

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

In Retrospect - In Prospect

# The Baptist Examiner

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

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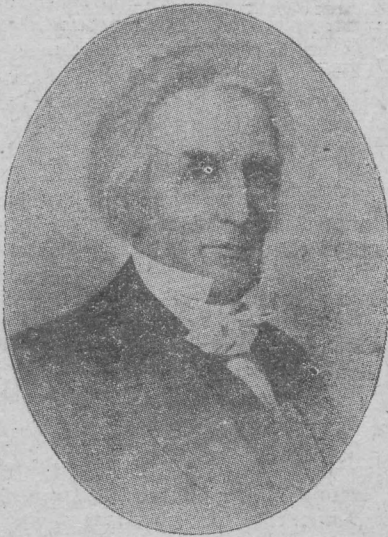
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## HERE'S TESTIMONY OF ALEXANDER CAMPBELL AS TO THE HISTORY OF BAPTIST CHURCHES

By ALEXANDER CAMPBELL

**EDITOR'S NOTE:** This article by Mr. Alexander Campbell (1788-1866), the instigator of Campbellism and founder of the Campbellite Church, is taken from the book entitled, "Campbell - Walker Debate." This debate was held in 1820, a few years prior to Mr. Campbell's complete departure from the Faith. It is to be regretted that Mr. Campbell thus departed from the Faith but we are happy that he left this printed testimony as to the history of Baptists.

The portion of the book from which this article is taken, was added to the printed debate by Mr. Campbell, in reply to a Mr. Ralston, a Presbyterian, who had made some erroneous state-



MR. CAMPBELL

ments as to Baptist history. This is a portion of Mr. Campbell's reply to Mr. Ralston, the purpose of which was to show how ignorant Mr. Ralston was of the history of the Baptists. This book can be ordered from us for \$2.75.

While the Protestant church must date its origin from the nineteenth of April 1529 — that memorable day on which fourteen cities of Germany PROTESTED against a decree of the Diet of Spire, which met in the March preceding; while the Presbyterian Church must date its origin from the autumn of 1537, the year in which John Calvin published his Confession of Faith, had a PUBLIC DEBATE with Peter Caroli, and constituted a church in Ge-

(Continued on page eight)

## A Brief Meditation As To The Blessedness Of Heaven

By JOHN BUNYAN

There is no good in this life but what is mingled with some evil; honours perplex, riches disquiet, and pleasures ruin health. But in Heaven, we shall find blessings in their purity, without any ingredient to embitter, with everything to sweeten them.

O! who is able to conceive the inexpressible, inconceivable joys that are there? None but they who have tasted them. Lord, help us to put such a value upon them here, that in order to prepare ourselves for them, we may be willing to forego the loss of all those deluding pleasures here.

How will the heavens echo of joy, when the bride, the Lamb's wife, shall come to dwell with her husband forever?

Christ is the desire of nations, the joy of angels, the delight of the Father; what solace then must that soul be filled with, that hath the possession of him to all eternity!

O! what acclamations of joy

will there be, when all the children of God shall meet together, without fear of being disturbed by the anti-Christian and Cainish brood!

JOHN BUNYAN  
Born 1628, Died 1688

Is there not a time coming when the godly may ask the wicked what profit they have in their pleasure? what comfort in their greatness? and what fruit in all their labour?

If you would be better satisfied with the beatifical vision means, my request is that you would live holily, and go and see.

## THE TORMENTS OF HELL

Heaven and salvation are not surely more promised to the godly than hell and damnation are threatened to, and shall be executed on, the wicked.

When once a man is damned, he may bid adieu to all pleasures.

Oh! who knows the power of God's wrath? none but damned ones.

Sinners' company are the devil and his angels, tormented in everlasting fire with a curse.

Hell would be a kind of paradise if it were no worse than the worst of this world.

As different as grief is from you, as torment from rest, as terror from peace; so different is the state of sinners from that of saints in the world to come.—JOHN BUNYAN.

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## Another Letter From Possum Ridge Concerning All Anti's

dere idioter—  
i tak mi pen in hand to tel you i shore liked the last kopy of TBE

bro. bob shore did grind them anti sundy skulers into powder. all you and bob nede do now is tak a brume and swep up the remanes of them thar antis and put hit in the garbag kan. mi pastur is an anti and when i asked him how he liked bro. bobs artikle, he sed he kudn't anser hit but he didn't lik fer me tu cal him no blockhed ner nuthin. i hadn't dun that but jist befor i told him he orter put his hat on fer i saw a wud pekker flyin around over him.

yu shore hit the camelites a hard wun with that j r graves pece about the god givn nam. any body ort tu no ther rite nam is. Camelites—jist lik ther dady. hit always did seam tu me tu be a reflekt on yer pa when yu was ashamd of his nam. they kant fule me—they are jist plain camelites.

wun uf thes camelite fellers kam tu the christun church uf this kommunity fer a meetin. first nite he turnd the pianny round facin the wal. he said the devil wus in hit. i always did no the devil startd the camelite church but i nevr herd befor that them camelites kept him

looked up in the pianny. he got out a littl two prong pich fork and tride tu lede the singin with hit. i always thot the pich fork wus the devils tule. i shore hav thot so on lots uf long hot july afternuns when i wus pichin ha. wel this here feler wus wun funy wun—he had old nick in the pianny and christ in the pich fork.

when he wus thru this camelite feler asked me what i thot uf his meetin. when i told him i liked muzik he up and asked what i kud pla. i told him i kud pla a viktrola and blo my nose, but he didn't think that wus very funy.

i fund out that he wus an anti organ camelite. seams lik the camelites has got ther antis jist like us baptists with our anti sundy skulers. wel ef they haint eny more proud uf ther antis than we air uf ours they shore must fele lik crawlin in a holler log. wun thing i notised about the

## ARE YOU LOOKING FOR HIS COMING?

There are many Christians who believe that the Lord Jesus Christ is coming again, who, nevertheless, do not seem to be looking for Him to come. There is a great difference. In the former instance, it may simply be the holding of a doctrine. In the latter case, it is a blessed hope. In the one case it may centralize the thinking but, in the other, it will sanctify the living.

One is reminded of the earnest Christian who said to a fellow church-member: "As I read the news and compare what is happening with what is written in the Bible, I am convinced that the Lord's coming will be very soon."

"How dreadful," was the only reply he received.

The return of Christ will be a dreadful thing to the unsaved, but to the child of God it is a glorious prospect, a blessed hope. For the Christian looks beyond the event to the Person, and longs to see Him and to be like Him (I John 3:2). To be looking for Christ's coming is a purifying influence in the daily life (vs. 3). Such an attitude brings doctrine down to personal matter.—The Pilgrim.

## NO BOOK LIKE THE GLORIOUS BOOK

What a wonderful book the Bible is! Think about it! Did you ever hear of a man or woman who was delivered from a life of sin, from drunkenness or shame or bestiality or enmity with God, by studying mathematics, or sociology, or science, or art, or athletics? Never! But can you count the hundreds, the thousands, the myriads who, through the power of the Bible, the Word of God, have been transformed from poor wretches, dead in trespasses and sins, to children of light, delivered from the penalty of their sins and its shackles, to walk in newness of life, to enjoy peace with God and the peace of God, through faith in Jesus Christ our Lord, "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (I Peter 1:23)? No other book can do this for a man, but the Bible can and does, day in and day out, year in and year out. "The entrance of Thy Words giveth light; it giveth understanding unto the simple." (Psa. 119:130).—The Pilgrim.

## The Baptist Examiner Pulpit

### "THE BOOK OF REVELATION"

(Read Revelation 14).

Of times the blackest storms give place to the loveliest sunsets. Sometimes when it seems the worst during the day, the skies are colored with a beautiful sunset, seemingly causing us to forget the day through which we have passed.

In chapter 13, in our study of the Anti-Christ, we noticed the power that the Anti-Christ had. We noticed the conceit, the self-will, the tyranny, the blasphemies and the hellish power of the Anti-Christ, and certainly, beloved, we saw how the Anti-Christ had usurped the power of God and

how he bloodily persecuted those who differed with him and failed to worship him.

Now when we come to this fourteenth chapter of Revelation the scene changes. That reign of terror can't last forever. God tolerates it for three and one-half years, but His merciful goodness will not allow it to go on forever. Eventually it comes to an end and now, instead of seeing the Anti-Christ, we see the Christ. Instead of seeing the beast, we see the Lamb. Instead of seeing the blasphemers, we see the Redeemed and the worshippers of the Lord. In other words, we see a very, very decided contrast to

the message of our last study.

I

### THE 144,000.

Who are these 144,000? I have already identified them in Revelation 7. Listen:

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."—Rev. 7:4.

I think, beloved, the group that we see here in Revelation 14 is the same group that we see in Revelation 7. They are the individuals that are saved out of the Jewish nation — twelve thousand out of each tribe.

(Continued on page two)



When one considers all that Christ has done for him, it should cause him to root out every lazy hair in his head.

## THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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## MANY "SUBS" EXPIRE WITH THIS ISSUE

This is just an extra reminder to all of you who received your paper this week wrapped in a wrapper with a red notice stamped upon it. Your subscription has expired, and this week's paper will be the last for you, unless you renew.

Some 1000 to 2000 subscriptions expire this week. Some great messages are coming in TBE, and if you love the Word of God, you won't want to miss a single issue. So get your renewal in the mail at once; and while you are doing so, why not make it for two years? It will save you trouble and us trouble. So let us hear from you today!

## SEND US YOUR ANONYMOUS LETTERS

A number of our readers tell us that they have received mail whereby both THE BAPTIST EXAMINER and its editor have been attacked. A number of our readers have written saying that they have received such letters in the past year, and have offered to forward them. While I have not cared to see them in the past, and while I have no personal interest in seeing them today, I do wish that you would send all such mail to me, for while I do not care to see it, there is very vital use to which they may be put. I cannot say publicly the use that will be made of them, but I will say that we will be most happy to receive all such correspondence contrary to us which may come to you, both signed and unsigned.

## "The Book Of Revelation"

(Continued from page one)

It is interesting to notice the characteristics that are given here concerning these Jews. When we read about them in Revelation 7, all that was said concerning them was that there were twelve thousand out of each of those tribes that were sealed for the Lord, but now this chapter is not concerned about the number out of each tribe, but rather it gives to us the characteristics of these 144,000.

The first characteristic that is given is that they had their Father's name written in their foreheads. Listen;

"And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name WRITTEN IN THEIR FOREHEADS."—Rev. 14:1.

In other words, this group is characterized by their conspicuous confession, in that they had their Father's name written in their foreheads.

In chapter 13, we saw that nobody could buy or sell except those who had the mark of the beast either in their hand or in their forehead. Now while the Devil has his crowd here who could buy and sell only under the mark of the Anti-Christ, the Lord also has a group who has His name in their foreheads. There is a most conspicuous confession.

That leads me to say that I do

not believe that God will ever be left without a witness within this world. Sometimes it looks like the elect of God are mighty few and sometimes it seems that the Lord's seed is very, very scant within the world. For example, in Abraham's day, God said, "I called Abraham alone," which would indicate that there in the land from whence Abraham came, the only individual out of all that land that was saved was Abraham himself. Beloved, sometimes it looks like God doesn't have a single witness, but it is interesting to notice that all down through the ages God has never failed to have a witness for Himself.

Beloved, I thank God for this group of 144,000 Jews who are saved during the tribulation period, who refused to bow to the Anti-Christ, who in contrast, rather than have 666 stamped upon their hand or forehead, had the name of God most conspicuously written upon their forehead to profess their faith in Him. Would to God, beloved, that you and I were just as conspicuous in the profession of our faith as this 144,000 who, day by day, had the name of God stamped upon their foreheads.

A second characteristic of them is that they were singers.

"And they SANG as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. 14:3.

I like to read about those who are singers. I am not much of a singer, but I am looking forward to the day when I am going to join in the singing of the song of Moses and the Lamb. I am looking forward to the time when I am going to sing a song that even the angels of God can't join in singing, because I am going to sing about redemption, and the angels of God have never known one thing about redemption. I am looking forward to the time when I am going to sing in Glory with the saints of the redeemed of all ages, to the praise of God. Beloved, this group of 144,000 Jews are singers.

A third characteristic is that of their unworldliness.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which WERE REDEEMED FROM THE EARTH."—Rev. 14:3.

Don't you like to see an individual who is a child of God who is really living for the Lord and who lives above the things of this world? I'll grant you that it is mighty hard in this life for us to live a life that is unworldly. We brush shoulders and rub elbows with the world every day in making a livelihood. It is so hard for a person to keep from being worldly; yet, beloved, one thing that stands out about this group is their unworldliness, for they were redeemed from the earth. In other words, they were so completely given over to the Lord that it could be said of them that they were not only redeemed of the Lord, but that they had been redeemed from the earth.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service. And BE NOT CONFORMED TO THIS WORLD: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:1, 2.

I tell you, my brother, my sister, God wants us to be like this group of Jews — unworldly and redeemed from the world.

A fourth characteristic of this group is their purity.

"These are they which were not defiled with women; for they are VIRGINS."—Rev. 14:4.

I take for granted that this is a figure of speech. I am satisfied that this is true in view of the fact that certainly this whole 144,000 are not women, and when it says that they are virgins, I am sure that it is a figure of speech

and that it means that these 144,000 were pure in their living.

God grant that it might be said of each of us that our lives were wholly given over to the Lord and that we were pure in our living.

Another characteristic of this group is that they were followers of the Lamb.

"These are they which FOLLOW THE LAMB whithersoever he goeth."—Rev. 14:4.

It is rather interesting to notice that they didn't run before the Lamb, but rather that they followed the Lamb whithersoever he goeth.

Beloved, if there is anything that God desires of us, it is that we shall follow Him. It isn't for us to run ahead of the Lord. I am ready to grant that most of us do run ahead of the Lord, and I am satisfied that I speak truthfully from my own experience when I say that I have sometimes lagged behind so far as the Lord's leadership is concerned.

Did He not say:

"FOLLOW ME, and I will make you fishers of men."—Mt. 4:18.

Beloved, you and I will never become fishers of men by running before Him; neither will we by lagging behind; but if we would serve the Lord as He would have us to serve Him, we would follow Him as He leads.

I like the words of that poem which says:

"In pastures green? Not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways where heavy shadows be.

"Out of the sunshine, warm and soft and bright

Out of the sunshine into darkest night

I oft would faint with sorrow and afright.

"Only for this—I know He holds my hand.

So whether in the green or desert land

I trust, although I may not understand.

"So, whether on the hill-tops high and fair

I dwell or in the sunless valleys where

The shadows lie—what matter? He is there!

"Where'er He leads me I can safely go;

And in the blest hereafter I shall know

Why in His wisdom He hath led me so."

Another characteristic of this group is their truthfulness.

"These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in THEIR MOUTH WAS FOUND NO GUILE: for they are without fault before the throne of God."—Rev. 14:4, 5.

Notice that it says that they were firstfruits unto God, which means that they were the firstfruits of the Jewish nation that were saved. Now there will be others that will be saved later; the fact that these are referred to as the firstfruits is an indication that there will be later fruits that will come out of the Jewish nation.

I contend, beloved, that the Millennial period of a thousand years will be the greatest missionary and evangelistic effort that will ever be seen within this world. There will be more people saved during the thousand years of the Millennial reign of Christ than in all the rest of the time of earth's history put together. Beloved, I am not looking out yonder in the future when these are going to be saved, but I am looking at the crowd that are saved during the tribulation period, when the going is rough and when the load is heavy, and when it means a martyr, to profess faith in the Lord Jesus Christ. I tell you, beloved, in their mouth was found no guile, for truthfulness characterized them.

II

## THE ANGEL PREACHERS.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. And I saw ANOTHER

ANGEL fly in the midst of heaven, having THE EVERLASTING GOSPEL TO PREACH unto them that dwell on the earth, and to every nation, and kindred, and tongue, and the people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountain of waters."—Rev. 14:3, 6, 7.

Notice who is preaching. At the beginning of the tribulation period the saints of God are going to be caught away in the air with the Lord for the marriage of the Lamb. Although that be true, it is also true that the Lord is going to get His Word out, even though He uses a miraculous manner to do so. He has an angel to preach.

Notice that this angel preaches the everlasting Gospel. Beloved, there has never been but one Gospel preached in this world. Abraham believed the Gospel when it was preached to him. It was preached in the days of the Lord Jesus Christ. It was preached in the days of the Apostle Paul. It is being preached by some faithful men today who love the Lord. Beloved, when the elect of God have been taken away from this world and we have been raptured as saints of God out of this world, the Lord will still have the same message being preached here within this world. That message will be the everlasting Gospel preached by an angel of God.

God has just one way of saving people and that is by the Gospel of the Lord Jesus Christ.

I go back yonder and stand alongside of Adam and I see that lamb that has died. I look at Adam and Eve and I see them clothed in the skin of that lamb, and I say, "What is the meaning of this?" Beloved, that is the Gospel—an innocent lamb has died that they might be covered from their sins.

I come down to this day and take the Lord's Supper. I see that bread that is broken and the wine that is poured, and I say, "What is the meaning of this symbol?" Beloved, it is a picture of the same Gospel that Adam and Eve saw when they saw that lamb that was killed that they might be clothed thereby.

I look yonder to the tribulation period when the saints of God have been garnered off of this earth. The same Gospel will still be preached. It will be preached by the angels of God but it will be the same old Gospel—the Gospel of the Lord Jesus Christ.

It is interesting to notice to whom this angel preached, for it says that he preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Beloved, this angel wasn't a Hardshell, for he believed in preaching to everybody, to all nations. I tell you, my brother, I want to be just ex-

actly like this angel. I want to be the same kind of preacher he is. I want to preach to all nations and kindred and tongue, and I want my message to go out to the entire world. When this angel preached, his message went to the entire world.

I wonder why it is that people are so anti-missionary. I can't understand the anti-missionary it on the part of so many of missionary brethren. It looks to me as if when men read the Gospel of Matthew and see Jesus gave the commission Matthew 28:19, 20, that any that is redeemed would "That passage is for me. I want to carry it out." It looks to me as if any man would be persuaded the message that was given to the first church in Acts, which says:

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be WITNESSES unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

It would seem to me that every saved man that would hear the last words of Jesus would want to go out and be a missionary and tell the story of Jesus Christ to the world. Beloved, this is preached to all the world.

It is rather interesting to notice that this angel was an evolutionist, for we read:

"And worship HIM THAT MADE HEAVEN, AND EARTH, AND THE SEA, and the fountains of waters."—Rev. 14:7.

He preached a God of creation—not only of the heaven and earth, but of the sea and the fountains of water. Every-

I have a hard time respecting any man who says that he believes in evolution. I am like an angel of God, I believe in a God of creation, who created everything within this world.

You will notice that this angel preached a God that was sovereign—sovereign in heaven, sovereign in the earth, sovereign over the sea, and sovereign over the fountains of waters. In other words, he preached a God of absolute sovereignty.

The second angel had a message that was just as interesting for he tells about the fall of Babylon. We will discuss the fall of Babylon in Revelation 17, but I will say in passing that Babylon is only a symbolic name for Roman Catholicism. This angel tells us that Babylon is falling and he gives to us an announcement as to what we expect soon to find.

The third angel had a message (Continued on page three)

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PAGE TWO

JANUARY 26, 1957



God doesn't say: "Pray that preachers may go forth into the harvest," but that laborers may go.

## The Book Of Revelation

(Continued from page two)

relative to Hell.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and receive his mark in his forehead, or in his hand, who shall keep the commandments of God, and the faith of Jesus."—Rev. 14:9-12.

No man is a faithful Baptist preacher who doesn't have a message of Hell fire.

Years ago there was an old gentleman of the Presbyterian persuasion in Vanceburg who was called "No-Hellite." He didn't believe in Hell. A Baptist preacher in the neighborhood was going to be absent on the Sunday. What a shame!

Beloved, I would like to preach the same kind of message as this third angel. He came with a message of Hell-fire and brimstone. He would tell you, beloved, the man who doesn't preach a message of Hell-fire and brimstone doesn't preach the message of the Bible.

I heard a fellow sometime ago make a statement that I thought was the most ridiculous statement I ever heard a Baptist preacher make. He said, "If you are not a good man, you will go to that place that isn't nice to mention in polite society." When I heard him, I said, "God help me. I don't want to hear that preacher any more."

How did this angel preach? Revelation 14:9 says that he cried with a loud voice. What he had to say he didn't slip around the corner and whisper. Rather, he cried with a loud voice.

I held a revival meeting a few years ago and I preached two nights on Hell. The second night that I preached on it one of the deacons said, "I don't like that preacher; he preaches too much on Hell." The brother with whom I talked came to me and told me what he said, and I went to this deacon and said, "I understand you didn't like my message because I preached on Hell." He said, "Yes, that's right." I said, "Well, I think you are entitled to know something about your future home; therefore, I am going to preach on it tomorrow night."

I contend, beloved, every un-saved person ought to know something about his future home. Every person who receives the mark of the beast is going to Hell. There will be no rest for them and there will be no possibility of escape. Everybody who goes there will be there to suffer forever and ever—no rest day nor night.

Then a fourth angel speaks of

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Rest, saith the Spirit, that they may follow their labours; and their works do follow them."—Rev. 14:13.

The third angel says that those who have the mark of the beast will have no rest, but the fourth angel says, "I have a message for you—a message of rest for that man who dies in the Lord." I have seen lots of folk die in my life. I have been in the hospitals and sick rooms and have seen over fifty people depart this life. Beloved, it is a frightful thing to think of a person dying without Jesus Christ, but I don't know anything that is more precious than to see one of God's saints die in the Lord.

Well do I remember that little soldier of the Cross, a seventeen year old girl, who said to me one day, "Brother Gilpin, the Lord Jesus is so precious and Heaven is so close, and I am soon going to be with Him." Beloved, it is wonderful to stand beside a dying bedside and see a child of God die, knowing the promise is: "Blessed are those who die in the Lord."

Well do I remember another soldier of the Cross, a lad about sixteen years of age, who was dying. I heard him tell his mother who was unsaved, "Heaven is just outside the window." As I stood beside his bed and watched

his soul take its flight to be with God, I saw the peace that came over him. I tell you, beloved, it is blessed to die in the Lord.

What a message we have to give! We have the same message that these angels had—a message of the everlasting Gospel, a message that Hell awaits every man outside of Jesus Christ, and a message of rest and blessedness for the saintly dead that die in the Lord Jesus Christ.

### III

#### THE VISION OF CHRIST.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."—Rev. 14:14.

Notice, He has a crown upon His head, as if to signify to us that He is king.

We have passed through the season of the year when if people think about Jesus at all, they think of Him as the lowly Nazarene and as a babe of Bethlehem. Beloved, I like to think of Him not as a babe of Bethlehem, but I like to think of Him as Lord of all. You hear people speak of Him as the lowly Nazarene. Beloved, there was a time when He was the lowly Nazarene. He was born in Bethlehem. He suffered at the hands of man for thirty-three years, but when He ascended on high, He is no longer the lowly Nazarene, but He is the lordly Nazarene. He is up yonder in Glory crowned with a golden crown, and when He comes in the clouds. He will come as King of kings and Lord of lords to appropriate and take unto Himself the world a second time.

### IV

#### THE ANGEL'S ANNOUNCEMENT.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the harvest of the earth is ripe."—Rev. 14:15.

I believe that the harvest of the earth is ripe. Just think, if you will, of man's inventions. Surely we would say that there couldn't be much more that could be invented. Man's inventions are ripe. Think of the train. To me the train is but a palace on wheels. Or think of the modern printing press. I saw one sometime ago that could produce 25,000 copies of a newspaper every hour. I tell you, beloved, man's inventions are ripe.

Then, beloved, man's harvest is ripe because governments have reached their apex.

Do you know what God's ideal is for government? It is a monarchy—a theistic monarchy, with God ruling and reigning.

But what is man's ideal of government? Do you realize that about 90 per cent of the world has some type of a democratic government? Just the opposite to God's ideal of a theistic monarchy.

I tell you, beloved, not only is it true that man's inventions are ripe, but man's harvest is ripe because the governments have reached their apex in getting farther and farther from God.

What is true in that respect is true of religion. I ask you, what does the religion of the world amount to today in the light of the Gospel? Protestants, Catholics, Baptists and Jews have all compromised. We have plenty of religion but very little evangelism. Most churches today are primarily amusement centers. The average church is not a bit better than a lodge, with holidays such as Christmas and Easter taking the place of the doctrines of the Word of God.

I want to read to you a statement that was made and adopted by the Northern Baptist Convention:

"The Christian Church has completely revolutionized its thought of its mission in the past 25 years. We now see most clearly that the mission of the Christian Church is not merely to pluck a few brands from the burning, but to create a Christian civilization."

Beloved, this is nothing in the world but social Gospel—soup, soap and sunshine. It is a complete repudiation of Carey and Judson. It is a complete repudiation of the Apostle Paul and the Apostle Peter. It is a complete repudiation of the commission of the Lord Jesus Christ, for He told us that our commission was

# SUNDAY SCHOOL LESSON

LESSON FOR FEBRUARY 3, 1957

JOHN 3:1-13

## THE NEW BIRTH

Memory Verse: "Except a man be born again, he cannot see the kingdom of God."—John 3:3.

### I. The Person Of Nicodemus.

1. He was a religious leader of the Jews (V. 1). This was no common person. He was a morally upright citizen, a leader of religion. But notice Jesus' message, "Ye must be born again." Religion then, isn't sufficient. One must be born again.

2. His conception of Jesus was "a teacher come from God" (V. 2). That is the only conception the sinner has of Him today, merely a Teacher of ethics.

3. He was totally lacking in spiritual discernment (V. 4). Cf. I Cor. 2:14. He might be a leader of religion, but he knew nothing of the things of God.

4. He came to Jesus at night since he was ashamed to be seen coming to Him (V. 2). However, when he comes to Jesus, he loses his timidity and becomes a courageous follower. His later acts show that he was not ashamed of Christ. Cf. Jn. 7:50, 51; Jn. 19:39.

### II. Nicodemus Is A Picture Of The Spiritual Condition Of Judaism.

The Sanhedrin of which Nicodemus was a member, was devoid of all spiritual discernment. What a picture of the spiritual destitution of Judaism when its highest religion tribunal is spiritually blind. Thus far, we have a blinded priesthood (Jn. 1:21, 26); a joyless nation (Jn. 2:3); a desecrated Temple (Jn. 2:16); and now a spiritually dead Sanhedrin.

### III. How Nicodemus Was Received Of Jesus.

Jesus did not refuse him an audience, even though it was night time. There is no unacceptable time for a sinner to come to Jesus: He is always ready to receive one.

### IV. The Necessity Of The New Birth. Jn. 3:3, 5, 7.

Jesus didn't say, "Ye ought," or "Ye should," but "Ye must." One may have blameless morals, a spotless reputation, or even be a high professor of religion, but he needs to be born again. One may even be as Nicodemus, a worker in His vineyard, but he needs to be born again. These Scriptures, showing that man is dead in sin, prove the necessity of the new birth: Mt. 18:3; Luke 13:1-5; Mt. 22:9-13; Mark 8:36; John 3:36; Rom. 6:23; Eph. 2:1-3; Ezek. 18:4; Rev. 20:11-15.

### V. What The New Birth Is Not.

1. It is not an improvement of the old nature, for the old nature is hopelessly bad. It is wicked. Jer. 17:9. It is at enmity with God. Rom. 8:7. It is full of evil. Eccl. 9:3. It is dead. Eph. 2:1. It is blind. Isa. 53:2.

2. Reformation is not regeneration. White-washing the outside of a tubercular pump to kill the germs within is as sensible as to reform the outward life, thinking to regenerate the soul within.

3. A loud profession is not regeneration. This does not spell salvation. Judas made a loud noise about the ointment, but was lost.

4. Morality is not regeneration. Cf. Mk. 10:21; Acts 10:1.

5. Good works is not regeneration. Regeneration comes as a gift of God and not by the good deeds we do. Cf. Titus 3:5; Rom. 4:5; Rom. 11:6.

6. Religion is not regeneration. It takes more than joining a church for one to be saved. The church is the home of the saved and is not the

to pluck a few brands from the night.

I tell you, beloved, this angel said that the harvest of the earth is ripe. He is right, for man's inventions are ripe, the governments of the world are ripe in that they are getting farther and farther from God, and the harvest of the world is ripe so far as religion is concerned.

Likewise, the harvest of the world is ripe so far as the magnificence of the modern city is concerned. You go into a modern city and you know as well as I that it is beyond comprehension.

In 1934, the second year of the Century of Progress at Chicago, I took a vacation. I went up to Canada and came back through Chicago. With me was Mrs. Gilpin, John, Jr., the girl that stayed in my home, and my secretary. Neither the girl that stayed in my home nor my secretary had ever been in a big city. Would you believe me that those two girls were actually fascinated and dumfounded at what they saw in Chicago? On the first night after we got there, after we had gotten situated for the night, I took them a drive over the city. Those two girls couldn't see enough out of the window sitting in the seat, so they slipped down out of the seat onto the floor of the car so that they might see the tall buildings on either side. Beloved, it was well worth my trip to Chicago to show them the city that

Saviour. Hell is going to be full of people who thought that church membership and baptism were all that was necessary for salvation. Cf. Mt. 7:21-23; Rev. 20:15.

### VI. What The New Birth Is.

1. It is the imparting of a new nature. At the first birth, one receives the nature of his parents. But in the new birth one receives the nature of God. Cf. II Pet. 1:4; II Cor. 5:17.

2. It is a mysterious change. Jn. 3:8. The new birth cannot be understood, but it is a fact, nevertheless. One cannot explain why a red cow eats green grass, and gives blue-white milk and yellow butter. One cannot understand why sheep, geese, cows, and hogs eat grass, and that on them it produces wool, feathers, hair, and bristles. One cannot explain the creation of the universe or the procreation of life, but these are true nevertheless. So the new birth is mysterious but true.

3. It is a complete change. When one is saved, he has new thoughts, joys, hopes, and experiences. The things he once loved, he comes to hate; and the things he once hated, he comes to love. His life is completely changed. Cf. II Cor. 5:17.

4. It is a divine change. Cf. Jn. 1:12, 13. One can overturn a house single handed as easily as he can be saved apart from divine power. The worst of sinners can be saved only as a flood of divine power from God comes over them.

### VII. What Produces The New Birth?

The two instrumentalities which God uses, are the Word of God and the Holy Spirit. No one will ever be saved except through the preaching of the Word of God (I Pet. 1:23), and through the Holy Spirit (John 6:33).

### VIII. How The Holy Spirit Is Likened To The Wind. John 3:8.

1. The wind is sovereign in its actions, beyond man's control. So is the Holy Spirit.

2. The wind is irresistible. When it blows in its fullness, everything is swept before it. So when the Holy Spirit comes in the fullness of His power, He breaks down all man's prejudice and overcomes all opposition.

3. The wind is invisible. So with the Holy Spirit.

4. The wind cannot be explained. One cannot tell where it comes and whither it goes. So with the Holy Spirit. His work cannot be explained.

5. The wind is indispensable. If there were never a wind, all would die. Without the Holy Spirit, there would be no spiritual life.

6. The wind cannot be confined. One cannot confine the Holy Spirit and demand that He work according to our plans. The cooperative program and all standards of excellence fail because some try to confine the Holy Spirit to work according to their program, forgetting the Holy Spirit is not to be bound.

### IX. Depravity Illustrated. Jn. 3:9-12.

Nicodemus was educated, yet unable to understand the things of God. He was a teacher of Israel, yet he himself was untaught. This shows us that even a religious teacher may be ignorant of divine truth.

### X. Christ's Omnipresence. Jn. 3:13.

Christ was speaking to Nicodemus in Jerusalem, yet He said that He was in Heaven. He thus affirmed that He was omnipresent. This proves His deity, since only God is omnipresent.

gium, and Russia. After carrying out this house scheme, we could have supplied every city of 200,000 inhabitants in the countries mentioned above with a \$5,000,000 hospital, and a \$10,000,000 university. Then we could have established a trust fund which at 5 per cent interest would have provided an annual subsidy of \$1,000 a year toward the salaries of 125,000 teachers and 125,000 nurses. After doing all this, there would still have been a surplus left equal to the total value of all the public and private property existing in France and Belgium when the war broke out in 1914.

Now, beloved, can you conceive of the cost of war? I wish I had the figures for World War II, which would far surpass these figures for World War I. Can you imagine what \$400,000,000,000 would look like in currency? I tried to visualize it and it didn't mean much to me. I went to the bank and borrowed some silver dollars and made some measurements. Beloved, I figured that \$400,000,000,000. If it were in silver dollars, would require 1,437 warehouses 50' wide, 100' long and 18' tall to house it, stacked (Continued on page eight)

THE BAPTIST EXAMINER

PAGE THREE

JANUARY 26, 1957



# Baptist Youth Witness

P. O. BOX 7

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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."—Psalm 71:17

## "Do" Or "Done"

By CHARLES A. MACINTOSH

"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested. "Indeed," said he, "how is that?" "Your religion," she replied, "has only two letters in it, and mine has four."

It seems that this gentleman was one of that numerous class who are seeking to get to heaven by their doings, by the attention to ordinances and ceremonies, by what the apostle, in the sixth of Hebrews, terms "dead works." But he did not understand about the "two letters" or the "four." His friend had often spoken to him, and on the occasion to which our anecdote refers she had called to take her leave of him for some time, as she was about to go from home.

"What do you mean," said he, "by two letters and four?"

"Why, your religion," said the lady, "is D-O, DO; whereas mine is D-O-N-E." This was all that passed. The lady took her leave; but her words remained and did their work, in the soul of her friend—a revolutionary work verily. The entire current of his thoughts was changed. Do is one thing; done is

quite another. The former is legalism; the latter is Christianity. It was a novel and very original mode of putting the gospel; but it was just the mode for a legalist, and the Spirit of God used it in the conversion of this gentleman. When he next met his friend, he said to her, "Well, I can now say with you that my religion is D-O-N-E, DONE." He had learned to fling aside the deadly doings, and rest in the finished work of Christ. He was led to see that it was no longer what he could do for God, but what God had done for him.

This settled everything. The four golden letters shone under the gaze of his emancipated soul. "D-O-N-E." Precious letters! Precious word! Who can tell the relief of a burdened heart when it discovers that all is done? What joy to know that what I have been toiling for, it may be many a long year, was all done over 1800 years ago, on the cross! Christ has done all. He has put away sin; magnified the claims of Divine justice; vanquished Satan; taken the sting from death and the victory from the grave; glorified God in the very scene in which He had been dishonored; brought

(Continued on next page)

## A GREAT GIFT

The greatest and best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God, when He comes to reckon with them at the end of the world is a life of prayer. And those servants best put their Lord's money "to the exchangers," who rise early and sit late, as long as they are in the world, ever finding out and ever following after better and better methods of prayer, and ever forming more secret, more steadfast, and more spiritually fruitful habits of prayer, till they literally "pray without ceasing," and till they continually strike out into new enterprises in prayer, and more achievements and new enrichments.—White.

### NOTHING LOST

To talk with God,  
No breath is lost—  
Talk on!  
To walk with God,  
No strength is lost—  
Walk on!  
To wait on God,  
No time is lost—  
Wait on!

—Selected.

## The Second Coming And The Ordinances

The Gospel is the good news of salvation through the death, burial and resurrection of Jesus Christ.—Rom. 4:25; I Cor. 15:3-4. In the two ordinances, Baptism and the Lord's Supper the whole gospel is dramatized and symbolized. The Lord's Supper is a beautiful ordinance setting forth in a true picture the death of our Saviour. The "fruit of the vine" symbolizes the shed blood and the bread represents the broken body. Jesus established this ordinance and gave it to the churches to be observed as a MEMORIAL of Him. But the Lord's Supper portrays only the Death of the Lord which is but a part of the Gospel. The resurrection is the other part. It is as essential to the gospel as His death. QUESTION: Is there not another ordinance which sets forth in beautiful symbol of the burial and resurrection of Jesus as the Lord's Supper dramatizes His death? Let the Scriptures answer! Romans 6:4; Col. 2:12; Acts 3:38; Matt. 3:6, etc. Thus we find the other part of the Gospel the burial and resurrection, solemnly set forth in the ordinance of baptism.

But these two ordinances which so completely and faithfully set forth "the glorious Gospel of Christ" have a two-fold meaning. The Lord's Supper, although pointing to the death of Christ on the one hand, points as mightily hand, to the Christian's Blessed Hope, the glorious appearing of our Great God and Saviour Jesus Christ. Titus 2:13. "For as often as ye eat this bread and drink this cup YE DO SHED THE LORD'S DEATH TILL HE COME."—I Cor. 11:26. Thus, doctrine of our Lord's Return vitally connected with the observance of the Lord's Supper. He who partakes of the Lord's Supper confesses his faith in the return of the Lord.

What about baptism? Has it similar two-fold meaning? It has. Baptism, although pointing to burial and resurrection on the one hand, points to the resurrection of the saved at the Lord's Coming again. Baptism looks forward to that glorious time, "when the Lord HIMSELF shall descend from heaven with a shout, with the voice of the arch-angel, with the trump of God; and DEAD IN CHRIST SHALL FIRST," etc.—I Thess. 4:16. "I shall the Lord Jesus change a body of humiliation that it may be fashioned like His own glorious body."—Phil. 3:20; I John 3:2. As the blood-bought child of God emerges from the baptismal waters, he is faithfully setting forth in symbol the doctrine and fact of the resurrection of the blessed dead in Christ. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He will raise up Jesus from the dead; and shall also quicken your mortal bodies by His Spirit that dwelleth in you."—Rom. 8:11.—The Baptist Magazine.

## WHY THE BIBLE IS A BOOK OF UNITY

The Bible was written by some forty writers. It was written in three different languages. It was written over a period of approximately sixteen hundred years. Its writers were scattered over some eight different countries and came from every level of society and education. In few cases did the writers have contact with one another, or have access to the writings of one another. It is inconceivable that with such background of human authorship a book could be written in such perfection in unity, in purpose, in logic, in spirit, in power, except it be by the Holy Spirit of God. "For prophecy came not in old time by the will of man; but holy men spoke (and wrote) as they were moved by the Holy Ghost (I Peter 1:21).—Grace and Glory

## Christ Holds The Key

He holds the key of all unknown  
And I am glad;  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.

What if tomorrow's cares were here  
Without its rest?  
I'd rather He unlocked the day  
And as the hours swing open  
"Thy will is best."  
—Unknown

## The Little Baptist

### CHAPTER XI (Continued)

Time, which never waits for mortals, has been rolling on. Mellie Brown has been home and spent her vacation, and returned again to school. It was near the close of her second year, she wrote the following letter:

"My Dear Mother: I received your kind letter last week, which I found exceedingly interesting. As the session nears its close, I become more and more anxious to go home. I am wearied with study, and feel that my mind needs rest. I cannot relax my efforts now, for I am determined to do my best to be equal to any at the examination, so that if Papa and Buddie come, they will have no cause to be ashamed of me.

"But there is one thing that I must tell you: I have at last been found by the Lord Jesus. I am in truth a new creature! Old things have passed away, and all things have become new. I now realize what it is to have the love of Christ in my soul, and feel His spirit bearing witness with mine that I am born from above, and adopted an heir to Heaven. The Bible says: 'We know that we have passed from death unto life because we love the brethren,' and I feel as if I love everybody.

"I long to see you, to tell you all about it, so that you may praise the Lord with me for His goodness. I can say, with David, 'Bless the Lord, O, my soul,' and with Job, 'I know that my Redeemer liveth.' Mamma, I feel so happy that I can scarcely be still while I write.

"You know that when I was at home, I told you that I wanted to know for myself what it was to have the love of God in my soul, and you told me so many things which I never until now could understand. I see now that instead of being a believer in the Saviour before, I was only a self-righteous Pharisee, trusting in my own good deeds to save me. I was not depending on Christ to save me a sinner on account of His blood, but for my goodness. I thought that I was good, and I was proud and vain enough to love to be praised for it. How like the proud Pharisee who loved the praise of men more than the praise of God! But I thought that God would be sure to save me anyhow.

"I remember that before I read my Bible, I thought that because I was a baptized child and in the church, I had nothing to fear. I thought that all the calls to repentance were intended for others who were aliens from God and out of the church.

"But as I became older and read the Bible more and understood it better, I found myself to be a vile sinner. Then I made another mistake just as bad, for I thought that I would

get very good, and that God would reward me with His favor. So I undertook to keep the law and to be perfect in all my thoughts and actions; but I soon learned that this would not do.

"Now I see that there was sin in the very thought. It was nothing less than base presumption in me, and I was treating my Saviour with contempt by trying to save myself after He had died to save me. After I had tried all other means and failed, I humbly prostrated myself at the foot of the cross, fully realizing that I was a justly condemned sinner, destitute of all merit of my own, and wholly dependent on God's mercy through Christ. I realized my helpless condition, and was anxious to be saved by the grace of the Lord Jesus; I could only say:

*Nothing in my hands I bring,  
Simply to Thy cross I cling.*

"For the first time in my life, I could say, 'Not my will, O Lord, but Thine be done.' My sin-burden was instantly gone, and all that was within me praised the Lord. We know not how it is done, any more than we know how the wind blows, yet we know the effect, and it is no delusion. It is just as the Saviour promised: 'Come unto me, and I will give you rest.' Whenever we deny ourselves and trust in Christ, He is ready and willing to receive us, but He has never promised to receive us while we are trusting in ourselves or in something else.

"The way now looks so easy that it seems as if I could tell everybody how to be saved. Why, it's so plain—just deny ourselves and look to Jesus. I found that I only had to stop trying to save myself, and to look to the Lord to save me—that was all. And He will save anyone who comes to Him in faith, trusting Him as Lord and Saviour.

"I intend after getting home to try to obey my Saviour by walking in obedience to all His commandments. He has said: 'If ye love me, keep my commandments.' And as an evidence of my love to Him, I will take up my cross and follow Him. Let the world say what it may,

*I'm not ashamed to own my Lord,  
Nor to defend His cause;  
Maintain the honor of His Word,  
The glory of His cross.*

"When I see you, I will have much more to tell you. Remember me in your prayers.

"Your affectionate daughter,  
"Mellie."

(Continued Next Week, D. V.)



JANUARY 19, 1957

## A Happy New Year To You

"New mercies, new blessings, new light on thy way;  
New courage, new hope, and new strength for each day;  
New notes of thanksgiving, new chords of delight,  
New praise in the morning, new songs for the night;  
New wine in thy chalice, new altars to raise;  
New fruits for the Master, new garments of praise;  
New gifts from His treasure, new smiles from His face;  
New streams from the fountain of infinite grace;  
New stars for thy crown, and new tokens of love;  
New gleams of the glory that waits thee above;  
New light of His countenance full and unpriced;  
All this be the joy of thy new life in Christ."

—Frances Ridley Havergal.

## THE CROWD MAY BE WRONG

Adam Thompson of Cincinnati, Ohio, filled the first bathtub in the United States during the year 1842. Doctors predicted rheumatism and inflammation of the lungs from such a new-fangled idea. A ban on bathtub exercise was published by Philadelphia from November 1 to March 1. Providence and Hartford set up extra heavy water rates. All these facts are right out of the records. The crowd was wrong!

In 1896, England still had a law prohibiting any power-driven vehicle from traveling over four miles an hour on the public highways. Furthermore, it required that such a vehicle should be preceded by a man bearing a red flag. The crowd was wrong once more!

Alexander Bell was called a fool in Philadelphia when he exhibited his telephone at the Centennial Exposition. Today, however, we talk around the world over his invention. Wrong was the crowd!

McCormick's first reaper was derided the country over as a cross between an Astley chariot, a wheelbarrow, and a flying machine. McCormick was right; the crowd was wrong!

Samuel Morse had adverse criticism from the press and Congress. But today the click of the telegraph is heard the world over. Once more the crowd was wrong!

When Westinghouse proposed to stop a railroad train with wind (the Westinghouse Air Brakes), he also was called a fool. The crowd was wrong; he was right.

Goodyear was "booed" by everyone but his wife as he worked for eleven years on vulcanizing rubber. Today we use his invention. Again the crowd was wrong.

Jenner, who discovered vaccination, was jeered at. Some serious-minded men went so far as to say that all the animal diseases would be transferred to the human race. Horns had actually grown out on the foreheads of innocent people, some said. Yet Jenner eliminated the smallpox scourge by using his vaccine. The majority was mistaken!

All these instances of the crowd being wrong have to do with only the physical and material realm. But what about the spiritual realm?

God's Word has the answer: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction; and MANY there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and FEW there be that find it."—Matthew 7:13, 14.

Nineteen hundred years ago the crowd was wrong again when it rejected and crucified Jesus Christ. The crowd shunned and despised His love and grace and shouted, "Crucify him! crucify him!" The crowd said, "He saved others; himself he cannot save."

But the crowd was wrong! For on Calvary's cross "Christ died for our sins according to the Scriptures."—(I Cor. 15:3).

On Calvary's cross "He who knew no sin was made to be sin

## THOUGHTS FOR PARENTS

Thinking that three hours of any movie are harmless for the child, but that two hours of Church and Sunday School are too much for his nervous system is just bad thinking.

GIVING him a nickel for his offering and 50 cents for the movies not only shows a parent's sense of value, but is also not likely to produce a proportionate giver.

LETTING him watch several hours of television thrillers a day with no time out for one short devotion and a few Bible verses is criminal unbalance.

BEING careful that Junior has week-day lessons and caring not that he knows his Sunday School lesson makes for spiritual illiteracy.

SAYING that a child must make his own decisions as to whether or not he should go to church or as to what church is shirking parental responsibility.

WHEN Father spends Sunday morning in mowing the lawn, cleaning the garden, or playing golf, his sons are left to walk alone.

WHEN parents idle away Sunday morning in reading the paper, listening to the radio or watching television, while brother and sister are sent by themselves to church, something happens to the children's evaluation of the church attendance.

WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP.—The Baptist Beacon.

for us; that we might be made the righteousness of God in him."—(II. Cor. 5:21).

Jesus is the Door of salvation; but is the crowd going in at the door? Jesus is the Way, the Truth, and the Life; but is the crowd following Him?

No, the crowd is still unchanged in its attitude toward Jesus Christ. The crowd still rejects His love, mercy and Blood Atonement. Who are you following, reader? The crowd or Christ? "Ye must be born again."—John 3:7.—Tract.

## "Do" Or "Done"

(Continued from preceding page) in everlasting righteousness. All this is wrapped up in these four golden letters, "D-O-N-E." Oh, who would not give up the two for the four? who would not exchange "do" for "done"?

Reader, what say you to this? What of your religion? Does it consist of two letters or four? Is it still "do" with you or have you found your happy portion and rest in "done"? Do think of it, dear friend—think deeply—think seriously—and may God's Spirit lead you, this moment, to cease from your own "d-o," and to rest in Christ's eternal "d-o-n-e!"

Jesus said—"It is finished."—(John 19:30).

"But now once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself."—(Hebrew 9:26).

"His own self bore our sins in His own body on the tree."—(I Peter 2:24).

"In whom we have redemption through His blood, even the forgiveness of sins."—(Col. 1:14).

"Believe on the Lord Jesus Christ and thou shalt be saved."—(Acts 16:31).

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## BRINGING OTHERS TO JESUS

Memory Verse: "He brought him to Jesus."—John 1:42.

One of the disciples of John the Baptist was named Andrew. Andrew was the brother of Simon Peter.

Andrew was one of the two disciples of John who heard John say, "Behold the Lamb of God!" When Andrew heard John say this, he followed Jesus.

A short while later, Andrew talked with Jesus face to face. Andrew even went with Jesus to see where Jesus dwelled. Andrew learned a lot about Jesus while he stayed with the Lord for a day. He learned that Jesus was the Messiah. "Messiah" is a title meaning "Christ." So Andrew learned that Jesus was the Messiah whom God had promised long, long ago would come into the world. The reason Christ came was to take our sins away. This He did when He died on the Cross.

Well, Andrew learned all this about Jesus. And Andrew was very happy. He was happy because Jesus had come to die for his sins. If Jesus had not come to die for Andrew's sins, then Andrew would have had to go to Hell to suffer for them himself.

Just as soon as Andrew left the Lord Jesus, he went to find his brother, Peter. He soon found Peter, and said:

"We have found the Messiah," which is being interpreted, the Christ."—John 1:41.

Boys and girls, this is what we shall do, also. If we know Jesus as our Lord and Saviour, it should make us happy. And we should want to tell others about our Lord just as Andrew wanted to tell Peter.

If we know Jesus as our Saviour, then tell others of His great love and Sacrifice. Give someone a tract or a copy of THE BAPTIST EXAMINER, or some other Christian literature. Be a witness for Jesus, and bring others to Jesus.

## The Colosseum Of Rome, Where Many Christians Died

By JOHN FOXE

Combats to the death between trained fighting-men called gladiators, or between prisoners of war, slaves, criminals, and wild beasts, were the favorite amusements of the Romans. The emperor who could give the people the greatest number of these bloody entertainments, was the idol of the populace.



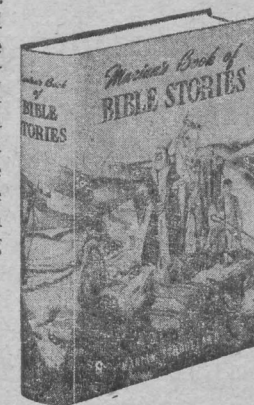
JOHN FOXE

An immense stone building, or circus, called the Colosseum, was begun by Vespasian and finished by Titus, in which to hold these great shows. Its ruins still stand, and amaze the traveller by their huge size and massive strength. Tier above tier, sloping backward from around a level central space or arena, rose seats for nearly 100,000 spectators. The outer wall was almost circular, filled with arched and pillared openings, and mounted story upon story to the height of 160 feet. In length the Colosseum was 612 feet, and in breadth 515 feet. The building

was without a roof, and was open to the sky except during the games, when a great awning was stretched all across it, from poles fixed at regular intervals around the topmost gallery.

To the Colosseum flocked the populace of the greatest city in the world, to witness scenes of cruelty and bloodshed. The emperor himself, beautiful ladies of high rank, haughty senators and nobles, as well as all the rabble of the mighty city, crowded the seats ranged around the arena and gazed pitilessly down upon men being stabbed to death by human adversaries, or torn to pieces by ravenous lions and tigers, let loose from dens under the walls. It is recorded that when the Colosseum was finished and first opened to the public, the games continued for one hundred days, and that 5000 wild beasts, brought from all parts of the then known world, were slain. It was into this blood-stained arena that many of the early Christians were brought to suffer death in its most terrible forms.

(Taken from **Christian Martyrs of the World** by John Foxe. It has 590 pages and sells at \$3.95. Order this wonderful book of history from us today!)



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Pages

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A mother once said to her child, "There's nothing to fear in the dark and, beside, the angels are near you."

"Mother, I don't want angels, I want a skin face."

That naive and natural reply goes to the very root and purpose of the incarnation. In the Person of Jesus Christ, God has sent into the world, "a skin face." "God hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ."—Selected.

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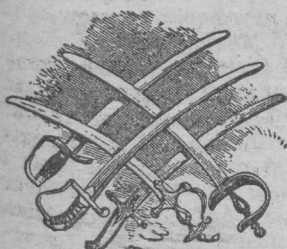
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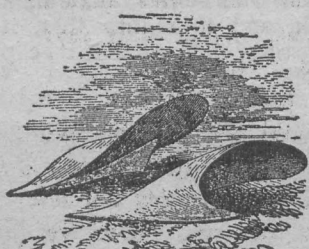
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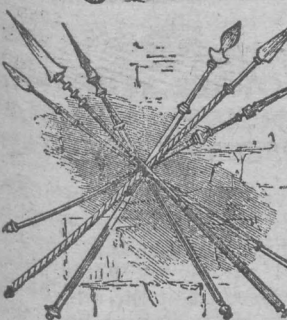
They shall beat their



into



and their



into



nation shall not lift up

against

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neither

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learn

any more



"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." —Isaiah 2:4.



# mexican news flashes

A NEW TESTAMENT MISSION WORK

CHURCH CONTROLLED JANUARY, 1957

P. O. BOX 1146, LITTLE ROCK, ARK.

DIRECTED BY M. L. MOSER, JR.

## Fervent Zeal Seen In Sacrificial Spirit Of Mission In El Platano

Brother Juan Gonzales, a student in the seminary, is working in the missions of El Platano and Habanero in the State of Tabasco, during the vacation period and his reports of the work that is going on there are very encouraging.

One of the problems of a mission field is to teach the native missions and churches to become self-supporting, or at least, to help in the support of the work, and many times they have a tendency to wait for help from outside. For that reason, in the seminary we teach the preachers the fact that the Great Commission is just as binding upon a small Mexican Church as it is on a church in the United States, and that they should do mission work in proportion to their ability. Of course, due to the extreme poverty of the Mexican people, they can do very little in a financial way, and if they are able to give a peso for the Lord's work, it is a greater sacrifice on their part than for someone who can give \$15.00 here in the United States. Knowing that, I was overjoyed to read the last letter that I received from Brother Juan Gonzales.

There is a young man in the mission of El Platano who is an orphan. I don't know how long the man has been a believer, but he has told Brother Juan Gonzales that he would like to enter the seminary as a student so that he might preach the Gospel as well. Being an orphan, he doesn't have any money and would have no means of support while in the seminary except for what we could give him. (Offentimes we have to furnish the students with toothpaste, shoe polish, soap, etc.)

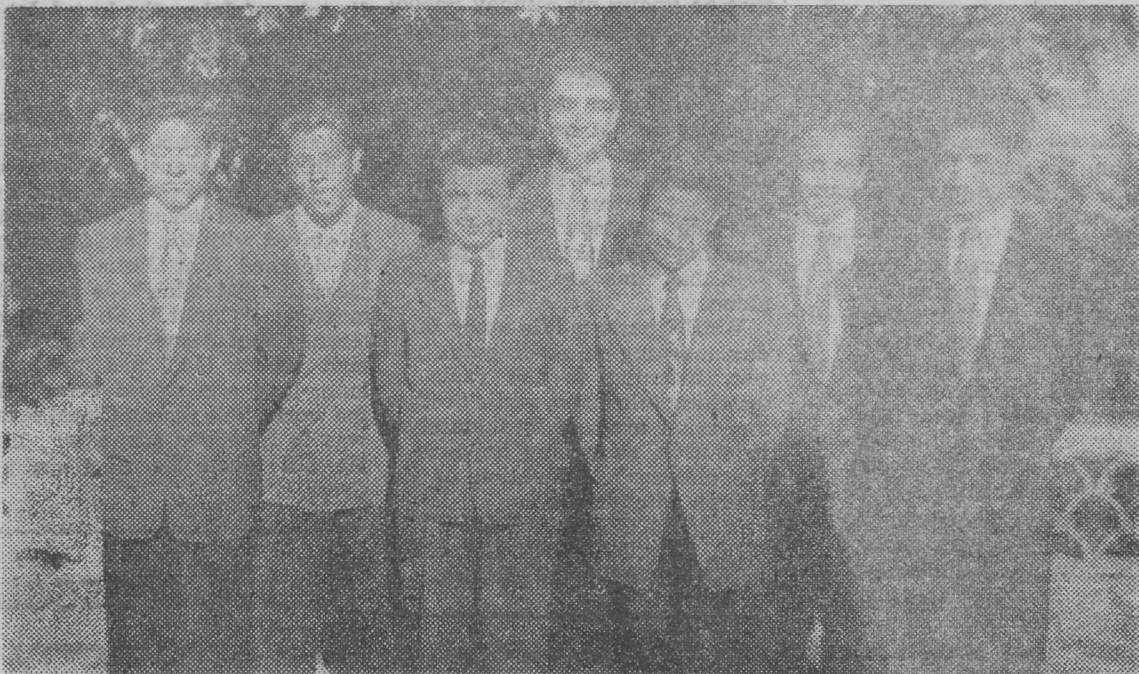
The members of the mission in El Platano then stated that they would help him while he was in the seminary and that they would send him a regular offering each month to help him with his day-to-day expenses, and this means a real sacrifice on the part (Continued on next page)

## 15 YEAR OLD DAVID SOTO HAS KEPT BUSY IN MASTER'S WORK

The Seminary means much to me. It has been a great blessing to me from the Lord, especially in my personal family. In the beginning my mother opposed my coming to the Seminary and she told me, "from this moment you have no mother." But she has now told me, "Son, I pray that the Lord will bless you and give you joy because I know that you will always be happy and satisfied, knowing that you are in the Seminary that is teaching the truth and a better way."

Of course, my mother is still not a believer but she at least is not opposing me and my ministry since God has called me to preach. My brothers also now recognize the truth and are happy that I am attending the Seminary. I pray also that this Seminary will be a blessing for other young men who wish to study and (Continued on next page)

## THE BOYS OF OUR SEMINARY



These seven lads are students of the Latin American Baptist Theological Seminary, of Guanajuato, Mexico, which is a mission work that is sponsored by the Central Baptist Church of Little Rock, Arkansas. These seven pictured above attended throughout the entire school term, which closed October 21. They are now doing mission work in various places in Mexico—still supported by and responsible to the Central Baptist Church. For eight months they attended school, learning the Word of God and on the week-ends they did mission work in and around Guanajuato. Now they are putting into practice every day in the Master's Vineyard, the things that they have learned this past year.

## Thrilling Testimonies Of Seminary Boys

All young people at some time in their life think upon their plans for the future. Some hope to be great doctors, others architects, etc. It is a privilege for me to be dedicating my life to the work as an architect of the Word of God, to trace perfectly the way of salvation to those who have not found the true way.

The Seminary is, to me, the only school where one is able to learn the best way that there is in the world because there is no other profession or calling that is higher than this. We know that all professions have their place, but there is none that is equal to that of being a preacher of the Good News of salvation.

Last year during the vacation period I worked in the states of Tabasco and Chiapas mainly in the mission of La Crimea in Chiapas with Brother Julio Morales. We worked together and thanks unto the Lord, we made many friends and began several missions, one of which is in La Chontalpa. Several here accepted the Lord as their Saviour and one family of Presbyterians was convinced of Baptist doctrines after we talked with them.

During the school year at the Seminary in the state of Guanajuato, I have been working during the week-ends in the city here, giving out tracts and New Testaments to those who showed interest. And to each one that I gave a New Testament, I presented to him the plan of salvation.

I also worked each week in the town of Santa Teresa where we also passed out tracts and Gospels. Some of them accepted them and others refused them. Arriving here we also found several families that rejected the Gospel, but thanks unto the Lord, He opened their doors for us in order that we might explain the Gospel to them. Some of them have been saved and have accepted the

teachings of the Bible.

In another town nearby called Marfil, we passed out New Testaments, but here the people are more fanatical and will not accept the Gospel and many of them shut their doors in our faces rather than hear us. Two places here have heard the Gospel and we are continuing to visit them since it is the first place that God has opened up to us.

During the vacation period, the Lord willing, I will be preaching again in the state of Tabasco. This state is very fertile and the fields are ripe unto harvest. Nevertheless it is a sad truth that there are few workers preaching the Gospel there. In this area there are different denominations such as Seventh Day Adventists, Jehovah's Witnesses, etc., but the majority of the people have a love for the world rather than the things of God. For this reason I consider that this place has one of the greatest needs for workers to sow the seeds of the Word of God in their hearts.

I am completely confident that if the Lord is with me, I will be

able to proclaim His name, not for our vainglorying, but for the blessed glory of our Lord Jesus Christ.

—Juan Gonzales

We all know that the preaching of the Gospel is not the easiest thing in the world. We also know that it is a Divine work and ranks as the highest of all works, greater and more sublime than all work, and to realize that, it is necessary that we must be prepared.



MARCELINO RAMOS

One of the first reasons is that there are many souls that do not know Christ and our responsibility is to preach to them. The second reason is that after I accepted Christ as my Saviour, there fell upon me the responsibility to preach this Gospel. There came to my mind the expression of the Apostle Paul, "woe is me if I preach not the Gospel of Jesus Christ," and I accepted this as a personal responsibility.

(Continued on next page)

## We Thank God For His Great Blessings In The Year Of 1956

Looking back over the year 1956 we can see how the Lord has blessed us in many ways. Most of all, we are thankful for the number of souls that have been won to the Lord through the preaching of the Gospel down in Mexico. It is wonderful to have the privilege and to be in the service of the Lord and to see His hand on the work and the number of souls who believe because of the preaching of the Word and the convicting of the Holy Spirit.

We are thankful as well over the establishment of new missions during the past year and the organization of two Baptist Churches, one in Guanajuato, Gto, where the seminary is located and the other in Vicente Guerrero, Tabasco, the first Baptist church ever organized in the State of Tabasco. We are looking forward to the year 1957 and are confident that the Lord will continue to bless us in the establishing of other new missions and possibly in the organization of other churches as well.

We can be thankful for new missionaries that are now on the field in Mexico. Brother Israel Marin and his wife have been instrumental in organizing a new mission in Puerta Frontera in Tabasco and the Lord wonderfully led them to working with us and together we have seen the Lord make the work prosper. Brother Isidro Estrella and his wife are working also in Tabasco, but will soon become a member of the faculty of the seminary in Guanajuato. All in all, we are thankful for all of our native preachers who faithfully preach the Gospel.

Two new books are now off the press in Mexico for the first time, one of them Alien Baptism and the Baptists translated by Brother Felipe Duran, and this book is now in the Spanish language for the first time. We pray that the Lord will use this book to convince many of Baptist truth during (Continued on next page)

## ANOTHER STUDENT, FRANCISCO MORALES PRAISES THE SEMINARY

I give thanks unto our Lord Jesus Christ because He has saved me from sin, and saved me while I am young. After having been saved, I felt the call of God to the ministry and on hearing of the Seminary here in Guanajuato, I came here to enroll as a student. I learned of the Seminary through the young men who were preaching in Tabasco during their vacation from the Seminary last year.

Now that I have completed my first year at the Seminary, I can truthfully say that the Seminary means much to me because here worldly things are left out, and Jesus Christ is the One who dwells in the Seminary. Also the Seminary is of great value to me because it is here that I find the best place to prepare myself to serve the Lord; it is a place where the student learns his responsibility (Continued on next page)

## ATTENTION

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

Send All Offerings to—

LATIN AMERICAN BAPTIST MISSIONS

c/o CENTRAL BAPTIST CHURCH  
LITTLE ROCK, ARKANSAS

All Offerings Are Acknowledged By An Official Receipt.



## Francisco Morales

(Continued from preceding page) bility to his Lord and Master as a consecrated servant of the Lord. For me there is no other place like the Seminary because great preachers prepare themselves here, and it is my purpose to prepare myself as well to continue to serve the Lord and to win lost souls for His kingdom.

During this school year I worked in the town of Marfil which is a new work. I have visited several homes where, thanks unto the Lord, we are able to return and have services and preach the Gospel of the Lord Jesus Christ. However, many of the people will not hear us and do not want to accept us.

During the vacation period, I will be working with Bro. Isidro Estrella in Villahermosa and the missions there. Please pray for me.

## David Soto

(Continued from preceding page) prepare themselves for this life of service to Christ.

During this school year I worked in the mission of Los Sauces. On one occasion I visited one home and I offered them a Gospel and began to talk to them. They told me that they did not want any of our "filthiness." On another occasion when I arrived at this town and while going to one of the homes of some of the believers, a group of young men were standing in the street. When I passed by them, they said, "Where are you going, rat?" And one of them mockingly said, "Oh, I go to give a mass." I turned to them and asked them if they wanted to hear his "mass." They asked me what it was. I then talked to them about the Word of God and told them the condition of a person without God, completely depraved and they listened with attention, thanks unto the Lord. I then offered them a Gospel but they told me that they didn't want one, and for me to leave and that they would bother me no more. I thanked the Lord and asked Him to bless them since I had been able to gain their friendship later on, when a dog attacked me, and one of them helped to pull the dog from me.

One day I carried three New Testaments with me, visiting house to house, but nobody would accept the Testaments, and they all rejected me and my message. Finally I met a group of adults and I offered them a New Testament, and they wanted to know who I was and who gave me the authority. I answered them that Jesus Christ authorized me. I asked them how much they loved the virgin Mary and they told me very much. I then asked them how they would demon-

strate it to me but they were all silent. I understood that none of them were going to answer and so I told them that there was a commandment from her that told us to do everything that Jesus tells us, and if she told us to do this and Christ told us to study the Scriptures, and Christ authorized the New Testament, then we should obey Him. We discussed several other points and they seemed satisfied with my answers, others gathering all the time until there were about 50 people gathered to hear the Word of God. They did not ridicule me as before, as one of them reprimanded the others by telling them, "Don't come to fight the Word of God!" It gave me great joy to hear these words and to see some fruit from my witness and two people accepted a New Testament to study.

During the vacation period this year I am working with Brother Israel Marin in the mission of Frontera, Tabasco. I pray that with the help of God, the work will redound to His honor and glory. I am now doing personal work, distributing Bibles from house to house, and talking to them about Christ where I have the opportunity. I covet prayers that the Lord will bless.

## Year Of 1956

(Continued from preceding page) ing the year 1957 and that it will make good sound Baptists out of those who read. We thank Brother Nevins, the author of the book, for his permission to translate the book and for helping in the funds to publish the book.

The other book just published in Spanish is "The Trail of Blood." This is not the first time this book has been in Spanish as it was published in Argentina several years ago, but there are no more copies available. We feel that this book will help us immensely in our missions and churches in knowing the truth concerning Baptist history.

We also have published many thousands of Gospel tracts during the year 1956 and they have been distributed all over Mexico, the United States, Central America, and many countries in South America. All in all, we can say that the Lord has been very good to us and enabled us to accomplish more in the year 1956 than in any one year before.

Also, during the year 1956, Brother John R. Gilpin, editor of *The Baptist Examiner*, made a trip to Mexico visiting the mission work and it resulted in the printing of our Mexican News-flashes in *The Baptist Examiner*, thus sending it to all of his subscribers. But Bro. Gilpin also sends to my mailing list, enabling me to use pictures and give more material than I could when it

## WHAT YOUR MISSION DOLLAR DOES IN MEXICO



Brother Boanerge Ramos is opening up a new work in Santa Teresa, Gto., and these folk, although not believers themselves, permit him to come to their home to conduct services. Eventually it is the hope of Bro. Ramos to organize a regular mission on this field, and this is the first step toward such.

Doesn't it thrill you to know that your mission dollar is being used to support church sponsored—not mission sponsored—mission work such as this? Some day there may be a real Baptist Church come from this humble beginning, and some day some of this very group may clasp arms with you and walk the streets of Glory, singing God's praise, because you helped to send the Gospel to them.

## New Church Building Is Real Need In Chontapla

The mission of Chontapla which is located in the State of Tabasco and on the railroad line between Vera Cruz and Yucatan is one of our newest missions. Bro. Julio Morales has been visiting this mission along with the other missions in Tabasco and Chiapas near there.

The mission is really a transplanted mission as most of the members of the mission lived on the island of Macayo in the middle of the Mezcalapa River. Due

to the amount of rainfall each year, the river overflows the island, destroys all of their crops and floods their houses. Last year when Brother Jorge Leon was living there and preaching for them, the river flooded the island so that there was over three feet of water in their homes and they had to sleep hanging from the ceiling of the house, completely surrounded by mosquitos. The members of the mission decided that something needed to be done, as this had been happening every year for several years, and was a real hardship on them, but they didn't want to leave one by one because it would destroy the mission, so after much prayer, they decided that all of them would leave at the same time and go to the small place called Chontapla. Here they could secure land from the government at a cheap price since they would be the new settlers there.

They moved last year around the month of April, and the work has grown since they have moved there as there are other families living there as well and Chontapla is growing fast. Recently, in the month of December, they asked Brother Julio Morales if he would move from Huimanguillo to Chontapla so that he could work with them there and they said with him working there on a regular basis, the work would grow faster. After prayer and consideration Brother Julio Morales wrote me and told me that he thought it would be best to do that and to live in Chontapla where he would spend more time with the mission there and still continue to visit the other missions during the week.

There is no place large enough for them to meet for services, and they asked us if it would be possible to buy a place to build a church building so that they could have a regular place for services. Because of the climate and conditions there, the building would be of bamboo-like cane walls with a thatched roof and a room or two behind it for Bro. Julio Morales to live, and since we would not be paying the rent in Huimanguillo, we would pay for the purchase of the house and the property in a little over three years with the savings on rent.

There is a house already built that we could buy for about the same price, and we are now praying about the matter to see which would be the best thing to do, to buy the house already constructed, or to build a new house. We covet the prayers of each of you so that we might have the will of the Lord in the matter. It will probably cost a little over \$500.00 for both the property and the building and will be invaluable for the work in Tabasco since it is located on the opposite side of the State from the church in Vicente Guerrero and would

## El Platano

(Continued from preceding page) of the members of the missions. These people have very little themselves, none of the luxuries of life, and few of the necessities of life, and what we call the necessities of life would be considered by them as the luxuries, yet because of their love of God and His work, they are willing to give up some of what little they have in order to help a young man that God has called to preach. If churches in the United States had the same missionary spirit that this small mission demonstrated, we would find missionaries scattered all over the world and throughout the country of Mexico. I feel that each one of us should offer a prayer of thanks unto the Lord for this attitude on the part of the mission of El Platano.

## A Brief Note From One Of Our Most Zealous Workers

December 3, 1956

Huimanguillo, Tabasco

Loved Brothers in Christ:

After greeting you very affectionately, I wish to say that the most important thing I have been able to do during the month of November was during the last week of the month.

I was in La Crimea helping the brethren there and in the service of the evening of Wednesday, the 28th, I preached and as there were several unsaved young people in the services, I gave an invitation for them to accept the Lord Jesus Christ. One young man from a small neighboring town accepted Christ as his Saviour and was saved, and the others are interested very much in their souls. Please pray for these others that they might be saved too.

Here in Huimanguillo, the work is very hard and the Russellites are working very hard here. I have visited many people but they all reject the Gospel. Pray much for the work here as it is very discouraging.

Your Brother in Christ Jesus, Julio Morales H.

give us two church buildings in the State and strengthen the work in that area. I personally feel that it would help the Baptist work in the State of Tabasco and Chiapas immensely. Do pray with us that we will be able to do this within a short time.

There is only one Baptist church in the State of Tabasco, and we organized this church last March, so that with this new building in Chontapla it would give us two permanent locations for our work. We are the only Baptists working in the State and gradually, thanks unto the Lord, we are seeing the fruits of our labors in the establishing of strong missions. I am praying that within a short time, we will be able to organize a new church in Tabasco.

## Testimonies

(Continued from preceding page)

It is for these reasons that I am in the Seminary, and I consider these reasons of highest importance and as those in other parts of the world find it necessary to prepare themselves in a Seminary, so it is with me, for the only purposes that we might win souls for the kingdom of heaven. In truth I am trying to paint in your minds, with these words, a beautiful picture of what I think about the Seminary, where I am studying, in the reasons that I have given, and this should be the goal of every preacher.

I would now like to state a few reasons as to what the Seminary means to me:

First, in no other school in Mexico, of any nature, can one obtain such teaching as in the Theological Seminary.

Secondly, it is here that the love of God reigns.

Third, it is to this place that I believe all should enter who in truth have been called to preach by God.

These are points that describe my feelings and love that I have for the Seminary. I am filled with pride as also I believe are my companions—not with a vain pride, but a pride of being found in such an institution as this.

With respect to my plans for the vacation period of four months, November through February, my field of work will be in the State of Chihuahua, especially in the city of Cuahuatemoc. I do not know very much about this place as yet—only that a young friend of mine lives there, a brother in the faith, and my plans are that he will show me the missions that are established there and I will be preaching in the missions thus located.

—Marcelino Ramos

## OFFERINGS RECEIVED IN NOVEMBER, 1956

Calvary Baptist Church, Ashland, Kentucky	\$ 150.00
Tabernacle Baptist Church, Tulsa, Oklahoma	20.00
College Street Baptist Church, Commerce, Texas	25.00
Divide Street Baptist Church, Sulphur Springs, Texas	25.00
Sardis Missionary Baptist Church, Clarendon, Texas	13.87
Providence Baptist Church, Henderson, Texas	15.00
M. G. M. N. R. Y., Sulphur Springs, Texas	5.00
Mrs. T. J. G., Dallas, Texas	1.00
Woosley Baptist Church, Point, Texas	25.00
C. M. R., San Diego, California	20.00
Mr. R. T. C., Saint Louis, Missouri	25.00
Mr. and Mrs. T. J. A., Memphis, Tennessee	10.00
Mrs. J. E. A., Benton, Arkansas	1.00
Ross Avenue Baptist Church, Fort Worth, Texas	25.00
First Baptist Church, Clute, Texas	10.00
J. F. H., Yarmaden, Mississippi	10.00
Mrs. H. C., Little Rock, Arkansas	5.00
Woodlawn Terrace Baptist Church, Memphis, Tennessee	75.00
New Salem Baptist Church (Girls' Prayer Band) Dukedom, Tenn.	7.00
Mrs. M. T. B., Alexander, Arkansas	1.00
Providence Baptist Church, Henderson, Texas	24.00
Mrs. R. E. H., Garland, Texas	1.00
Mr. R. R. M., Melbourne, Florida	15.00
Woodlawn Terrace Baptist Church (Ladies' Auxiliary)	
Memphis, Tennessee	10.00
Grace Baptist Church, Tyler, Texas	20.50
Central Baptist Church (Junior Department), Little Rock, Ark.	125.00
Central Baptist Church, Little Rock, Arkansas	590.00
<b>TOTAL</b>	<b>\$1,254.68</b>

As the Lord may lead you, please send all your offerings for Mexican mission work to Elder M. L. Moser, Jr., P. O. Box 1146, Little Rock, Arkansas.



## Here's The Testimony

(Continued from page one)  
neva: whilst the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who arriving there Anno Domini 1558, and becoming a champion in the cause of Presbyterianism, was denominated the "Scotch Apostle John Knox": while the English Presbyterians must date their origin from November 20, 1572, "when a small Presbyterian church was erected at Wands-worth, a village near London:" whilst the Seceders must date their origin from August, 1733, when Messrs. E. Erskine, W. Wilson, A. Moncrief, and J. Fisher, were deposed and excluded from the communion of the Presbyterian church, and became the founders of a new sect: while the Unionists or Scotch Burghers, must date their origin from the year 1747: the Methodists from John Wesley, 1729: the Quakers from George Fox, 1655:—I say, while all these sects are of recent origin, not one of them yet 300 years old—not one of them able to furnish a *MODEL* of their peculiarities, or antiquity, greater than I have mentioned, the Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time; and the *MODEL* of their peculiarities the Scriptures themselves afford, as far as the name BAPTIST is concerned.

It must be acknowledged that each sect is distinguished by some peculiarity which is generally expressed in the name of it. The history of a sect is the history of a people adhering to one general system of peculiarities, which distinguishes them from all others. The date of the origin of a sect must, then, be the date of the origin of its grand peculiarities. Were we to adopt any other method we should be obliged to describe sects by that which is not peculiar to them, which would be impossible, for all sects would then be alike. The grand peculiarity, from which the Baptists have found their name, is found in the Scriptures as a part of Christianity, and is simply this—*To require faith or repentance, as previous to baptism; and to immerse the subject professing faith and repentance in water, in the name, or into the name of the Father, Son, and Holy Ghost.*

This is the peculiarity from which Baptists have their name; all that believe and practice in this way, are Baptists; and all that do not are not Baptists. I now proceed to show that the Baptists have existed in every century from the Christian era to the present day.

### The First Church

First Century, Anno Domini 33, we read, in a well attested history, of a large Baptist church which was formed and exhibited as a *GRAND MODEL*, by the immediate agency of the Holy Spirit. On the day of Pentecost, 3000 souls were illumined, led to repentance, converted, baptized, and added to the church. The history of this church, and of many others like it, is clearly and forcibly written by an excellent writer, styled Luke the Physician. This Luke is the oldest ecclesiastical writer in the world. He writes a history of the Christian Church for little better than thirty years. See his Treatise styled "Acts of the Apostles," chapter 2:41, 52, "They that gladly received his word were baptized: and the SAME day there were added unto them about 3000 souls: and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers—praising God, and the Lord added daily to them such as should be saved," or such as were saved.

The members, then, of the first Christian church ever planted on earth, gladly received the word BEFORE they were baptized, and upon the SAME day of their bap-

tism were added to the church; and thence forward *CONTINUED* in the above practices. It is then incontrovertibly evident, that the FIRST Christian church planted on earth was, in respect of baptism, as now distinguished, a BAPTIST CHURCH; or a church composed of baptized believers. It is true, it is not called by Luke, a Baptist church, for all the churches were imitators of this first church, and to have called it a Baptist church would have implied that there was a Pseudo-baptist church too, which was a thing unknown in the apostolic age, as all ancient historians declare.

### The Second Church

The second church that was planted was at Samaria—"Philip went down into Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake—and there was GREAT JOY in that city. WHEN (not before) they believe Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were BAPTIZED, BOTH MEN AND WOMEN." The second church planted on earth was also composed of men and women who professed faith before baptism; consequently, a Baptist church." Acts 8:5-13.

### The Third Church

The third church of note, and in order of time, was the church of Caesaria, a church interesting to us, inasmuch, as it was a Gentile church, or a Gentile people composed it. This church was evidently a Baptist church—"while Peter yet spake these words, the Holy Ghost FELL ON ALL THEM WHICH HEARD THE WORD—Then said Peter, can any man forbid WATER, that those should not be baptized, seeing THEY HAVE RECEIVED THE HOLY GHOST as well as we. And he commanded them to be baptized in the name of the Lord." Acts 10:44 to the close.

To these I might add all the churches in the New Testament; for there is something said of the baptism of most of them. Particularly something is said of the church at Philippi, at Corinth, at Rome, at Ephesus, at Colosse, and of the churches of Galatia, with regard to their baptism. Of all of these cities and regions, it might be said, as was said of the Corinthians, viz. "many of the Corinthians hearing, believed, and were baptized." This is the SACRED ORDER of these three words: first, to hear; second, to believe, and third, to be baptized.

The testimonies of the holy oracles reach down to the close of the first century; and these, as has been observed, mention no other kind of churches than those composed of believers, baptized upon a profession of their faith, a fact which should perfectly satisfy the mind of every Christian upon this subject. But there has been a cloud of witnesses in every age attesting the same important truth, viz. that believers are the ONLY proper SUBJECTS and that immersion is the ONLY proper ACTION of baptism. The testimonies of God are the foundation on which our faith and practice rest.

(In other spots throughout Mr. Campbell's reply to Mr. Ralston, we have such statements as the following:

It would be imposing upon the reader, and an imputation of his understanding, to be more copious in furnishing documents to put to silence the ignorance of foolish men who would assert that the Baptist denomination grew out of the wild, fanatic, enthusiastic Anabaptists of Germany. That men professing Baptist principles have acted in many instances incorrectly, is a very common truth. That some individuals professing Baptist principles might have been in that, or any other insurrection, may be conceded, without at the same time yielding that the Baptists arose from the Anabaptists of Germany. As truly might it be said that the church of Christ in Jerusalem, planted A. D. 33, arose out of the Anabaptists in Germany in the sixteenth century—Yes, Mr. Ralston with equal truth and honesty might have said that all Christians originated from the Mohamedans, or

Socinians, as that the Baptists arose from the Anabaptists of Germany. . . .

Thus I have shown, that even in England, the Baptists have continued from the apostolic times to the present day, as also that there have been in every century advocates for Baptist principles. . . .

We cannot subscribe to the maxim which saith, "Ignorance is the mother of devotion," nor can we excuse that ignorance of history which caused Mr. Ralston to fix the origin of the Baptists at Munster. If his assertion did not proceed from ignorance, it must have proceeded from something worse. For it is the offspring of either ignorance or malevolence.

(To Mr. Alexander Campbell's contention as to Baptist history, we say "Amen and amen!")



## Possum Ridge Letter

(Continued from page one)

anti organ camelite and the anti sundy skuler is that both air plum gude at twistin scriptures, but nether wun fuled me. im mity hard tu fule.

when i se a rabbit warin a nekti er an elephant roostin in a tree on possum ridge il no the anti organ camelite and the anti divisun sundy skulers are rite. bro. gilpeens jist go on givin us our gude old baptiz jurnel every weak. hit shore duz dumfound and confound them thar antis.

yer frend  
i s hardtufule



## "The Book Of Revelation"

(Continued from page three)

evenly one on top of the other. This gives us some little idea of the cost of World War I.

But did you ever stop to think what it cost so far as manpower is concerned? 10,000,000 men were killed in World War I. That would make a parade of ten abreast marching from morning to night, 46 years to pass by.

From this you can see something of the cost of World War I so far as money and manpower is concerned, but this is nothing to compare with the war that is yet to come in the battle of Armageddon. Listen:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause they mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."—Joel 3:9-16.

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the

east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."—Zech. 14:1-7.

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—Zech. 14:12.

Beloved, can you imagine anything quite the equal of what God says is going to come to pass in the battle of Armageddon? When the Romans destroyed the city of Jerusalem in the days of Titus, the Roman general, in 70 A. D., history says that the fires of many houses were quenched by blood from the people who had been killed. But, beloved, that is nothing to compare to what is yet to come to pass, when God says that the blood is going to flow up to the horse's bridles for 176 miles.

### CONCLUSION

As I bring this message to a close, I thank God for this fact, though the earth itself, in its rebellion and rejection of the Lord Jesus Christ, is going to wade through blood, I thank God for that little remnant of 144,000 Jews who are going to be saved as the firstfruits. I thank God that during that period of time His angels are going to fly through the skies giving a message of warning relative to Hell, a warning as to the fall of a false church, and a message of grace by way of the everlasting Gospel to those who shall receive the Lord Jesus Christ. While we wait for that day to come, may God help us to be faithful, giving to the world now the everlasting Gospel of the Lord Jesus Christ.

May God bless you!

## Retrospect — Prospect

(Continued from page one)

most of my correspondence and many have been blessed by the personal letters that she has written as well as by the articles in the paper she has also contributed. This will answer the question that many have asked: she is only 17 and is a senior in high school. I expect her to be worth far more to the paper when she graduates from high school this coming May.

Truly we have much for which to thank God as we look backward over the year. . . . many old friends that are now closer friends . . . many new friends that God has given us . . . many testimonies from all over America as to the worth and value of TBE . . . many seasons of sweet fellowship with Him . . . and more answered prayers than in any previous year.

### THE YEAR 1957

Not all of 1956 though has been pleasant. Every day from January 1 to December 31 did not bring rosy tinted skies and flower strewn pathways. Many were the sunless days and starless nights that we have passed through, and many have been the discouragements of the year.

It is the first year since starting the paper in 1939, that we have closed the year with any sizeable debt facing us for the preceding year. We always lose money in January and February, but usually make enough the rest of the year to pay up our deficit of these first two months

of the year. But not so in 1956. We broke even in May and June. We made money in July and December. We lost money all the other eight months.

One cause of our financial ills is that there was a steel strike in Ashland a few months ago, and this hurt our business very much, especially so since our city is a steel town. Then too, due to stand for church-centered mission work, all those who oppose have been busy trying to get down the influence of TBE. God has vindicated us time and again, and we face the New Year with the assurance of God in hearts that the God of Psalm 124: our God, and He will perform for us.

Regardless of the causes, closed the year owing approximately \$4300.00—mostly for paper we had used during the year. This grieves me greatly. If I did not believe in the Sovereignty of God, I'd be now in depths of despair.

## ONE GIFT OF \$430.00

While preparing this manuscript, we received a letter from friends in Port Norris, N.J., containing a check for \$430.00 which is indeed most welcome. Only God knows how much we appreciate this wonderful offering!

Many times in the years gone by, these same friends have sent us most liberal offerings. In fact, for years, they have assisted in our printed ministry, being our largest supporters we have. Only God knows how indebted we are to these wonderful friends. Some of them have visited with us and worshipped with us, and only our Heavenly Father knows how much we appreciate them, and pray for them! One of these dear brethren, ill, and has been for many months. May I ask a special favor? Please IMMEDIATELY go to God in his behalf, that God may heal him and give him long years yet in his service. PLEASE do this as a special favor to me.

Although we have no big debtors in sight by way of printing, somehow I feel that 1957 is going to be a good year for us, and that we will close it with all the debts of 1956 paid full. I believe God is on His throne, and that He is going to supply all of our needs this year.

Just now I am anxious to see a large payment made on paper bill within the next few days. It is thus I write this article as an appeal to our friends to assist us in paying our debt for current operating expenses. This is a MUST with us. Our paper supply house has been most lenient, but we must make a large payment to them at once.

May we count on you as one who will aid us now? I believe that there are many who will be stronger in the future, who will aid us immediately with a gift, either large or small, be applied on this obligation are carrying over from 1956. May God grant that there shall many to thus aid us! We need your help, and we need it NOW.

Above all else, pray for us that we shall be able to keep the paper in the mails as a witness for our Lord and His truth, till Jesus comes in the air.

Your Servant in Christ,  
John R. Gilpin

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