorded in the 8th chapter of Acts. All were scattered except the Apostles. We notice this in verse one of the eighth chapter of Acts. We read: "And they were all scattered abroad throughout the regions of Judea and Samaria except the apostles," then follows the account of the preaching of Phillip and the conversions that he was having, and also the many that were being baptized at the hands of Phillip. So many people that hold to the erroneous doctrine that anyone that has been saved has a right to baptize without church authority like to call attention to Phillip baptizing in Samaria as proof of their position, but one has only to study the eighth chapter of Acts but briefly to see the error of that position. Phillip was baptizing in Samaria but by church authority as is made so very plain in the 14th verse, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John." How did the apostles that remained in Jerusalem hear about the conversions of the Samaritans? They heard through Phillip, whom the church had given the authority to baptize, and as a good missionary he had sent back a report to the church, for all of the church had not been scattered. The apostles had been left in Jerusalem, so when Phillip sent in his report, they, that is the church, sent unto them Peter

and John.

THE CONVERSION OF CORNELIUS AND HIS HOUSEHOLD

It has been claimed by some that Peter baptized the house of Cornelius without church authority, but I wish to refute that theory. Peter carried with him six brethren when he preached to and baptized the house of Cornelius. In his report to the church which is recorded in the 11th chapter of Acts, he declares that they were with him, that is, the six brethren. They of the circumcision brought the accusation against Peter that he had gone into the home of men uncircumcised but Peter rehearsed the whole matter from the beginning and expounded it in order, Acts 11:3, 4, and climaxed his defense in verse 12, "And the Spirit bade me go making no difference, moreover these six brethren accompanied me." So he had enough to act or enough to transact business, for we notice in Acts 10:47 these words, "Can any man forbid water that these should not be baptized which have received the Holy Spirit as well as we?" In other words, Peter called for the vote of the six brethren that had accompanied him, so we can readily see that he had church authority, and was not practicing free lance baptism.

THE CHURCH AND MISSIONS

My argument has always been, and is now and shall always be, that the church has no right to redelegate its power to any agency or board or committee, that the church and the church alone has the right to send out missionaries under the direction of the Holy Spirit. In the 11th chapter of Acts and the 19th verse through the 22nd verse we read: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word unto the Jews only, or to none but unto Jews only, and some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians preaching the Lord Jesus and the hand of the Lord was with them, and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas that he should go as far as Antioch." From these Scriptures we notice that the church there in Jerusalem sent Barnabas, and that no board or committee sent him out, but that the church and the church alone sent him to Antioch. We notice that word "they," they sent him. Now they who? The church in Jerusalem. They, that is the church, had heard how the Greeks had received the word of the Lord, and they sent out Barnabas.

THE ANTIOCH CHURCH

In Acts 13:1, 2, 3, 4 we read, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." So we can readily see from these verses of Scripture that it was the church at Antioch that sent out these two missionaries under the leadership of the Spirit of God, and we notice further that even the church does not have the right to tell the missionaries where to go, that that is left entirely to the direction of the Holy Spirit. We notice that He said for the work whereunto I have called them, and also the expression, "and they being sent by the Holy Spirit."

From these verses we can readily see that the church sent them out under the leadership of the Holy Spirit, that it was not a foreign mission board, neither was it a missionary committee but it was the local church. And when Paul and Barnabas had completed this particular missionary tour they returned to the church that sent them out and gave a detailed report of all that they had accomplished. Acts 14:26, 27: "And thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come and had gathered the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the gentiles." They were genuine missionaries, and did as they should have, they made their report to the home church, the church that had sent them out, but this is not the procedure today. Oh, no, the missionaries of today are sent out by the foreign mission board, and this unscriptural board tells them where they can go and where they cannot. Now if that is taught in the Word of God, I am unable to find it. This is a direct violation of the Word of God, and also the destroying of the sovereignty, and independency of the local church. Now let us notice Paul's second missionary tour. Who sent him out, and who accompanied him? Acts 15:40: "And Paul chose Silas, and departed being recommended by the brethren to the grace of God."

THE CHURCH EXERCISING HER GOD-GIVEN RIGHT IN SENDING OUT AND SUPPORTING MISSIONARIES UNDER THE LEADERSHIP OF THE HOLY SPIRIT

Thus we can see that it was the church there at Antioch that sent them out on this second missionary journey. Now the question will naturally arise as to how the Apostle Paul was supported? He was sent out by one church, but supported by others, especially those that he had organized. Paul with other missionaries was sent out by one church, and other churches accepted them as their missionaries, and supported them as such. (Continued on page six)

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

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

FOURTEEN REASONS WHY EVOLUTION ISN'T TRUE

By H. Boyce Taylor, Sr.

The Power Of The Eyes

By ARTHUR W. PINK

"Mine eye affecteth mine heart."—Lam. 3:51.

These are the words of Jeremiah. Their immediate reference was to the sad condition which the prophet beheld in Israel. His people had come to a sorry pass. They had transgressed and rebelled (Lam. 3:42). Desolation and destruction had come upon them (vs. 47). God's servant was deeply moved. His tears fell fast and thick—"Mine eye trickleth down, and ceaseth not, without any intermission" (vs. 49). Then he adds, "Mine eye affecteth mine heart because of all the daughters of my city" (vs. 51). What he beheld—the wickedness of his people and the sore chastisement of the Lord—stirred him deeply. That which he saw chastened and saddened his heart.

But this word of the Prophet, like every other sentence of Holy Writ, has more than a merely local significance. It enunciates a principle of wide application. It expresses a truth of profound significance and importance. It explains a fact of far-reaching influence. It sets forth a law of life which we do well to heed. John Bunyan wrote with all his striking impressiveness of "eye gate." And what a part it plays in admitting enemies into Mansoul! The heart has no more influential gate than the eye.

Blessed are they who use their eyes to noble purpose, but cursed are they who prostrate such a blessed gift. Sight is the most precious of our physical senses,

yet is it the most easily turned to evil account. It was because of this that David cried — "Turn away mine eyes from beholding vanity; and quicken thou me in thy way" (Psa. 119:37). "By 'vanity' is here intended things carnal, temporal, worldly pleasures, worldly honors, worldly riches. These things are called 'vanity' or emptiness because they have no solid happiness in them, and because they so quickly fade and perish. Favor is deceitful, and beauty is vain (Prov. 31:30). Yea, all beneath the sun 'is vanity of vanities' (Eccl. 1:2). There may also be a reference to false worship and superstition, which are made attractive to the eye, by their pomp and pagentry.

What need each of us have to cry with David — "Turn away mine eyes from beholding vanity!" He that would be conducted along God's way in vigor, must first mortify his members which are upon the earth (Col. 3:5). One chief means of mortification is guarding the senses. That which is specific here looks toward the general: the one so solicitous about his eyes will not be careless about his ears and other senses. The eye is singled out not only because it is the noblest of the five senses but because it is the one most easily enticed by sin. It is by looking that we come to desiring. Through the unlawful use of the eye impure flames are kindled in the heart (Matt. 5:28). Covetousness enters via the eye.

"Mine eye affecteth mine heart." Satan understands the

deep philosophy of this full well. It was so in the first temptation. "When the woman saw," is the Divine record—the record so disastrously significant for us all. It was through "eye gate" the enemy first entered the soul. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." This is the Divine account of the primitive tragedy of history: and how pitifully has it recurred and is daily recurring! Beware of the sights you see. Guard your vision and thus safeguard your heart. Say with David, "I will set no wicked thing before mine eyes" (Ps. 101:3).

Many are the warnings which Scripture supplies of the eye being the inlet of sin. It was thus with Lot's wife (Gen. 19:26). It was thus with Jacob's daughter: "And Dinah . . . went out to see the daughters of the land" (34:1). Read what follows for the tragic sequel. It was so with Potiphar's wife (39:7). It was so with the ten "spies" (Num. 13:32, 33). It was so with Achan (Josh. 7:21)—mark the order: "I saw . . . I coveted . . . took . . . hid!" It was so with Samson (Judg. 16:1). It was so with David (II Sam. 11:2). What point do these solemn warnings convey! How urgently we need to cry unto God daily—"Turn away mine eyes from beholding vanity" (Ps. 119:37).

(Continued on page five)

There are fourteen distinct statements in Genesis 1:1 to 3:24 that give the lie to evolution.

1. The Bible says that God created the heavens and the earth. That proves that matter is not eternal, that it was not begun by blind force, that it did not start itself, that it came into existence by the creative fiat of God. That prevents a belief in evolution.

2. The Bible says that God created animal life. That proves that animals did not evolve up from vegetable life by inherent or resident forces. It proves that it took God's creative fiat to bring them into existence. That prevents a belief in evolution.

3. The Bible says that God created man. That prevents belief in the evolutionist lie that men came from the lower animals.

4. The Bible says that God made man's body out of the dust. That prevents belief in the evolutionist lie that man's body ever was different to what it is now and that it was not evolved up through millions of years of time from an anthropoid ape to its present form.

5. The Bible says ten times that God's law for vegetable life, for animal life, for all created things, is "after its kind." That prevents belief in the evolutionist lie that one species developed into another and higher species. The mule is a living witness that evolution is a lie. He is a cross between the ass species and the horse species and he can not propagate his kind. He has no kind. He is a cross between two kinds and is not a distinct species and is an indisputable witness to the truth of Genesis 1:11-25.

6. The Bible says that the days of creation were days that included day and night; that they were ruled by the sun and by

the period of light; that the sun divided between the day and the night; that these days were regulated by the sun and moon just as the seasons and years are. All that prevents belief in the evolutionist lie that he was not made at all, but evolved up from the lower animals in the image of an anthropoid ape.

7. The Bible says that Eve was the mother of all living. That prevents belief in the evolutionist lie that man evolved from the lower animals unless God worked a greater miracle than creation. For God to have so controlled the process of evolution that Eve would be the only woman that would evolve from an anthropoid ape would be a great miracle and require more credulity than to believe in creation. If evolution is true, then many female anthropoid apes evolved into women, and Eve was not the mother of all living. But the Bible plainly says that Eve was the mother of all living; therefore evolution is an impossible lie.

8. The Bible says that God breathed into man's nostrils the breath of life and he became a living soul. That prevents a belief in the evolutionist lie that man is any kin to the anthropoid ape or the lower animals.

9. The Bible says that the beasts of God's creation were brought to Adam, and he named them.

(Continued on page five)

Beautiful Snow

In the early part of the American war, one dark Saturday morning, in the dead of winter, there died at the Commercial Hospital, Cincinnati, a young woman, over whose head only two-and-twenty summers had passed. She had once been possessed of an enviable share of beauty; had been as she herself said, "flattered and sought for the charms of her face," but alas! upon her fair brow had long been written that pitiable word—unfortunate! Once the pride of respectable parentage, her first wrong step was the small beginning of the "same old story over again," which has been the life-history of thousands. Highly educated and accomplished in manner, she might have shone in the best society. But the evil hour that proved her ruin was but the door from childhood; and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken hearted outcast.

Among her personal effects was found, in manuscript, the "Beautiful Snow," which was immediately carried to Enos B. Reed, a gentleman of culture and literary tastes, who was at that time editor of the National Union. In the columns of that paper, on the morning following the girl's death, the poem appeared for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of Thomas Buchanan Read, one of the first American poets, was soon directed to the newly published lines, who was so taken with their stirring pathos, that he immediately followed the corpse to its final resting place.

Such are the plain facts concerning her whose "Beautiful Snow" will be long regarded as one of the brightest gems in American literature:

Oh, the snow, the beautiful snow,
Filling the sky and earth below,
Over the housetops, over the street,

Over the heads of people you meet;
Dancing—Flirting—Skimming along
Beautiful snow! It can do no wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in frolicsome freak;
Beautiful snow from Heaven above,
Pure as an angel, gentle as love!

Oh! the snow, the beautiful snow,
How the flakes gather and laugh as they go
Whirling about in maddening fun;

Chasing—Laughing—Hurrying by,
It lights on the face and it sparkles the eye;
And the dogs with a bark and a bound
Snap at the crystals as they eddy around;
The town is alive, and its heart is aglow,
To welcome the coming of beautiful snow!

How wild the crowd goes swaying along,
Hailing each other with humor and song;
How the gay sleighs like meteors flash by,
Bright for a moment, then lost to the eye;
Ringing—Swinging—Dashing they go,
Over the crest of the beautiful snow;
Snow so pure when it falls from the sky,
As to make one regret to see it lie
To be trampled and tracked by thousands of feet
Till it blends with the filth in the horrible street.

Once I was pure as the snow, but I fell,
Fell like the snow flakes from Heaven to Hell;
Fell to be trampled as filth in the street,
Fell to be scoffed, to be spit on and beat;
Pleading—Cursing—Dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead,

Merciful God! have I fallen so low!
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,
With an eye like a crystal, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charms of my face!

Fathers—Mothers—Sisters—all,
God and myself I have lost by my fall;
The veriest wretch that goes shivering by,
Will make a wide sweep lest I wander too nigh,
For all that is on or above me I know,
There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it should be when the night comes again
If the snow and the ice struck my desperate brain!

Fainting—Freezing—Dying—alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again.

Groaning—Bleeding—Dying—for thee,
The Crucified hung on the cursed tree!
His accents of mercy fall soft on thine ear,
"Is there mercy for me? Will He heed my weak prayer?
O God! in the stream that for sinners did flow
Wash me, and I shall be whiter than snow.

—Author Unknown

The Little Baptist

Chapter VI

MELLIE AT HOME - THE BAPTIST MEETING

After being in school three years, Mellie's parents thought best to keep her at home awhile, so that her mind might rest from incessant study. They wisely judged that relaxation was necessary to expand and strengthen her mind. The mind is like a bow, if never unstrung, it will lose its elasticity; and it is well that parents pay some attention to the physical, as well as the mental and moral development of their children.

Fortunately, Mrs. Brown did not entertain any of those "straight-laced" notions that would keep a child in seclusion and force it to grow up as a "hot-house plant," deprived of the benefits of sun and air, but she encouraged her children in out-door exercises. She trained them to habits of industry, and allowed them to run and romp the green grass, to ramble in the woods, along the brooks and over the hills, thus cultivating their physical nature. If her children wished to strengthen their voices by singing or hallooing, she did not deem it any violation or propriety. For she would say, "to let children be children is the only way to make them grow up to be healthy and useful men and women."

After so long confinement in the village school house, Mellie derived great pleasure from out-door exercises. She, too, took a deep interest in everything relative to the household. The affairs of the kitchen, the garden, and the flowers gave her much pleasant employment. She daily looked after the ducks and chickens, hunted the nests and nourished the young, thus making her time profitable as well as pleasant. She was ever kind to her little sister, who was now large enough to accompany her out to gather flowers, watch the birds, and engage in other amusements. When she became tired of play, she would resort to her books, by which means she advanced some in her studies, besides reading many histories and other valuable books, from which she stored her mind with valuable knowledge. Her Bible, too, was not neglected; and from this she learned new truth day by day. Not confining her investigations by any means to the subject of baptism, she gave to this some attention. The more she read, and the older that she grew, the stronger were her convictions that the Bible was, indeed, "a Baptist book." She read and re-read, and pencil-marked every text having any allusion to the subject. At her request, her mother agreed to help her to examine in detail every place where baptism was mentioned, and she had it all arranged so that she might turn to any given text at pleasure. (Continued Next Week, D. V.)

Evolution

(Continued from page four)

That prevents belief in the evolutionist lie that the first man was just a little above the ape in intelligence; but substantiates the idea taught elsewhere in the Bible that Adam was the most intelligent man that ever lived on this earth, except the Son of man. His knowledge was finite, not infinite; but like God he knew by intuition. He did not have to study to know. That is one of the curses that came as a result of sin.

10. The Bible says that all the beasts and fowls were brought to Adam to see if any of them would do for a help-meet for him. That prevents belief in the evolutionist lie that man himself is an evolution from the beasts. He could have found a help-meet among his ancestors, if evolution is true. That also shows the degeneracy of womankind today, who prefer association with poodle dogs to little children.

11. The Bible says that God made Adam a wife out of his own rib. That prevents belief in the evolutionist lie that man evolved from the lower animals; for if man had evolved from the ape state, woman with her quicker intuition would have evolved too.

12. The Bible says that there was a personal Devil that deceived Eve and led her into sin. That prevents belief in the evolutionist lie that the Devil is only an influence and not personal but impersonal.

13. The Bible says that Adam and Eve fell. That prevents belief in the evolutionist lie that the tendency of everything in this world is upward. Plants left to themselves degenerate. Fine blooded stock left to itself degenerates. The fall is written on everything. The fundamental principle of evolution that the

tendency of all things is to develop upward is a Hell-born lie. The Devil is the author of it in an attempt to hide the fall of man and the curse of it that came therefrom.

14. Thorns and thistles and sweat and toil and pain in travail with the enmity and fear of the snake are God's ever-present witnesses to the truth of the first three chapters of Genesis, and with thinking people will prevent belief in the evolutionist lie of development from inherent or resident forces being the law of life. Everything of itself in this world goes backward and downward if left to itself. It is only by intelligent forces outside of itself, either human or divine, that there is ever any development in plants or animals or man. Evolution is a lie from start to finish.

The Power Of The Eyes

(Continued from page four)

Scripture speaks of the "lust of the eyes" (I John 2:16) as one of the chief marks of worldliness, and warns us again and again against the unlawful use of sight. "Look not thou upon the wine when it is red" (Prov. 23:31). Again we are told, "He that winketh with the eye causeth sorrow" (10:10). Our Lord declares that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). The eye, then, needs to be disciplined. "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. 4:25). That is, let us attend to the business before us, which is to tread the narrow way. Let us not allow our gaze to wander so that our heart becomes enchanted with earthly things.

"Wisdom is before him that hath understanding; but the eyes

of a fool are in the ends of the earth" (Prov. 17:24). One cause of much distraction is curiosity of the senses. Our eyes run to and fro, and then our hearts wander from the Lord and His interests. History records how that when a Spartan youth who held the censor while Alexander offered sacrifice, and a red-hot cinder fell upon his bare arm, suffered it to burn, rather than cry out, and disturb the worship. How this puts us to shame that our hearts are not more fixed in the service of God!

Let us learn from Job—"I made a covenant with mine eyes" (Job 31:1). Eyes be faithful to my soul, that there be nothing to stir up carnal and impure thoughts, that there be no unclean object to fire my heart. Nearly three hundred years ago a Puritan wrote upon this verse: "Oh the foolishness of this age. Some will smile at the self-discipline of Job, and ask, Why be so strict and precise? But why should they? Has sin grown less dangerous? or is man's nature wiser or stronger? or are we better fortified against temptation? Are our hearts purer than God's saints of old? I trow not. Therefore set a watch upon your eyes, that sin enter not your heart."

Let us not forget it is written, that one of the characteristics of those who shall "dwell on High" (Is. 33:16) is he that "shuteth his eyes from seeing evil" (vs. 15). Let each of us pray from the heart "Turn away mine eyes from beholding vanity." The assistance of Divine grace must be sought. He that inclineth the heart to desire spiritual things, must bridle the senses against sinful things. Therefore let us beg this mercy from Him. Finally, look off unto Jesus, the Author and Finisher of faith. Be occupied with Him, and the things of the world will no longer allure.

"Mine eye affecteth mine heart." Thus far we have dealt mainly with the negative side of our subject; let our final word be upon the positive. Following His exhortations to Christians to "run with patience the race" set before them, the Holy Spirit adds, "Looking (off) unto Jesus" (Heb. 12:2, 3). It is only as our eyes are fixed steadfastly upon



Our Bible Study

STUDIES IN GALATIANS

By A. M. Overton
(Now in Glory)

CHAPTER V

Introduction

In the foregoing study we saw in the allegory concerning Sarah and Hagar, Isaac and Ishmael, grace and law, faith and works, that those who believe in Jesus Christ as Saviour are "the children of promise" and are free from all legal bondage. Now, in the study before us in Chapter Five, we discover the application of this truth. Let us not forget that the Lord through Paul is addressing those who are free "in the liberty wherewith Christ hath made us free," and is speaking to them as the Lord's children. Therefore, the "how" of salvation is not immediately before us.

THE STUDY

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—vs. 1.

Another version of the Bible renders this verse thusly: "For freedom Christ has set us free; stand fast therefore, and do not

MOSES FOLLOWS JETHRO'S ADVICE

Read Ex. 18.

By this time, boys and girls, Moses' father-in-law Jethro heard about all that the Lord was doing for the children of Israel. He heard of the experiences that they were having and how the Lord was protecting them. So Jethro brought Moses's wife, Zipporah, and her two sons, and came to see Moses in the wilderness.

As Jethro and Zipporah and the children were traveling along, Moses came out to meet them. He was glad to see them because it had been several months since he had been with them. Moses brought them into his tent and told them of all of the Lord's blessings to them. And Jethro rejoiced with Moses over the Lord's blessings to the children of Israel.

The next day Moses and the children of Israel were gathered together to find out from the Lord just what they should do about a matter. When the Lord told Moses what to do, then Moses would tell the children of Israel what the Lord wanted them to do, and Moses would act as their judge.

Jethro saw what was going on, and he asked Moses what he was doing. Moses told Jethro that they were getting the Lord's answer about a matter. But Jethro said, "Moses, this isn't the best way. You will just wear yourself out trying to be the judge over all the children of Israel. It is too big a job for one man to do

by himself."

Jethro went on, saying, "Moses, what you ought to do is teach the people laws to go by. And then you should choose men of the group that serve the Lord, and let them help you settle matters. Each one of the men could rule over a certain number of the children of Israel, and you could be chief over all of them. This way, these other men could settle the little matters and you could settle just the big matters. And you won't have so much to do this way because the other men can help you judge the children of Israel and help in settling their matters."

As Moses listened to Jethro, he liked his idea of getting some of the other men to help him judge and settle matters. And before Moses talked to the Lord about it, he decided to follow Jethro's advice. He didn't wait to ask the Lord; he just went ahead and chose the men and set them up to help him judge.

Boys and girls, do you suppose that the Lord was pleased about this? The Lord gave Moses the job, and He did not tell these other men to help Moses. The Lord just doesn't bless us when we get ahead of Him and try to do things to suit ourselves. We ought to trust the Lord to lead us and to show us what to do, instead of doing just what some person tells us to do. Here is a memory verse, boys and girls, for us to learn:

"It is better to trust in the Lord than to put confidence in man."—Psalms 118:8.

the Saviour that our hearts will be kept right. By faith Abraham "sojourned in the land of promise, as in a strange country." Why? How? "For he looked for a city which hath foundations, whose Builder and Maker is God" (11:9, 10). By faith Moses "forsook Egypt, not fearing the wrath of the king." Why? "For he endured as seeing Him who is invisible" (vs. 27). His eye affected his heart!

shall profit you nothing."—vs. 2.

Remember that the Judaizing proselyters had followed Paul and his missionary company into Galatia, and had emphasized that if one wanted to be saved he must submit to circumcision, and keep the law of Moses (Acts 15:5). Many of these Galatians, who had already heard the gospel of Christ and had believed in Him for salvation, were "bewitched" (3:1) and were pulled back into the bondage of legalism. It is not difficult for a young Christian to be so enslaved if a shrewd "works for salvation" preacher gets hold of him before he has become strengthened in the truth of God's Word.

To these deceived believers, then, Paul declares with emphasis, "If you submit to circumcision, Christ will be of no use, profit, or advantage to you." In other words he is warning them of the tragical effects of such slavery in their daily lives from which they have deliberately shut out Christ. The constant blessings of fellowship, guidance, enrichment, and service with Him are lost when the Christian is enslaved in legalism. Such Christians are easily enrolled in Christless religious programs, but despite all their frenzied activities they can not find the peace, joy, and spiritual satisfaction that they might have in a daily walk with the Lord Jesus Christ in the freedom which He gives to all who believe in Him.

SINNERS IN THE HANDS OF AN ANGRY GOD

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"Behold, I Paul say unto you, that if ye be circumcised, Christ

The New Testament Church

(Continued from page three)

Paul, in his letter to the Corinthian brethren, states as much. II Cor. 11:8, 9: "I robbed other churches, taking wages of them, to do you service." In this particular verse we notice two things: first, Paul said that he had received wages from other churches, and second, he did the Corinthian church service, or that is he labored among them while other churches supported him as we notice in the 9th verse: "And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied." And so we can see that other churches supported Paul. These brethren from Macedonia were sent by the churches of Macedonia with offerings to help the Apostle Paul. In his letter to the Philippians, Paul commends them for their help. Phil. 14:15, 16: "Now ye Philippians know also that the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only, for even in Thessalonica ye sent once and again unto my necessity." In these Scriptures we find a church supporting Paul on the mission field. Now how did this church do this? Well, we find the answer in the 2nd chapter of Phil. and the 25th verse: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor and fellow-soldier, but your messenger, and he that ministered to my wants." There are two or three things that are brought out in this text: first, Paul said that he was his companion in labor, and also that he was the messenger of the church and that he ministered to Paul's wants. Here is that which is taught in this text. The church that at Philippi raised a monetary offering, and sent Epaphroditus as a messenger of the church with the offering to Paul.

Now let us notice how the churches determined to send relief to the poor saints in Jerusalem in I Cor. 16: 1, 2, 3: "Now concerning the collection for the saints,

As I have given order or instruction to the churches of Galatia even so do ye, upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gatherings or collections when I come, and when I come whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." And thus we understand from these Scriptures that the church at Corinth with the churches of Galatia were to elect messengers and instruct them as to their message, and too, they sent letters of recommendation by them, so that the brethren at Jerusalem would know that they were bonafide messengers. We notice again in II Cor. 8:19 something else along this line: "And not that only but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and declaration of your ready mind." Now notice that they were chosen by their respective churches as messengers, and we have already seen what a messenger was; thus we see that even the brethren that carried the offerings of the churches to the poor saints in Jerusalem had to be chosen by the churches, and properly instructed by their respective churches. But someone will say that the word messenger is not used in II Cor. 8:19. Granted, but Paul, in speaking in the same chapter in verse 23 uses the word messenger in discussing the same subject, and the same people: "Whether any do inquire of Titus he is my partner and fellow-helper concerning you; or our brethren be inquired of they are the messengers of the churches and the glory of Christ." Now in this same manner were the missionaries elected, and sent out under the leadership of the Holy Spirit, and also in this same manner they were supported.

Now let it be further noticed that it is the Holy Spirit that calls and sends missionaries, but not independent of the church, but the Holy Spirit sends through the church, as we have already seen in the thirteenth chapter of Acts.

We are hearing much about expediency; expedient

means the best means to an end. In short, it means that the results justifies the means employed whether they are scriptural or not. This I wish to deny, for the Lord gave the commission to the church, and the church has no right to change that which Christ has commanded, and that is this: "Go and make disciples of all nations." So it is the church and the church alone under the direction of the Holy Spirit that is to send out missionaries, the Holy Spirit does not use any other agency but the church in sending forth missionaries. He sends through the church.

The Lord told His church to go and make disciples, and baptize them and teach them the "all things" which He had commanded, and those all things which He commanded are found in the Word of God, and let us be careful to observe that which He has commanded, and cease trying to make the Bible say something that it does not say, such as expediency, or the ends justifies the means employed whether they be scriptural or not. No, no, dear reader, the end does not justify the means employed unless the means are in harmony with the Word of God.

The greatest and grandest institution on earth is the church that Jesus established and commissioned, and this church and this church alone (and I mean a local congregation) has the right to send out missionaries under the direction of the Holy Spirit, this is what the New Testament teaches and what was practiced in New Testament times and what our forefathers believed and practiced; may the day hasten when we, as members of the church that Christ built, return to the plain teaching of the Word of God. Relative to this important matter, may we lay aside every pre-conceived idea and notion and boldly and courageously turn back to the "thus saith the Lord." The time has come for action and for much study, and thus may we search diligently the Word of the Lord that we may be fully equipped for the action that must inevitably come.

THE AUTHOR OF THE MESSAGE ON THE LOCAL CHURCH

On page three, you will find a message by Bro. Wayne Cox of the Woodlawn Terrace Baptist Church. We are happy to print it herewith as it is a most splendid message, for which we give our thanks to God.



ELD. WAYNE COX

One of Bro. Cox's members wrote me a few days ago, and in the letter stated: "To me Wayne Cox represents everything good and fine in Christian living. He is undoubtedly one of the finest messengers of Christ I have ever heard. When he goes into the pulpit and starts to preach I could not believe the words more — even if Jesus Himself were speaking. That is how much I believe in my pastor."

Well, the editor also believes in Bro. Cox and rejoices to print the message of this issue.

"The Book Of Revelation"

(Continued from page two)

Then I think of that man who, a little while later, became a Roman emperor, called Julian the Apostate. He was nicknamed "the apostate" because he became a rebel to the cause of the Lord Jesus Christ. He had some of the Christians burned alive, some of them he had their brains beaten out, and some were scalded to death. Some had their tongues pulled out, some of the women had their breasts cut from their

body with sharp shears, and some of them had their stomachs ripped open and corn and grain put inside, and hungry hogs were turned loose to eat their entrails and the grain inside their stomachs.

Beloved, when I think of this, I am reminded how easy you and I are getting along. Likewise, I am reminded of how apostate and modern we become today when we have an easy time.

Revelation 1:9 tells us the reason why this Patmos vision came to the Apostle John. He was the only man of that original twelve who was left and could write such a book. The church had given freely many, many martyrs by this time, and the Word of God had been plentifully watered by the blood of martyrs. Now John is given this revelation.

Beloved, don't tell me that this book of Revelation isn't to be read. The first chapter of this book tells us that God wanted His churches to read it. He wanted them to have courage and to stand for something. I say then, the man who reads the book of Revelation and studies it carefully and concentrates upon the message thereof, will go out to stand for something, and to be something, for the cause of the Lord Jesus Christ.

II

WHEN THE VISION CAME.

"I was in the Spirit ON THE LORD'S DAY, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."—Rev. 1: 10, 11.

Notice that this vision came on the Lord's Day. It didn't come on the Sabbath. The Sabbath was already a thing of the past. Every once in a while I hear someone talk about worshipping on the Sabbath. Beloved, the Sabbath was the seventh day of the week. We don't worship on the Sabbath; we worship on the first day of the week, the Lord's Day, the day that commemorates the resurrection of the Lord Jesus Christ. John said, "I was in the Spirit on the Lord's Day."

I think I will take a moment's time to show you that the Sabbath is a thing of the past. If you will turn to the book of Hosea, you will find that the Word of God prophesies that the Sabbath was to come to an end. Listen:

"I will cause all her mirth to cease, her feast days, her new

moons, and her SABBATHS, and all her solemn feasts."—Hosea 2:11.

God said that the Sabbath was going to come to an end, and it did come to an end when the Lord Jesus died and rose from the grave, and from that time on, Christians always worshipped on the first day of the week. We have an example of this in the Word of God:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon THE FIRST DAY of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."—Acts 20: 6, 7.

Notice that it says that Paul came to Troas and was there for seven days. That meant that regardless of what day of the week he came there, he was there for one of each of the seven days. In other words, he could have preached to them on any one of those days of the week, but on which day did he preach to them? The seventh verse tells us. Listen:

"And upon the FIRST DAY OF THE WEEK, when the disciples came together to break bread." (Continued on page seven)

"I Should Like To Know"

(Continued from page one)
er for worship — the church is God's storehouse today. "Bring ye all the tithes into the storehouse."—Mal. 3:10.

8. Have we a right to withhold a portion of our tithes for private or charitable purposes?
"Bring ye ALL the tithes." If

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our tithes are diverted for private or charitable organizations, community chests, Salvation Army, etc., we are robbing God.

9. Is the tithe binding on us today?

Beyond a doubt. It occupies the same place in the Bible as the law of the Sabbath. Both are moral laws and are binding upon men in all ages, since they have never been abrogated.

10. Did Jesus approve the tithe?
Yes. "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these OUGHT ye to have done, and not leave the other undone." Here Jesus clearly teaches that men ought to tithe.

11. What other New Testament passage teaches tithing?

Hebrews 7:21 says, "Thou art a priest forever after the order of Melchizedek." What kind of a priest was Melchizedek? He was a tithe receiving priest: "And (Abraham) gave him (Melchizedek) tithes of all." Certainly Christ is a tithe receiving priest also.

12. What blessings does God promise those who pay their tithes

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MRS. WALTER DOTSON

"I want you to know that your paper has been a real blessing to me and my husband both. And some of our friends said that you was one of the best papers that they have ever read. Brother Gilpin, I pray that God will continue to undertake for you, in all of your work for Him—and know He will."

He will "Open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10. "And I will rebuke the devourer for your sake."—Mal. 3:11.

13. What does He promise those who fail to pay their tithe?

Although not stated directly in this passage, it is implied that He promises just the opposite. This may be the answer to many strikes, epidemics, pestilences and famines in this, and other lands. God will get that which is His own in some way or other.

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PAGE SIX

SEPTEMBER 8, 1956

MANY READERS RESPOND TO "WE SHOULD LIKE TO KNOW"

HERE ARE JUST A FEW OF THE ANSWERS WE RECEIVED



Pastor Bob Nelson
Michigan



Mrs. Freda Blackwood
Maine



Mrs. Hugh A. Brown
Arkansas



Brother Billy Creel
Florida



Brother and Mrs. C. W. Plummer
Florida

"You have strengthened me in my doctrines and convictions. I have come to appreciate the true visible local church, and I am more disgusted every day with the dreamy notion of an invisible church. I can say that your paper is the most fundamental, Baptist (and naturally Biblical) paper that I know of."

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"I know you are God's man in God's place, else you could not publish such a paper. I receive about nine religious papers, but none of them can begin to compare with yours, especially as far as doctrine is concerned to my way of thinking."

"From reading the Bible, I saw the doctrine of election without having heard a sermon on it. Our hearts have been blessed by your articles in TBE, and we have given many subscriptions to people for them to learn about it and also about Baptist history."

WHAT ABOUT "I SHOULD LIKE TO KNOW?"

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"If you are getting your material from the Bible, I don't think you could."—Miss Betty Butler, Tennessee.

"The Book Of Revelation"

(Continued from page six)

Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

You can see from this experience of Paul at Troas that the Sabbath was done away with. It was completely abolished by this time. The day of worship for Christians was the first day of the week, and it was on the first day of the week that John had this vision in the book of Revelation.

Listen, beloved, I insist that the man who has no Lord's Day is

not likely to see visions, and hear voices like John did. The man who doesn't have a Lord's Day isn't going to have any revelation given to him like that which was given to John on the Isle of Patmos.

I think I have heard about every excuse that Baptists have for not having a Lord's Day. As I look back across my experience in the ministry, I think of people who have told me that they just didn't have time to worship God on Sunday—that they had had rather late hours in their business on Saturday night, or they had to mind the baby, or they had to visit grandma, or they had to cook for company, or they had Sunday sickness. Oh, my bother, woe to that Christian who hears no voices and sees no vision of God's work. In 99 out of 100 cases, Christians are spending the Lord's Day in the wrong manner. I tell you, beloved, if you are going to see visions and to hear the voice of the Lord—if God is going to give a revelation to you, you are going to have to have a Lord's Day when you can be in the Spirit of the Lord.

When I was just a boy preacher, I passed across a corner of Pennsylvania. It so happened that in the section of the state through which I passed they had shaft mines, and I noticed on that late Saturday afternoon they were bringing the mules up out of the mines through the shaft and turning them out in the pastures. I asked someone why they were doing so, and he told me that it was a common practice, that on Monday morning they took the mules down into the mines and they used them all week, but late Saturday afternoon they always brought them up,

and turned them in the pastures to let them have a day outside the mines, in order to keep them from going blind. Beloved, I thought to myself, every Christian ought to imitate these mules. If a mule has to have one day in the light to preserve his eyesight and to keep him from going blind, then a child of God needs one day out of the week to spend in the service of the Lord to prevent spiritual blindness.

I like the words of the poem, which says:

"A Sunday well spent
Brings a week of content,
And joy for the cares of to-morrow.
But a Sunday profaned
Whatever be gained,
Is a sure forerunner of sorrow."

Brother, sister, I would like to appeal to you to observe the Lord's Day properly. I would like to appeal to you to quit your desecrating the Lord's Day, and to quit your abuse of the Lord's Day, and to use the day of the Lord as a day of worship.

John saw this vision and heard this voice speaking to him on the Lord's Day. The man, I say, who doesn't have a Lord's Day is unlikely to hear voices, and unlikely to have visions from the Lord to come to him.

III

THE JESUS OF REVELATION.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs

were white like wool, as white as snow; and his eyes were a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength."—Rev. 1:12-16.

These verses give us a picture of how Jesus Christ looks today. You know the Xmas crowd makes much ado about the baby Jesus and the Easter crowd speaks a lot about the Christ of the resurrection. A lot of modern preachers speak of Him as the lowly Nazarene, and they dwell on His patience and His peace and good deeds, and they extoll these virtues to the sky.

Beloved, that is not the Christ of Revelation. That is not the resurrected Christ. That is not the Christ of this twentieth century. That is not the Christ who is looking down upon you and me today. Rather, beloved, all the way through the book of Revelation the Christ we see is a Christ of lordship, a Christ of power and majesty and glory. Hear me, beloved, He is not just a little above man, but He is God. He is King of kings, and He is Lord of lords. Some speak of Him as the lowly Nazarene, but I want you to see Him as the lordly Nazarene.

It was thus that John saw Him in this vision. He saw Him as Lord and King. He saw Him in all of His sovereignty and majesty and glory. When churches see Him in His lordly glory, they serve Him. When Christians see Him in all of His majesty, they attend all services and they read

His Word. Christians pray and work when they see Him in His majesty.

I hear somebody say, "If a person believes in election and in the sovereignty of God, he will just sit down and do nothing." No, no, beloved, if a person believes the doctrine of election and the doctrine of God's sovereignty and majesty, he will realize just how big a God he is serving, and he will realize how much of an honor and a privilege he has of being a servant of such a God.

I insist, beloved, whenever a man or a church sees Him as John saw Him on the Isle of Patmos, it will make that man over, and it will make that church over, and that man want to serve the Lord. If a man believes in a God who is just a little more than man, he won't care whether he goes to church or not. What differences does it make whether he reads the Bible? What difference does it make whether he works or not? But, beloved, when you see Him in all of His sovereignty and majesty and glory—when you see Him as King of kings and Lord of lords, as John saw Him, you will want to serve a Christ like that.

He was standing in the midst of His candlesticks, for the thirteenth verse says, "And in the midst of seven candlesticks." Those candlesticks represent His churches. This would tell us then that He was standing in the midst of His churches.

I needn't tell you that Christ (Continued on page eight)

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Annual Calls

(Continued from page one)
it wasn't for only so many months either.

THE ANNUAL CALL MAKES FOR CHURCH TROUBLE. A few disgruntled trouble raisers can gossip and scheme and by the time the call day comes around can often manage to either fire a pastor, or else have such a vote against him that he feels his work to be under a hopeless handicap.

THE ANNUAL CALL HAS THE TENDENCY TO MAKE COWARDS IN THE MINISTRY. If the preacher "wades in" on sin, he knows that the spectre of "call day" is ahead and he may lose his pastorate.

THE ANNUAL CALL IS PROMOTIVE OF INEFFICIENCY IN A CHURCH. If a pastor can look to an unhampered pastorate that stretches into the indefinite future, he can plan his work on that basis. Otherwise it is like thinking that perhaps one will have to change horses in the middle of the stream.

THE ANNUAL CALL MAKES FOR POLITICING AND SKULL-DUGGERY IN THE LORD'S WORK. We know that this is true, for we have observed some electioneering and scheming around among those who had the annual call.

THE ANNUAL CALL CAUSES CHURCHES TO HAVE TO PUT UP WITH MEN WHO OUGHT TO BE OUT, but who perforce must be tolerated because "their time is not up." Sometimes it is soon seen that the wrong man has been gotten—or that a man is a total misfit. If it were not for the annual call, the church could deal with the situation, but since the man was called for a year, he can stay a year.

THE ANNUAL CALL INTERFERES WITH A PREACHER BEING DIVINELY LED. Perhaps a man may feel assured that the Lord wants him on a certain field—there is a definite work that he feels led to do, but because the call is annual, a few who don't want him, can maneuver him out.

The Only Right And Scriptural Plan

The only right way is for a church to earnestly seek the Lord's leading and to call a pastor as divinely directed. The call should be INDEFINITE—that leaves both church and pastor free to be led of God as to when the relationship should terminate. As a rule long pastorates are the only ones in which truly constructive work can be done. Pastor and people get used to each other—come to understand each other, and are able to work together. Frequent changes of pastor, and frequent marrying and divorcing, have a number of things in common. Both are deplorable.—Roy Mason



"The Book Of Revelation"

(Continued from page seven)
had but one kind of church when He was here, and that was Baptist churches. I needn't tell you that He has but one kind of church today, and that is Baptist churches. Therefore, when John saw this, he saw Him standing in the midst of seven Baptist churches.

Whenever I think of this, I realize that Baptist churches have the assurance of Christ being with them all the way down through the ages, for when He gave the great commission, He said:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, LO, I AM

WITH YOU ALWAYS, even unto the end of the world."—Mt. 28: 19, 20.

Beloved, that was the promise that Jesus gave to His churches, and I thank God that when John saw Him, as recorded in the book of Revelation, he saw Him still standing in the midst of His churches, assuring us of His presence. I tell you, beloved, every time a church today stands up for the things of God's Book, they can expect that the presence of Jesus will ever be with them.

I wish you would notice that when John saw Him, He had clothes on. God's Word says that He was clothed in a garment down to the foot.

Every time I read this passage of Scripture, I think about those individuals who wear shorts in the summer time. I don't care if it is a man or a woman, you ought to be ashamed of yourself, and you ought to ask the Lord to forgive you for it. I tell you, beloved, I just about lose respect for any man or woman who goes around in public so scantily clothed.

Notice that my Lord was clothed all the way from His head to His feet. I have a conviction that if the saints of God are going to dress like that in Heaven, surely the saints of God down here on this earth, that still have an old carnal nature to contend with, ought to be just as careful how they dress.

I want you to notice also that Jesus' face shone.

Go back to the Old Testament and read the story of Moses. He went up on the mount for forty days, and when he came back he looked just like you and I do. Then he broke those tables of stone and he went back on the mount for a second period of forty days. When he came down after having communed with the Lord for eighty days' time, his face shone. Listen:

"And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the SKIN OF HIS FACE SHONE while he talked with him."—Ex. 34:29.

Let me tell you, beloved, if you want to have a shining face, you need to spend some time with the Lord.

Notice that His eyes were as a flame of fire. Those are the eyes that look down upon us every day. Beloved, the Lord Jesus Christ looks at us with eyes that pierce us through like an X-ray. Don't tell me that you can hide from the Lord. Don't tell me that you can do something that the Lord won't know about. Beloved, the Lord sees us every day with eyes that shine like an X-ray. He can pierce us through.

Several years ago, a man came to church two or three times and thus became very much interested. Then one week end he got drunk and he didn't come to church. On the Sunday night he was sobering up, he said that I came in and sat down on the foot board of the bed, folded my arms and looked at him. I wasn't there; that was his imagination. He said that he got up and went into the next room to get rid of me, but when he did so, he said that I followed him, and that I went every place that he went. He said he went into the kitchen to draw some water from the spigot, but when he went to fill his glass, that there sat John R. Gilpin, with his arms folded, on that spigot.

Now, beloved, I wasn't there in any sense of the word. Rather, it was his imagination playing tricks with him that night. But, beloved, that is exactly the way it is with Jesus Christ. I don't care where you go or what you do, whether it is good or bad, whether it is right or wrong, whether you are in church or whether you are in a poolroom, I don't care where you are, the Lord Jesus Christ looks right at you in just that manner.

Whenever a Christian realizes that the Lord of Baptist churches today is the same Lord Baptist churches had in John's day—a

Lord Jesus that has eyes like an X-ray—whenever Baptists realize that, it is going to make a lot of difference in the way in which they live.

Notice that it says that his feet were "like unto fine brass." Those feet picture judgment and purity. It is with these feet that He walks in the midst of His churches, and it is with these feet that He is going to tread down Rome and her harlot daughters and destroy the Devil.

As we study this book of Revelation, I will show you on the authority of God's Word that Jesus Christ is going to destroy Roman Catholicism and all the harlot, Protestant churches that have come out of Rome. I will show you, furthermore, that Jesus Christ is going to destroy Satan. I will show you that Jesus Christ is going to destroy the Anti-Christ. Beloved, with those feet of brass, He is going to tread down the evil of this world and the individuals that perpetrated it.

Notice His voice, for John describes His voice as "the sound of many waters."

Recently, I stood at Cumberland Falls and I saw the water pouring over the falls, producing much noise. I have been to Niagara Falls perhaps a dozen times, and I have seen the tons and tons of water pour over the falls every minute of every day. What a noise it makes!

Beloved, that is the voice of Jesus Christ. The sceptics defy Jesus now, but as we study the book of Revelation, we find that when Jesus lifts His voice against them, they are going to cry for the rocks and the mountains to fall upon them, to hide them from the face of the Lord and from Him that sat upon the throne.

Notice that it also says, "And he had in his right hand seven stars." Beloved, I am glad that He has the stars in His hand. Do you know who the stars are? If you will read the twentieth verse of this chapter of Revelation, you will see that the stars are the angels of the seven churches. The word "angel" is really the word for "pastor," so that actually it says that He holds the pastors of these seven churches in His hand.

Oh, how little a preacher is, for He holds His preachers in His hand. What a precious place to be! Beloved, a preacher is no more in the sight of God than a ring is on an individual's hand, and yet, at the same time, we are deeply as precious to Him as the ring is to the individual.

I tell you, beloved, I have some problems from day to day. I have some problems that cause me to wonder just what is going to be the outcome. But I thank God that I can fall back upon this fact, that I am in His hand. Oh, doesn't it make you happy, preacher friends—doesn't it make you happy—doesn't it make you thank Him for the position that you hold in His sight—just to be in the hand of the Lord Jesus Christ.

Notice also that his countenance was "as the sun shineth in his strength." Beloved, what the sun is to the natural world, Jesus Christ is to the spiritual world. What would this world be like if it were not for the sun that shines in all of its strength and power. I insist that Jesus Christ is to the spiritual world what the sun is to the natural world.

What a vision it was that John saw in this first chapter of Revelation!

IV

THE EFFECT OF THIS VISION.

"And when I saw him, I FELL AT HIS FEET AS DEAD. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last: I am he that liveth, and was dead; and, behold I am alive for evermore, Amen; and has the keys of hell and death."—Rev. 1:17, 18.

What effect did this vision have on John? When he saw this vision, he didn't get up in church and pull his hair, and rant and rave, and run around over the

place, and tell the people what a vision he had had of the Lord the night before. Haven't you seen people who did exactly like that? Beloved, I have seen individuals stand up before a congregation and tell them about the vision that they had had of the Lord the night before—how that the Lord came right up to them, and what an experience it was that they had. Beloved, that wasn't the way that it affected John. When John saw Jesus in all of His majesty, he fell at His feet as though he were dead.

In Isaiah 6, when Isaiah had that vision of our Lord, high and lifted up, the seraphim covered their faces with their wings. The word "seraphim" means "a burning one." They burned in their own holiness, yet when they stood in the presence of a thrice-holy God, they covered their faces to keep from looking upon Him, and they cried, "Holy, holy, holy, is the Lord of hosts." When Isaiah saw it, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips."

When Job saw the Lord in the book that bears his name—when he came face to face with the Lord, he said:

"I have heard of thee by the hearing of the ear; but now MINE EYE SEETH thee: Wherefore I abhor myself, and repent in dust and ashes."—Job 42: 5, 6.

Listen, beloved, John came close to the Lord and fell down at His feet. Isaiah came close to Him and cried, "Woe is me! for I am undone." Job saw Him and said, "I abhor myself, and repent in dust and ashes." What does this tell us! Whenever a Holy Roller gets to his feet, and brags about how near he has come to the Lord, it just proves in the light of the way that men reacted in Bible when they saw the Lord, how far he is from the Lord rather than his nearness to Him. In the Bible, the nearer men came to God, the more they abhorred themselves. Therefore when a man brags and boasts about his experience with the Lord, it proves not how close he is to the Lord, but how far removed he is.

When John saw this vision and fell at the feet of Jesus, Jesus said to him, "Fear not; I am the first and the last. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Beloved, a child of God has nothing to worry about so far as Hell is concerned, for Jesus Christ holds the keys to hell in His hand. Are you looking for security? We have it right here in this first chapter of Revelation. Would Jesus Christ allow one of His children to go into damnation? No, no, beloved, Jesus Christ is the one—not the Devil—

who holds the keys to hell and death.

Thank God, that is the kind of a Christ we are serving today. We are serving a Christ that is alive. As the song says:

"I know that my Redeemer lives
What comfort this sweet sentence gives!

He lives, He lives, who once was dead,
He lives, my ever living HEAD!

"He lives to bless me with His love,

He lives, to plead my cause above,
He lives, my hungry soul to feed,
He lives, to help in time of need.

"He lives, to give me full supplies,
He lives, to bless me with His eyes,
He lives, to comfort when faint,
He lives, to hear my soul's complaint."

"He lives, to crush the fiends of Hell,
He lives, and doth within me dwell,
He lives, to heal, and keep me whole,
He lives, to guide my feeble soul.

"He lives, to banish all my fears,
He lives, to wipe away my tears,
He lives, to calm my troubled heart,
He lives, all blessings to impart.

"He lives, my kind and gracious friend,
He lives, and loves me to the end;
He lives, and while He lives I'll sing,
He lives, my prophet, priest and king.

"He lives, all glory to His name,
He lives, my Jesus still the same;
O, the sweet joy this sentence gives,
I know that my Redeemer lives."

Notice how we see John when Jesus raised him up. He is ready to write a book. What kind of a Jesus has he seen? He has seen a Jesus of power and majesty, a Jesus who is the first and the last, a Jesus that holds the keys of Heaven in his hand, a Jesus that was dead and is alive—not for a little while, but for evermore.

Beloved, that is the Jesus that I present to you. Do you know Him? Are you acquainted with Him? If not, "Acquaint now thyself with him, and be at peace."

May God bless you!

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SEPTEMBER 8, 1956