

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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## ALIEN IMMERSION - A BIG BLUNDER

It is a blunder of such far-reaching effect, and fraught with so much evil, that we give this entire article to the consideration of it. We refer to the practice of some Baptist (?) churches and preachers who receive "alien immersion" as baptism. Such a practice, if universally observed, would logically and practically unchurch every Baptist church in the land. It must be admitted by all Baptists everywhere that Gospel baptism puts those who receive it into the body or church of Christ. See I Corinthians 12:13. "For by one spirit are we all baptized into one body." Then it follows to a logical certainty that if others than Baptists can and do administer Gospel baptism, they baptize those who receive such immersions into the body or church of Christ, and if this be true then Baptist churches are not churches of Christ, for no one among us will contend that they baptize any one into a Baptist church. Hence, it is suicidal to Baptist churches to receive such immersions.

Without arguing at length, we mention three reasons that make it impossible for Baptist churches to recognize "alien immersions" as Gospel baptism and receive those who submit to it into membership in a Baptist church.

First. Since immersions must have Scriptural authority, Jesus Christ commissioned and commanded Baptist churches to do the baptizing, and no other

sort of people have the least right or authority, under that supreme law of the kingdom, to do it. See Matthew 28:19, 20, I Corinthians 11:2, 12:13, Acts 19:1-5. If, as all Baptists believe, the commission to officially declare the "gospel of the kingdom" to all nations and to baptize those who repent and believe in Jesus Christ, was given to a Baptist church and its successors, even to the "end of the age," how can a people in no way connected with a Baptist church do such a thing without usurping authority never given them? Echo answers How? Then how can a Baptist church charged to keep the ordinances as they were delivered unto you be faithful to such a charge and allow other people to administer the ordinance for it? Again, echo answers How? It must be seen, therefore, that every time a Baptist church receives alien immersion it violates its own obligations imposed on it by the great head of the church, to "keep the ordinances" as delivered, and surely such a thing is an awful blunder. Such churches and preachers should proceed at once, as did Paul in Acts 19:1-5, to correct the evil by re-immersing all "aliens" who desire membership in Baptist churches. It is not a question of personal goodness or piety alone on the part of either candidate or administrator of alien baptism, but it is a question of authority and regularity as well. Apollos seems to have been

the man who baptized the 12 disciples at Ephesus. He was a good man and "mighty in the Scriptures," and the disciples possibly regenerated persons, but their baptism was "alien" and not valid, because the administrator lacked the authority to baptize anyone.

Second. Alien immersions lack a Scriptural purpose or design. Such a right purpose is essential to Gospel or valid baptism. No one doubts this. Otherwise, we might immerse people to make Masons, Odd Fellows or Woodmen of them and then receive them into the church as having received Gospel baptism. Now, let Baptists think a little and they will

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### OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL

Ashland, Kentucky  
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL

Grundy, Virginia  
Sunday—8:30-9:00 A. M.

WDXI—1310 ON THE DIAL

Jackson, Tennessee  
Sunday—7:30-7:45 A. M.

WMLF—1230 ON THE DIAL

Pineville, Kentucky  
Sunday—8:30-9:00 A. M.

WKIC—1430 ON THE DIAL

Hazard, Kentucky  
Sunday—8:30-9:00 A. M.

## "I HAVE PRAYED FOR THEE"

John Burnham

Luke 22:32

My way was dark; and round my pathway pressing,  
Temptations fierce, from which I could not flee;  
My soul, its utter helplessness confessing,  
Rejoiced to hear those wondrous words of blessing—  
"But I have prayed for thee."

"But I have prayed for thee," as though no other  
Could share the Saviour's thought and sympathy;  
No bruised reed He breaks, nor faint spark smothers:  
He says, in tones more tender than a brother's—  
"But I have prayed for thee."

"But I have prayed for thee"—what intercession!  
And not less precious all-prevailing plea!  
"Five bleeding wounds" atone for my transgression,  
And then draw forth the Saviour's sweet confession—  
"But I have prayed for thee."

"But I have prayed for thee"—and, oh, what pleading  
Is that He offers now in Heaven for me!  
He knows beforehand just what I am needing,  
And hence at God's right hand is interceding—  
"But I have prayed for thee."

"But I have prayed for thee," the dark veil lifting,  
The soul's impending danger He could see;  
He yearn'd to save my treacherous heart from drifting,  
And said, ere yet began the painful "sifting"—  
"But I have prayed for thee."

"Have prayed for thee": thus "mercy outruns malice,"  
However swift of foot the foe may be;  
And when we feast in yonder Royal Palace,  
No sweeter wine than this shall fill the chalice—  
"But I have prayed for thee."

"But I have prayed for thee"—sweet consolation!  
Who knows my direst need so well as He?  
"Have prayed for thee": oh, wondrous revelation!  
Inspiring courage for the worst temptation—  
"But I have prayed for thee."

"That thy faith fail not." Christ permits no fetters  
To bind the soul which He has once set free.  
Oh, write again those words in living letters,  
Which makes our souls henceforth eternal debtors—  
"But I have prayed for thee."

## False Notions About What Work The Church Is To Do

By Roy Mason, Tampa, Florida



Many people look upon a church as just another welfare agency. A man who didn't attend church, and had paid no attention to churches through the years, stopped by the home of the caretaker of our church. He was looking for financial aid, and in course of conversation he said to the caretaker, "You know it's the business of a church to look out for people in my shape." He was a child of the Devil, and it was his opinion that the children of God were obligated to take care of the needs of the children of the Devil. The truth is, it is not the obligation of a church to help the children of the Devil. Speaking to Christians, Paul says (Gal. 6:10): "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." He means that as opportunity presents itself, do good to all we come in contact with, but he says that we have a special duty toward Christians — "the household of faith." Our church has many times helped unsaved people, but that is not our particular duty. That duty is to render aid to those who are God's people.

### Is it Our Duty To Clean Up The World?

We recall one preacher who waged war on vice conditions in his town. The evil element burned his church. He was made chief of police, but he didn't know what to do with the job. He found himself poorly adapted to politics

and he did not succeed in cleaning up the town. After a short period he resigned. Certainly the minister ought to be outspoken against sin and evil, and he ought to encourage his people to vote against and stand against evil conditions, but it is not his business or that of his church to spend their time trying to clean up communities from the outside. The truth is such is an impossible task. John (I John 5:19) says, "The

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## "I SHOULD LIKE TO KNOW"

1. Some teach that the Lord's Supper should only be observed at Passover time. They say that the "breaking of bread" in Acts has reference to eating food, and they use Acts 2:46 to prove it. Do you believe the breaking of bread in Acts 2:46 was the Lord's Supper? If so, why?

Whether Acts 2:46 speaks of the Lord's Supper or not, we do not think it has any bearing upon when the ordinance is to be observed. However, we do not believe that Acts 2:46 refers to the Lord's Supper. We will quote here a statement made by the late J. R. Graves, one of the deepest students of the communion question that ever lived. Graves says: "It

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## About Gill's Great Book, "Cause Of God And Truth"

This is the likeness of the late John Gill (1696-1771), the author of the great and useful book, "The Cause of God and Truth." Gill was truly a spiritual giant and a mighty expounder of the Word of God. His writings have continued to bless the hearts of God's people, even to this day. I have read but few men who failed to cite quotations from Gill in the course of their writings. Spurgeon, who pastored the same church which Gill pastored before him, regarded the man as highly as anyone could. In fact, the picture of Gill at the right is a photograph of the large picture which Mr. Spurgeon had hanging in his vestry.



Gill's book entitled, "The Cause

JOHN GILL

of God and Truth," has just been reprinted, and will be a valuable addition to any believer's library. I know of no other book that could be as useful to one who is beset or bothered by the perversions of Arminianism relative to total depravity, election, limited atonement, effectual calling, and eternal security. Gill's arguments should annihilate any grain of Arminianism that one might still have seeking root in his soul.

Many people have long looked for a book that simply took up and discussed all the controversial passages on the doctrines of grace. How often have we received questions for "I SHOULD LIKE TO KNOW," which said, "Please explain Hebrews 2:9," or "What does II Peter 3:9 mean?" etc. Well, Gill's book is exactly what such folk have need of. It answers all questions relative to such passages. If this is the book you have been looking for, then order it from us for \$3.95.

## The Baptist Examiner Pulpit

### "THE CHURCH IN ACTION"

By PASTOR JOHN R. GILPIN

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

I rather imagine that there is quite a good bit of action about most all churches, one way or another. The action that you find around some churches though is not Bible action, and it is not backed up by the Scripture, yet you will find a good deal of action in most churches.

I was thinking this afternoon about some of the churches (so-called churches, at least) that I

have known, that have lots of action that is not Bible action. I was thinking of a church that I was in some years ago that had a room that was given over just for the work of the Boy Scouts. It was fully 100 feet long and 50 feet wide — a tremendously large auditorium, and it was for no use other than a place for the Boy Scouts to have their headquarters. Now there isn't any doubt that that church had action, beloved, but it wasn't Bible action. You would have a hard time to find chapter and

verse any place in the Bible that would justify a church spending thousands of dollars for an auditorium for Boy Scouts to meet in once a week.

I am not saying a thing about the Boy Scouts as an organization outside the church, but I am saying this, that a church has no business having exterior organizations of that kind.

I am thinking of another church that I visited years ago. They had a swimming pool right in the church building. In fact, that

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## THE BAPTIST EXAMINER

BOB L. ROSS Editor-In-Chief  
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### "The Church In Action"

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swimming pool was right behind the church auditorium. I was there on a Monday night and I am sure that there were at least one hundred young people, boys and girls together, swimming, jumping, diving in the water—having a big time right there in the building that was dedicated to the service of God. Now you can't say that there wasn't action there, but you would have a hard time finding a passage of Scripture that would justify it.

Then I think about a church over in New York City that was pastored by Harry Emerson Fosdick up until the time of his resignation a few years ago. That church dotes upon the fact that it is an institutional church. They teach square dancing in the church. They teach you how to weave rugs and how to make baskets. They have a schedule of recreation that the largest YMCA in the country would be proud to have. Now you can't say that there isn't action there, but it isn't Bible action. It is not action that is backed up by the Word of God.

I am thinking of another church that I saw sometime ago and I am told that the kitchen there cost \$50,000. Can you imagine a Baptist church having a kitchen, with the kitchen equipment alone costing \$50,000? They had plenty of action all right, but it wasn't Bible action.

I am thinking of another church that has a full time athletic director and many assistants to carry on the athletic program of the church. They have baseball teams in the summer, basketball teams

in the winter, and they have the physical equipment so that they can play ping pong and just about anything that you could ask for, right there in the church building. Would you believe me, beloved, that that church has a tremendous budget for the pleasure program of the church? You can't say that that church isn't in action, but when you sum it up, it is the wrong kind of action.

I say, beloved, in the light of these experiences (and I could refer to many others), that these experiences show us churches in action all right, but it is not Bible action.

We read:

"But be ye DOERS OF THE WORD, and not hearers only, deceiving your own selves."—James 1:22.

This verse doesn't say just be doers, but it says to be "doers of the word." The Greek word that is translated here is really a compound word. It literally says, "be ye word-doers."

In view of this, I want to show you how the Lord wants you, as a church, to act. I want you to see that the church is to act in the light of the Word of God—act in accordance with God's Book and put on a Scriptural program and not one that is anti- or un-scriptural.

I

### THE CHURCH OUGHT TO SHOW ACTION IN THE REALM OF SOUL-WINNING.

I have a very definite conviction that God's people ought to be active in the matter of winning lost people to Jesus Christ. I am satisfied that the majority of so-called saved people go from January 1st to December 31st and never say one word to the unsaved concerning their salvation. I am satisfied that the average Baptist never says one word to the people with whom he associates, relative to their spiritual condition.

Suppose that I were to offer you \$5,000 for every soul that you led to Jesus Christ between now and the first day of January. You would get busy. There would be some action on your part. In fact, beloved, if I were to offer you \$5,000 for every person that you led to Jesus between now and January, you would be mercenary enough that you would start out today. Let me ask you something. Do you love money more than you do Jesus Christ? Do you love \$5,000 more than you love lost souls that are going to spend their eternity in a

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## Books By Puritan Writers

During the past few years, the Sovereign Grace Book Club has published some of the great books that were penned many years ago by men who lived in the Puritanic age. Some of these books were written by men who did not live in this age, but their writings are of the same nature, and can be somewhat classified as Puritan.

There has been a great demand on the part of lovers of the truths related to God's sovereignty for Puritanic writings, for the Puritans were noted for their strong emphasis on these truths. We thank God that many of their writings are now available to the sheep of God. Our book shop, which is dedicated to the propagation of such great books, is ready to supply you with the following Puritanic volumes:

EXPOSITORY DISCOURSES ON FIRST PETER by John Brown, 3 volumes, \$11.95.

EXPOSITION OF THE EPISTLE TO THE ROMANS by Robert Haldane, 3 volumes, \$9.95.

EXPOSITION OF THE EPISTLE OF JAMES by Thomas Manton, \$4.50.

THE CAUSE OF GOD AND TRUTH by John Gill, \$3.95.

THE SAINT'S EVERLASTING REST by Richard Baxter, 2 volumes, \$3.95.

THE FIVE POINTS OF CALVINISM by Horatius Bonar, John Calvin, and Jonathon Edwards, \$3.95. (Ready very soon.)

A MUTE CHRISTIAN UNDER THE SMARTING ROD by Thomas Brooks, \$2.95.

ABSOLUTE PREDESTINATION by Jerome Zanchius, \$2.50.

KEEPING THE HEART by John Flavel, \$1.00.

PRAYER, AND THE RETURN OF PRAYERS by John Bunyan and Thomas Goodwin, \$1.00.

Two other great works by Gill have been published by a Southern brother, and we also handle these. They are:

JOHN GILL'S COMMENTARY, six large volumes, \$45.00.

BODY OF DIVINITY, \$8.00.

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## The Baptist Examiner Book Shop

Ashland, Kentucky

# Examiner Editorials

BY BOB L. ROSS



### CAMPBELLITES ARE ILLEGITIMATES

It is only natural in the physical realm that an illegitimately-born person should be ashamed of his nativity. This same characteristic holds true in the spiritual realm. And such is the case with those people who call themselves, "The Church of Christ." They are ashamed of their nativity. And certainly, they should be ashamed of it. Any church that was not founded by the Lord Jesus, has every reason in the world to be ashamed of its nativity.

But most folk want to cover their shame. And so do the Campbellites. They don't want anyone to know that the Campbellite church was illegitimately born of Mr. Alexander Campbell. They want everyone to believe that they are the very church of the New Testament. And they do all within their power to convince people of this falsehood.

But everyone should know that Mr. Campbell was illegitimately dipped by a Baptist preacher named Luce, and that is all the "baptism" he ever had. Campbell was not a saved person, and Luce had no church authority for dipping Mr. Campbell. So Campbell was not a proper baptismal subject, and Luce was not a Scriptural administrator.

When the Campbellite is confronted with some question as to Mr. Campbell's baptism, it proves to be very embarrassing indeed. And here are some questions which really make the bristles rise on the swine's back:

- (1) Does the Holy Spirit of God lead men into the truth?
- (2) Does the Holy Spirit of God lead men to be baptized?
- (3) Does the Holy Spirit of God lead men to be Scripturally baptized?
- (4) Does the Holy Spirit of God lead men to be Scripturally baptized at the hands of a member of the "Church of Christ"?
- (5) Did the Holy Spirit of God lead Mr. Alexander Campbell into the truth concerning baptism?
- (6) Did the Holy Spirit of God lead Mr. Alexander Campbell to be baptized?
- (7) Did the Holy Spirit of God lead Mr. Alexander Campbell to be baptized by a member of the "Church of Christ"?
- (8) Was Mr. Alexander Campbell's baptism Scriptural?
- (9) Was not Mr. Alexander Campbell's baptism administered by a Baptist preacher by the name of Luce?
- (10) Was Elder Luce a member of the "Church of Christ"?
- (11) Was there a "Church of Christ" in existence at the time of Mr. Alexander Campbell's baptism? If so, can you prove it with facts?
- (12) Why did Mr. Alexander Campbell go to a Baptist preacher for baptism instead of going to a member of the "Church of Christ"?
- (13) To whom did the Holy Spirit of God lead men to receive baptism during the hundreds of years before the nineteenth century—the century in which the "Church of Christ" was "restored" by Alexander Campbell?
- (14) If you had been in Mr. Alexander Campbell's place, to whom would you have gone for

### False Notions

(Continued from page one)  
whole world lieth in the evil one." The world is like a sinking ship, and for a church to spend its time in reform and clean-up movements is like men painting the sinking ship, when they ought to be engaged in rescue work trying to save the passengers. Incidentally, any community will become better the more completely it is evangelized.

#### Is It The Church's Duty To Prevent War?

During the First World War there was raised the cry, "The Church has failed!" Thus it was charged that such a war could not have broken out had not "the church" failed in its duty. Churches can do all they please, and they cannot eliminate war from the earth. Jesus predicted wars and rumors of wars as a part of the course of this age (Matt. 24:6-8). The commission given by Jesus to His church is not one to put a stop to war or poverty or any such thing. "Social gospellers" are devoted to such tasks and they are wasting their time. The biggest social experiment ever undertaken is the one being carried on by Russia. Communism

purports to be out to put a stop to all the evils that society had known in the past, but practically, what has it done? It engulfed much of the world in the most brutal slavery ever known, and it is keeping the world an armed camp today.

#### Is It A Duty To Furnish Civic Leadership?

Many a minister becomes involved in all sorts of civic enterprises. He belongs to various organizations, and he is on this and that committee. A large portion of his time is taken up dealing with civic matters. He has no orders from God to do any of these things. Many such ministers have churches so worldly they stink. While he tries to curb the glaring evils, his own people go uninstructed and are a reproach to the cause of Christ.

#### What Does The Church Owe The World?

It owes it THE GOSPEL (see Rom. 1:14). Each church owes it to the world to give it the gospel—which is the good news of salvation and eternal life. Other things that a church can engage in are trivial in comparison with the giving of the gospel. The good news of eternal life is the most

baptism—to a Baptist preacher named Luce, to a member of the "Church of Christ"? If to a member of the "Church of Christ," where would you have found one?

These questions were submitted to a "debating" Campbellite preacher, after he had twice sent 25 supposedly "unanswerable" questions. We answered his questions, but for over a year now we haven't heard a peep from him relative to the foregoing questions, though he continues to jaw about other things.

### BUCHMANISM

In the June 22 issue of TBE, under "I Should Like to Know" there appeared a question concerning Buchmanism in Wheaton College.

As a part of our answer, we implied that this was a new term and that frankly we did not know the meaning thereof.

Four of our readers have come to our rescue with information. Brother T. A. Leichter, Plain City, Florida; Brother Reginald C. Gordan, Brunswick, Maine; Brother A. A. Lopez, Slidell, Louisiana; and Brother D. Shakleton, Philadelphia, Pa. They have all written and have given us information concerning Buchmanism, which is very definitely appreciated.

Now that we have the information from these individuals, I may say that it is a very easy matter to answer the question. I knew of the movement, but did not associate the movement with the name "Buchmanism."

Buchmanism is a cult growing out of the efforts of Frank Buchman who majored on matters of personal purity. Particularly in the early 30's, Buchmanism became rather widespread, especially in the colleges. It became known as the Oxford Movement, or the movement for moral re-armament. It was quite popular especially between 1930 and 1940 on the university level. Full page sponsored ads appeared in many papers, especially in THE NEW YORK TIMES. It spread from England to Canada and the United States and created quite a stir in religious circles. The primary idea back of the movement was that of group psychology, and that if one were to confess his moral wrong-doings publicly to the group with which he was affiliated, it would produce special spiritual and moral strength whenever the same temptation might appear again. These "confessions" became so excessive and lurid that the movement lost caste even in the universities where it had been sponsored.

Buchmanism, or the Oxford Movement, of moral rearmament, never did emphasize the work of Christ. It was purely an emphasis upon human works, without any thought whatsoever of the blood of Jesus Christ for our sins. It has been repudiated in practically all of the colleges where it was organized. For example, President Hibben of Princeton, says: "As long as I am president of the University, there is no place for Buchmanism in Princeton."

We express our deep thanks to the four brethren mentioned in paragraph three for defining the term. It is an old movement, but the term "Buchmanism," when it came to us, was a new one.

—J.R.G.

### BOUND VOLUMES

We have some bound volumes of THE BAPTIST EXAMINER still available. The price is \$5.00 a copy. These contain the entire 52 issues of the paper for 1956, and are attractively bound with black cloth binding, with the name printed in gold letters on the backbone.

After this supply is gone, there will be no more available. Place your order with us today, or ask us to reserve a copy for you.



"My business," said William Carey, "is to extend the Kingdom of God. I only cobble shoes to pay expenses."

## From Spurgeon's Pulpit

By C. H. SPURGEON



## Arguments For The Perseverance Of The Saints

"The righteous shall hold on his way."—Job 17:9.

FIRST we argue the perseverance of the saints, most distinctly from the nature of the life which is imparted at regeneration.

What saith Peter concerning this life? (I Peter 1:23). He speaks of the people of God as "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The new life which is planted in us when we are born again is not like the fruit of our first birth, for that is subject to mortality; but it is a divine principle, which cannot die nor be corrupt; and, if it be so, then he who possesses it must live for ever, must, indeed, be evermore what the Spirit of God in regeneration has made him. So in I John 3:9 we have the same thought in another form:

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

That is to say, the bent of the Christian's life is not towards sin. It would not be a fair description of his life that he lives in sin; on the contrary, he fights and contends against sin, because he has an inner principle which cannot sin. The new life sinneth not; it is born of God, and cannot transgress; and though the old nature warreth against it, yet doth the new life so prevail in the

Christian that he is kept from living in sin.

Our Saviour, in His simple teaching of the gospel to the Samaritan woman, said to her (John 4:13): "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Now, if our Saviour taught this to a sinful and ignorant woman, at His first interview with her, I take it that this doctrine is not to be reserved for the inner circle of full-grown saints, but to be preached ordinarily among the common people, and to be held up as a most blessed privilege. If you receive the grace which Jesus imparts to your soul, it shall be like the good part which Mary chose, it shall not be taken away from you; it shall abide in you, not as the water in a cistern, but as a living fountain springing up unto everlasting life.

We all know that the life given in the new birth is intimately connected with faith. Now, faith is in itself a conquering principle. In the First Epistle of John, which is a great treasury of argument (I John 5:4), we are told, "Whosoever is born of God overcometh the world: and this is the victory

that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

See, then, that which is born of God in us, namely, the new life, is a conquering principle; there is no hint given that it can ever be defeated; and faith, which is its outward sign, is also in itself triumphant evermore. Therefore of necessity, because God has implanted such a wondrous life in us in bringing us out of darkness into His marvelous light, because He has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, because the eternal and ever blessed Spirit hath come to dwell in us, we conclude that the divine life within us shall never die. "The righteous shall hold on his way."—Job 17:9.

(Argument No. 2 next week.)

## "The Church In Action"

(Continued from page two)

Devil's Hell if they are not saved? Beloved, I am saying that there ought to be some action in the church in the realm of soul-winning.

We talk about sending missionaries to foreign countries, and I am heartily in favor of it. I think all of you know that I am missionary minded in every particular. A church isn't a real missionary Baptist Church if it merely sends money to foreign countries to do mission work — to pay others to do mission work, if it fails to do so itself. I say to you, this church is not a genuine Missionary Baptist Church unless we, ourselves, first of all, seek to tell lost people about Jesus Christ as a Saviour. There ought to be action in the church in the realm of soul-winning.

I turn to the Old Testament and I read:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan. 12:3.

Walk outdoors at night and look up into the skies and you see the stars that are shining above you. Look at them in all their beauty as they entrance you and as they dazzle there within the skies. I want to tell you, the man who turns many to righteousness will shine, so the Word of God says, as the stars for ever and ever.

Notice again:

"He that winneth souls is wise."—Prov. 11:30.

There isn't a doubt in my mind but what this is true. Somebody will say, "Brother Gilpin, while that may be true, there are a lot of people whom we might talk to, who wouldn't appreciate our message. They wouldn't appreciate the fact that we try to talk to them about the Lord Jesus Christ." Beloved, that may be so today, but I'll tell you, even though they don't appreciate your trying to talk to them now, if you refrain from doing so, they will curse you throughout all eternity. Listen:

"He that withholdeth corn, the people shall curse him."—Prov. 11:26.

What does this mean? It is talking about saved people who go ahead and live their lives and never tell the people with whom they come in contact that the Son of God is able to save them. It is true that they may not appreciate it if you talk to them now, but I will tell you something else that is true, throughout all eternity they will curse you because you fail to tell them about the Lord Jesus.

I have often tried to analyze the ministry of Jesus Christ from the standpoint of the crowds to which He preached, and the souls that were saved. Do you realize that in the ministry of the Lord Jesus Christ, while He preached to multitudes, that when He was doing personal work with one individual, more people were saved than when He was preaching to the multitudes?

Turn, for example, to the Gospel of John and you will find that on one day He preached to

## ADAM

## CHRIST

1. Federal head and representative of his natural seed.—Romans 5:12-19.
2. His seed receive imputed guilt.—Romans 5:18.
3. At birth, his seed come forth with a depraved nature.—John 3:6.
4. From birth, his seed are spiritually dead.—Ephesians 2:1.
5. His seed live according to the lusts of the flesh.—Eph. 2:1-3.
6. His seed suffer physical death.—I Corinthians 15:22.
7. His seed suffer eternal death.—Romans 6:23.

1. Federal Head and Representative of His spiritual seed.—Romans 5:12-19.
2. His seed receive imputed righteousness.—Romans 5:18.
3. At the new birth, His seed come forth with a new nature.—I Corinthians 5:17.
4. From the new birth, His seed are spiritually alive.—John 3:6.
5. His seed live according to the light of life.—Ephesians 5:8.
6. His seed are blessed with a bodily resurrection.—I Corinthians 15:22.
7. His seed enjoy eternal life.—Romans 6:23.

## ARE YOU "IN ADAM" OR "IN CHRIST"?

5,000 men, not counting women and children, after having fed them. The Word of God tells us that they all went away. They turned their backs upon Him and apparently there wasn't one person saved out of all that multitude, yet on another occasion as recorded in John 3 we find Him talking to one man, Nicodemus, and he was saved.

Then in the fourth chapter of John, Jesus talked to one woman, the woman of Samaria, and she was saved; and so it was twenty-odd times in the ministry of Jesus Christ that we find Him telling some individual about the claims of God upon his soul and that man or that woman was saved. I tell you, beloved, there ought to be some action in Missionary Baptist churches in the realm of soul-winning.

## II

### THE CHURCH OUGHT TO SHOW ACTION IN THE REALM OF BIBLE READING.

I ask you, how many times did you read your Bible this past week? How many times did you sit down with your open Bible, that you might get God's message for your soul? Brother, sister, there ought to be some action on your part in the realm of reading God's Word.

We read:

"And ye shall know the truth, and the truth shall make you free."—John 8:32.

Beloved, you ought to read God's Word and see what it has to say, and as you read the Bible, the truth of God's Word will free you from error. There isn't a doubt in my mind but what the majority of the people in this world have a bias in the direction of error in that they have prejudice against the truth, and the only way that men will be freed from error, the only way that they will ever be set free from the things that are wrong, is through the reading of that which is right, in the Word of God.

Let's notice another Scripture of like nature:

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore—"

## Very Helpful Booklets

- ONCE SAVED ALWAYS SAVED by John L. Bray, 20c.
- BRINGING BACK THE KING by D. B. Estep, 50c.
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- THE CHURCH THAT JESUS BUILT by B. H. Hillard, 5c.

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Ashland, Kentucky

THE BAPTIST EXAMINER

PAGE THREE

AUGUST 3, 1957

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With the purchase of one of the following books, you will receive a free one-year subscription (or renewal) to THE BAPTIST EXAMINER. If you buy more than one book, you will receive an equal number of subscriptions (either renewals for yourself or subscriptions for whomever you specify).

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# mexican news flashes

A NEW TESTAMENT MISSION WORK

CHURCH CONTROLLED

JULY 1957

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

DIRECTED BY M. L. MOSER, JR.

## New Church Building In Guanajuato Completed And Dedicated To The Lord

The dedication of the church building in Guanajuato, where our Seminary meets, was the culmination of five years of very difficult work in the city. The work has been slow and, as we have told you in former articles, the church has been having to meet from house to house because of the threats from the gov-

ernment to confiscate the house we were meeting in. We are thankful to the Lord for the nice church building that we now have. It is not completely finished yet, but it is now usable and we were able to turn it over to the Mexican government which is a requirement in Mexico and also serves as protection for us as it

is against the law to destroy or mutilate government property.

The dedication sermon was preached by Brother Bob Ross, editor-in-chief of The Baptist Examiner. His sermon dealt with "What Baptists Believe" and was well received by all the members and visitors present. The building was filled. Many of the people had no idea what Baptists believe; some of them were still Catholics, some were Methodists, some were Presbyterians, and then some were just not affiliated with anyone. We pray that this message may be used of the Lord to bring some of them to a true worship of the Lord Jesus Christ and to obedience to His commands in regard to baptism, the church, and the Lord's Supper.

As a part of the program, we also had a baptismal service at which I officiated. I took the opportunity to show the people what baptism really is, according to the Scriptures. Pray with us that it may also be used to open blind eyes as to God's commandments concerning believer's baptism.

The First Immanuel Baptist Church of Guanajuato sent a vote of appreciation to the churches and individuals here in the United States who have helped to make it possible for them to have this church building. There were tears in many eyes as they expressed their gratitude to us here in the States and to the Lord for giving them a place to worship Him without fear of mobs coming and causing trouble.

### PLEASE PRAY FOR BRO. MOSER, SR.

Brother M. L. Moser, Sr., pastor of Central Baptist Church of Little Rock, has suffered a breakdown due to his heavy work. He is completely exhausted of strength to continue his work at present time. He is now away from Little Rock for a period of rest, hoping that he may regain his strength very soon. In the meanwhile, the church in Little Rock has called on Brother M. L. Moser, Jr. to act as pastor of the church. Of course this means a double duty for M. L. He is already overloaded with the work of Mexican missions, and this new task will occupy and consume every moment and effort.

Please pray with us that Brother Moser, Sr. will soon recover from his present illness, and also pray for Bro. Moser, Jr. that he may have the wisdom and grace to do these two big jobs which have been set before him.—Bob L. Ross

### NEW RADIO TIME

KLRA 1010 KC  
"Live" from Church Auditorium  
Central Baptist Church  
Little Rock, Arkansas  
9:30 P.M.-10:00 P.M., CST  
Every Sunday Night  
Rebroadcast 1:30-2:00 A. M. CST, Monday Morning

## MY VISIT TO MEXICO

By BOB L. ROSS

Editor-In-Chief Of THE BAPTIST EXAMINER  
Ashland, Kentucky

On June 8, Brother M. L. Moser, Jr. and wife, Brother Brady Shafer, my wife and I, left Little Rock, Arkansas, for Mexico. And it was not until early in the morning (about 1:00 o'clock) on July 6, that we arrived back at Little Rock. We were actually in Mexico about 3½ weeks. This trip to Mexico was the most interesting and fascinating trip that I have ever taken. It has made an impression on my mind that I will never forget.

The purpose of the trip was that we might see Mexico, its spiritual need, and the mission work which we help to support. Truly, we did see Mexico, traveling approximately 4,000 miles without retracing but very, very few miles. And as for Mexico's spiritual need, it is evident as soon as one crosses the border. Roman Catholicism holds the masses in the grip of superstitious idolatry. The idolatry of Mexico is undoubtedly the worst idolatry on the face of the earth today.

The Baptist mission work we saw in Mexico was the most interesting and spiritually encouraging part of the trip. Bro. Moser, Bro. Shafer, and I, spent an entire week visiting some of the missions located in the states of Tabasco and Chiapas in the southern part of Mexico. What I saw there is what one might picture raw mission work to be. It has given me a new missionary outlook and added zeal to reach God's elect in Mexico. I would not swap this one week I spent in Tabasco and Chiapas for the other weeks that were spent elsewhere. Although we had to sleep on concrete floors, hammocks, and stick beds, and although we hardly had enough food to furnish us strength, and although we had to drink warm, pill-purified, bitter water, I would not trade what I saw and experienced in Tabasco and Chiapas for what I saw and experienced in the other parts of Mexico.

Last year, when Bro. John R. Gilpin made the trip to Mexico, he gave a full report of what he saw in one big sixteen-page is-

sue of THE BAPTIST EXAMINER. It was necessary to do so for we had just begun to support Mexican mission work, and our readers needed to be informed as fully as possible about the work. But at the suggestion of Bro. Gilpin, and after thinking the matter over, I have decided that our readers will be better informed and more benefited, if I write one article each week, telling of some feature of my trip. However, some who receive these two pages of MEXICAN NEWSFLASHES, may not be subscribers to THE BAPTIST EXAMINER. So, I urge you who are not subscribers to the EXAMINER to do so now, and you will receive the eight-page paper each week. The NEWSFLASHES are published in the EXAMINER once each month, and are printed right here in our printing shop in Ashland, Kentucky. So, if you wish to subscribe, the price is only 50c for one year, or \$1.00 for two. Send your subscriptions to THE BAPTIST EXAMINER, Ashland, Kentucky.

I am looking forward to this series of articles, and I know that you will be keenly interested in the things I saw, if I can only describe them as I saw them.



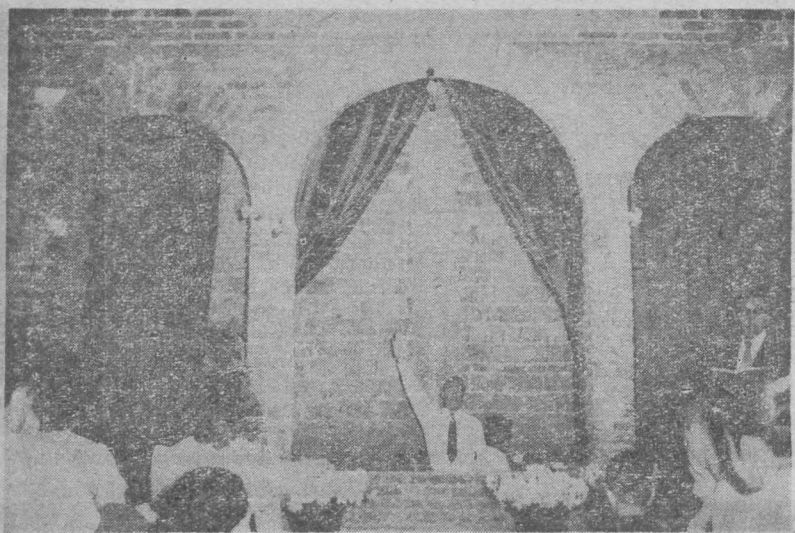
Bob L. Ross (right) preached the dedication sermon for the church in Guanajuato, and M. L. Moser, Jr. (left) interpreted it into Spanish. Bro. Ross' message was on, "What Baptists Believe."

Below is a picture of most of the congregation that heard this message.



Guanajuato Congregation At Dedication Service

### BAPTIST BAPTISM IN GUANAJUATO



Here are pictures of the baptismal service that was performed at Guanajuato, when the dedication service was nearing the end. Bro. M. L. Moser, Jr. baptizes, on the authority of the Guanajuato church, the three young men at the lower right, standing in front of Bro. Moser. This was truly Baptist baptism: (1) Proper administrator (church authorized), (2) proper subject (saved people), (3) Proper design (testimony of salvation through Christ), (4) proper mode (immersion).



## Pastor Estrella Tells Of Church Dedication Service

Esteemed brethren,

With great thanks to the Lord, I am sending you this short description of the special service at the Immanuel Independent Baptist Church on the sixteenth of June to have the solemn dedication of our church building, which, by the grace of God, was given to us by the brethren of the United States.

At 12 o'clock, time for the service, the building was filled with friends and brethren who had gathered to praise the Lord. Among them were Baptists from Zacapu, Michoacan; Morelia, Michoacan; and from Irapuato, Gto., and a few Methodists who came

from the Methodist group here in Guanajuato.

The hymns that we sang and the prayers carried us to the throne of grace of the All-powerful God, as did the sermon preached by Brother Bob Ross in English and translated to Spanish by our Brother M. L. Moser, Jr. This message was filled with divine grace.

The solemn act of the consecration was also in charge of Brother M. L. Moser, Jr., as was the act of baptism. He presented a clear message on baptism that made a good impression in the hearts, and in all this the name of our Lord was glorified.

We also send our greetings to our distinguished visitors, Mr. and Mrs. Bob Ross, and the young man, Brady Shafer, and to the Central Baptist Church in Little Rock. Our church has entered into a new life of activity, thanks unto the Lord.

Isidro Estrella, Pastor  
Immanuel Baptist Church  
Guanajuato, Gto.  
Mexico

### PLEASE NOTE

All material that is published in Mexican Newsflashes is prepared, or translated from Spanish for publication by Brother M. L. Moser, Jr., unless otherwise stated.



There is a mighty "go" in the word "gospel."

## A Report On The Work Being Done By The Students Of The Seminary

By OSCAR CRUZ

The missionary work that has been accomplished by the students of the Seminary has been richly blessed by our God. The work that has been done during the past several years has not

been in vain as we have sought to fulfill the commission as faithful followers of Christ. We have found that constant visitation from house to house has produced fruit, proving to us again Isaiah 55:10 and 11: "For as the rain

cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

Los Sauces is visited every Saturday by Brother David Soto and Brother Joel de los Rios. After visiting most of the families of this village for several years, some of them have believed and are filled with joy in their hearts, and others, along with these, congregate in a small, humble church building for the services. Brother David accompanies their singing with an accordion. The music can be heard for some distance and some who are afraid to come to services because of fear of ridicule or because they do not want to enter the house for services to hear in person, hear the gospel through our singing. In these last few days some of the young ladies from the church in Guanajuato have gone with us to the mission to help us in our Sunday School by teaching the small children.

Silao is visited on different occasions by different students of the school: Boanerges Ramos, Juan Cornejo, Jorge Leon, Tomas Hernandez, and David Soto. This is our most difficult mission but is beginning to show signs of interest after much work and prayer. The work in this town consists in visiting from house to house, talking about the Word of God, distributing literature, including tracts, New Testaments, Gospels, portions of the Gospel, etc. As yet we are not able to get the sympathizers to come to the house of Brother Victor Flores who is a believer and has opened his home for services. We hope soon to have services in the homes of some of the sympathizers and we are praying to God that when these people are believers and have more knowledge and convictions, they will meet together and form a definite group as a mission and be a permanent light in this city of Silao.

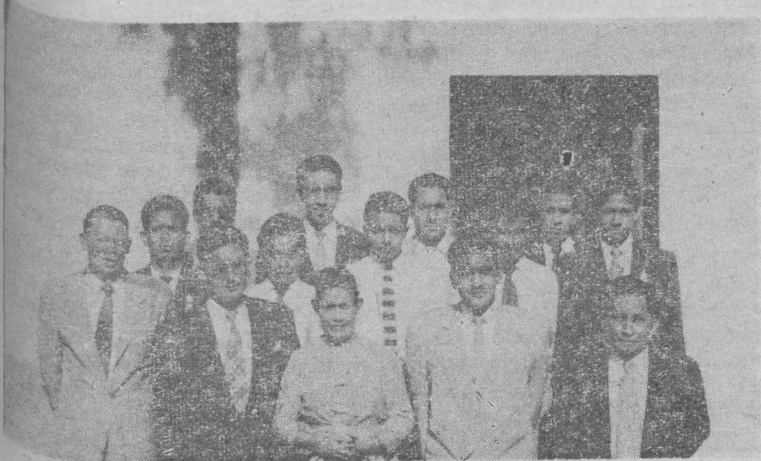
With respect to the mission of Santa Teresa; it is a very new mission point, but several who are interested are beginning to attend services in spite of the fanatical opposition that we constantly have here. This mission is visited by Brother Francisco Morales and Brother Juan Cornejo.

In the mission at Marfil we are still working house by house and there are several people that are



ABOVE is a picture which was taken at a morning devotional service held at the seminary in Guanajuato. Bro. Jorge Leon, one of the students, is doing the speaking.

BELOW is a shot of the faculty and students together. Bro. M. L. Moser, Jr. and the faculty members are the first row.



### THE GROUP THAT WENT TO MEXICO



ABOVE, from left to right: Brady Shafer, Evansville, Indiana; Mr. and Mrs. Bob Ross, Ashland, Kentucky; Edith and M. L. Moser, Jr., Little Rock, Ark. This is the group that recently made a trip to Mexico to visit the mission work.

BELOW is a map which shows the vast territory which the group traveled over. Follow the arrows, beginning at Reynosa in the northeast corner, and ending at the same place. The loop that you see in the far South, is through the states of Tabasco and Chiapas, where much of our mission work is located. Only the men visited in these states.



## BAPTISM IN THE GULF OF MEXICO



NEAR FRONTERA, TABASCO, Bro. M. L. Moser, Jr. leads five saved souls into the Gulf of Mexico for baptism. These five folk were formerly Presbyterians, but they saw their error, and are



now rejoicing that they have Scriptural baptism.

All five of the folk are regular attendants of the mission in Frontera. One of them, Bro. Israel Marin, leads the services. He also is visiting other places, preaching the Gospel, giving out tracts, and trying to get other missions started.

Please pray for the work in Frontera, and for these five who have so recently become genuine Baptists.

## TRACT MINISTRY BEING BLESSED

### FROM SO. AMERICA

Appreciated brethren,

I am writing to greet you very affectionately and also to tell you that your sixteen-page tract on "One Hundred Reasons and One Hundred Scriptures Proving Eternal Security" has been very useful to me. I have decided to give a series of Bible studies to my congregation on the subject of "The Eternal Security of the Believer," and desiring that they get the most out of it, I would like enough copies to give one to each person.

In view of this need, I would like to ask if possible that you send me 150 copies for which I thank you.

Your brother in Christ,  
Ramon B. Flores  
Baptist Mission  
Petare, Miranda  
Venezuela, So. America

NOTE: This pamphlet was written by M. L. Moser, Sr., pastor of the Central Baptist Church, Little Rock, Arkansas and was translated to Spanish by M. L. Moser, Jr., and Brother Felipe Duran. The pamphlet is also available in English. If you would like to have a copy you may secure

very interested in our doctrines and we believe and pray that God will call some of these to the Gospel. Brother Marcelino Ramos, Brother Boanerges Ramos, and Brother Candelario de la Cruz visit this mission. We pray that God will bless the seed of the Gospel as it has been preached and is being preached in these missions and that the Lord will cause them to grow and to prosper.

Your brother in Christ,  
Oscar Cruz

it free by writing to the Central Baptist Church, P. O. Box 1146, Little Rock, Arkansas.

### TRACT HELPED HIM



Somehow, this man got hold of one of our Spanish tracts, and he inquired further about our faith. When we visited the mission in Frontera, the man came to the services for the first time. The Lord has evidently blessed his soul greatly, for the man has expressed a hope in Christ for salvation.

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Central Baptist Church, Little Rock, Arkansas .....	478.34

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As the Lord may lead you, please send all your offerings for Mexican mission work to ELD. M. L. MOSER, JR., P. O. BOX 1146, LITTLE ROCK, ARKANSAS.



If you want to follow Jesus Christ, you must follow Him to the ends of the earth; for that is where He is going.

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

## Baptist Youth Witness

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

### ILLUSTRATIONS ABOUT PREACHERS AND HEARERS

#### "Pray That Sermon"

A young beginner at preaching, after throwing off a highly wrought, and, as he thought, eloquent gospel sermon in the pulpit, in the presence of a venerable pastor, solicited of his experienced friend the benefit of his criticisms upon the performance.

"I have but just one remark to make," was the reply, "and that is, to request you to pray that sermon."

"What do you mean, sir?"

"I mean, literally, just what I say; pray it, if you can, and you will find the attempt a better criticism than any I can make upon it."

The request still puzzled the young man beyond measure; the idea of praying a sermon was a thing he never heard or conceived of; and the singularity of the suggestion wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God, undertook to make it into a prayer. But it would not pray; the spirit of prayer was not in it, and that, for the very good reason—as he then clearly saw for the first time—that the spirit of prayer and piety did not compose it. For the first time he saw that his heart was not right with God; and this conviction left him no peace until he had "Christ formed in him the hope of glory."

With a renewed heart he applied himself anew to the work of composing sermons for the pul-

pit; preached again in the presence of the pious pastor who had given such timely advice; and again solicited the benefit of his critical remarks. "I have no remarks to make," was his complacent reply, "you can pray that sermon."

#### "In The Closet"

Of Mr. John Shepherd, of the United States, it is recorded that he was greatly distinguished for his success in the pulpit. When on his death-bed he said to some young ministers who were present, "The secret of my success is in these three things—1. The studying of my sermons very frequently costs me tears. 2. Before I preached a sermon to others I derived good from it myself. 3. I have always gone into the pulpit as if I were immediately after to render an account to my Master. All who knew that devoted man would have united in expressing his secret in three words—"In the closet."

#### "Nor By The Depth Either"

A young minister having preached for Mr. Emmons one day, he was anxious to get a word of applause for his labour of love. The grave minister, however, did not introduce the subject, and the young brother was obliged to bait the hook for him. "I hope, sir, I did not weary your people by the length of my sermon today?" "No, sir, not at all; nor by the depth either."

#### Sound Sleepers

It is related of Mr. Howe, late of Hopkinton, Massachusetts, that during the period his people were discussing the subject of a new meeting house, one day, while he was preaching, he observed his congregation to be in rather a lethargic state. He stopped in the middle of his sermon, and, casting his eyes around, remarked they were talking about erecting a new meeting house; but he did not know that it was worth while, as the timbers looked in pretty good condition, and he was sure the sleepers were sound.

#### Going Over It Again

A shrewd, eccentric, but withal talented preacher, of unbounded influence among his people, once administered reproof in a very effectual manner. One warm summer afternoon, his congregation, like some other congregations, got drowsy, and not a few went off into a regular doze. The orator went on, apparently undisturbed by the apathy, and finished his discourse. He paused; the silence, as is often the case after the humdrum of a not very animated preacher, roused up the congregation: some rubbed their eyes, and all stared; for there stood the minister. He waited till he saw them all fairly awake, and then very calmly said, "My good friends, this sermon cost me a good deal of labour, rather more than usual; you do not seem to have paid to it quite as much attention as it deserves. I think I will go over it again," and he was as good as his word, from text to exhortation.

#### "Didn't He Say Beans?"

A minister some time since imparted instruction to his congregation by relating the following facts: Two travellers put up for the night at a tavern. Early in the morning they departed without reckoning with their host, also stealing from him a bag of beans. A few years after they passed that road in company again; and again they asked for lodging at the same inn. The identical landlord was yet at his post; and in the evening was overheard by them talking in one corner of the bar-room, in a suppressed voice, with one of his neighbours, about a swarm of bees.

One of his dishonest guests said to the other, "Did not he say beans?"

"I think he did," was the reply, and quickly they were missing.

I often think, added the clergyman, about the beans. When the church member complains that the minister means him, this anecdote about the beans will pop into my mind. On a thousand other occasions I notice people whose consciences are not easy saying to each other, by various modes of communication, "Did not he say beans?" though perhaps the preacher was no nearer the subject about which they were ex-

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## SIX TRIALS OF SINCERITY

SUCH AS NO HYPOCRITE IN THE WORLD CAN STAND (By An Old Divine)

Trial 1. No hypocrite can hate sin as sin, hate it in its whole nature, hate it in its first motions; not because it troubles the conscience, or brings the man to Hell, or renders him unsuited for his designs and relations in the world, but as it is sin.

Trial 2. No hypocrite can delight

cited than the bees were to the beans.

#### The Wrong Sort Of Charity

An African preacher, speaking from the words, "What is a man profited if he gain the whole world and lose his own soul?" mentioned among other things that many lost their souls by being too charitable! Seeing the congregation astonished beyond measure at his saying it, he very emphatically repeated it, and then proceeded to explain his meaning. "Many people," said he, "attend meetings, and hear the sermon; and when it is over they proceed to divide it out among the congregation; this part was for that man, that part for that woman; and such denunciations were for such persons; these threats for you sinners—and so," continued the shrewd African, "they give away the whole sermon, and keep none for themselves."

#### "Twenty Years More For Another"

He who is privileged to lead a single soul to Christ does a work compared with which the gathering of crowds and addressing of multitudes is of small account. Let us not despise the day of small things.

"You have preached twenty years, and have only made one convert," was the taunt with which a man assailed a servant of the Lord.

"Have I converted one?" asked the minister.

"Yes, there is such an one, who is really converted under your ministry."

"Then here is twenty years more for another," said the man of God, and all eternity would endorse the wisdom of the utterance.

to be made ashamed by God in his duties, to be made purely eyes of others. This a sincere soul can do; he can take pleasure in the Lord's humbling of him. A hypocrite cannot endure to be outshone; the principle that actuates him is self-love; but a saint loves to be laid low before God.

Trial 3. No hypocrite can bless God, and love Him from his heart, when God smites him in his dearest enjoyments or nearest lusts. Strike him in anything that his eye or heart is set upon, and he secretly hates Christ for so doing. Now, a saint, in such a case, will cling to Christ; he cannot but love Him for all that.

Trial No. 4. No hypocrite can love the person of Christ as Christ, nor a saint as a saint. He only loves to be pardoned by Christ, and to have some comfort from Him; but never finds in his heart to work in love to Christ, and have union with Him as the ground of all his comforts. And so, as to a saint, he loves Him not as a holy man, but for some other and more carnal reason.

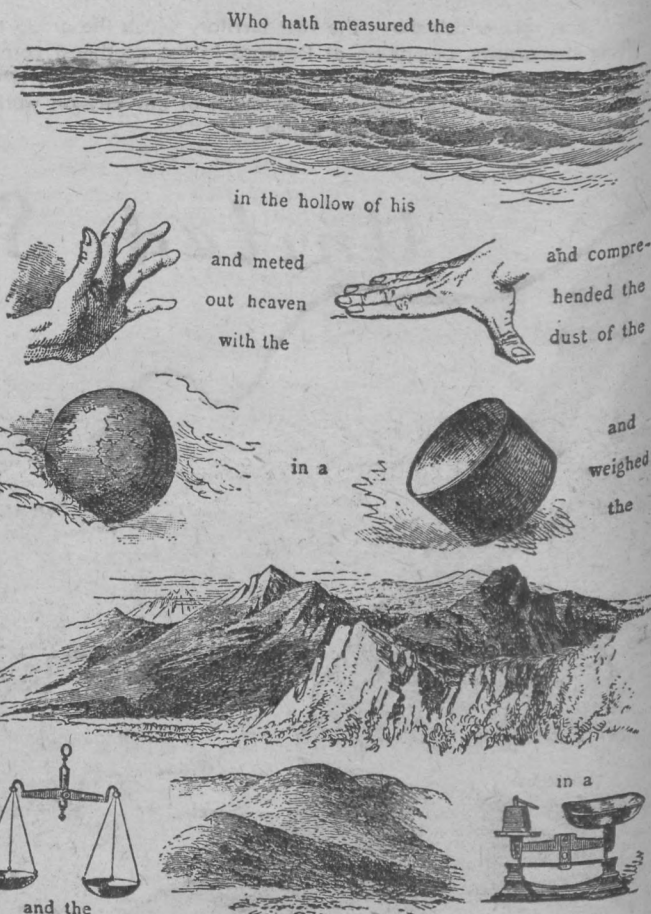
Trial 5. No hypocrite can go on in any spiritual work or service for Christ with any contentment, without sensible comforts, or unless in outward respects the wind of men's favor fills his sails; but a saint can take pleasure in the poorest work of Christ, where in he is least seen.

Trial 6. No hypocrite in the world can long to be like Christ, so as to be truly such in the sight of God. He cannot love the holiness of Christ so much as the good things he gets by Christ. A sincere heart, if he have never so much comfort, yet if he be not like Christ, he is not pleased.

This is a pressing and present direction to every reader—try, by sound evidences, thy sincerity.

This is an age of false doctrine in the pulpit, and hollow profession in the pew; do not trust either thyself or any other man, but try the spirits, both thine own and the preacher's. Be genuine. Be according to the standard weight of the sanctuary; and may the Lord grant unto thee to be accepted of Him!

#### READ THE BIBLE BY SYMBOLS



"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"—Isaiah 40:12.



### For Little Children

#### SIMON PETER FAILS TO WITNESS FOR THE LORD JESUS CHRIST

Matthew 26:31-35; 69-75

Boys and girls, just a few days before the Lord Jesus was crucified, Jesus was talking with Simon Peter. He told Peter that He would soon be nailed to the cross. Jesus said that Peter would be scared because of this and would fail to witness for his Lord.

But Peter told the Lord Jesus that he would not fail Him, and that he would always be true and faithful to Him.

Jesus, though, told Peter that Peter was going to fail his Lord three times before the rooster crowed that night.

Still, Peter said that he would always be true to his Lord.

Later that night, boys and girls, Peter sat outside the palace where Jesus was inside. Jesus was on trial in the court, just like a bad criminal is tried in our courts today. But Simon Peter wasn't with Jesus; he was on the outside of the palace.

While Peter sat outside, a girl came and asked Peter if he were with Jesus. But Peter told the girl that he didn't know what she was talking about. So Peter failed the first time to witness for

his Lord.

In a few minutes, another girl saw Peter and told the people that Peter had been with Jesus. But Peter swore that he didn't know Jesus. So Peter failed Jesus the second time.

After awhile, some other people came to Peter and said he surely had been with Jesus. This third time Peter became so angry that he cursed and said that he didn't know Jesus at all.

In a few minutes, the rooster crowed, and Peter realized in his heart that he had failed three times to witness for the Lord Jesus. Peter was so sorry in his heart that he wept very much.

Boys and girls, it is so easy to fail to speak up for Jesus when you have a chance to do so. Either Satan tells us not to witness, or else you think to yourself, "Well, I will the next time I see that person." But the best time to witness to your unsaved friends is when the Lord speaks to your heart and tells you to.

The Lord says in His Word to us: "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

Maybe we can't preach a sermon like our preacher does, but boys and girls, we each can speak some word about the Lord Jesus Christ to the people we meet each day. If Jesus has saved your soul, go out and tell others about your Saviour and Lord. Another good way to witness is to pass out gospel tracts. Write to us for a supply.



# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, AUGUST 11, 1957

ACTS 5

## "The Church In Action"

(Continued from page three)

Beloved, a Baptist church that isn't a Missionary Baptist church doesn't deserve the name of being a church. I wouldn't pastor a church that didn't believe in missions.

A short time ago I passed through a certain section in eastern Kentucky where I preached years ago. I can remember the time when there were eight Hard-shell Baptist churches on that particular road in a very short distance of space. Now there was not anything wrong with the Calvinism of those churches. All of those churches believed that God is a sovereign God. All of them believed that God elects men unto salvation and that God calls them, and when He calls, He effectually saves. All of those churches believed the truth so far as that was concerned, but they preached that they stopped short. They didn't believe in a missionary program. They didn't believe in preaching even to lost people. I remember that I was in one of those churches years ago as a boy preacher, and I heard the preacher say that he had four daughters and that he would rather see those four daughters in a house of prostitution than to see them in a Sunday School studying the Bible. I can remember in that same church hearing another pastor say on a different occasion that so far as he was concerned, he was only sent to feed the sheep, and if there were a single lost person there, he had nothing for him.

Now what is the story? They fed the sheep all right. The sheep got so old they lost their teeth and they died and the churches died. Only one of those eight churches that used to be there is in existence today. Why? They died because they were anti-missionary, and, beloved, they ought to die. Any Missionary Baptist church that is anti-missionary ought to die, too.

I tell you, beloved, I believe that God's people ought to be interested in missions to the ends of the earth. That is why Bob and Ruth went to Mexico. I didn't send them down there for a pleasure trip. I didn't send them down there to have a good time. Rather, they went there for what they could learn in carrying on the mission work in the future. They went down in Mexico in order to get all the information they can so as to stir up people all over the country through THE BAPTIST EXAMINER with the story of Mexican missions. I say, beloved, God's people ought to be missionary minded. There ought to be some action in Baptist churches relative to missions.

If you will turn to the Word of God, you will find that the church that Jesus built was a "going" church. They didn't stop in one place, but they were a "going" church. We have the story in the book of Acts how they sent out missionaries. Beloved, they didn't send them out through mission boards, as they are sent today, but each church did its own mission work. They sent out missionaries here and there until the whole New Testament land was covered with New Testament churches because those early churches were missionary minded.

Beloved, I say to you, there ought to be action in the church in the realm of missions.

IV

### THE CHURCH OUGHT TO SHOW ACTION IN THE REALM OF TITHING.

I am not going to quit preaching tithing until every member of Calvary Baptist Church is a tither. I am not going to cease preaching tithing until every individual everywhere brings his tithe and quits robbing God. Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, In tithes and offerings. Ye are robbed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be

meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

Put it into practice, beloved, and see if God doesn't keep His Word.

I look at my own experience. I go back to the day when the Lord called me to preach. Never was there anyone poorer than I was. My father didn't want me to go to college. In fact, he did everything that he could to discourage me from doing so. When I went to college, I went there on my own. I had \$40.00 in my pocket and one pair of britches, and the gable end of them were just about worn out. I got a job sweeping a couple of rooms in the college, which paid a part of my board, and then I would go on to another job, a job of painting, and I would work every night until almost 9:00 o'clock painting, in order to get money to go to school. I cite this, beloved, to show you that there could be nobody that was poorer, or more hard up financially, than I was when I went to school, yet God has blessed me physically, materially, and spiritually, because I have always honored God with a tithe of everything that I ever had in my life.

I challenge you not to look at it from a short range. I challenge you not to say, "I tried tithing for six months and I could not see that God ever blessed me." I tell you, beloved, just look at it over a lifetime and see if God doesn't pour out His blessings upon the individual who is honoring Him with his tithe. Beloved, there ought to be action in the church so far as tithing is concerned.

I say to you, God can take \$9.00 and make it go farther than you can take \$10.00 and spend it yourself. If you don't believe it, try it. I challenge you to try it and see if God doesn't keep His Word. If God doesn't keep His Word, then God lied in the third chapter of Malachi and it will be up to you to prove it.

All over the country is plenty of money that Baptists store away in their pockets every day. They think about the money that they have to spend each payday, but do they ever think about the fact of what they owe Almighty God? I tell you, my brother, my sister, if you want God to pour out His blessings upon you, then bring your tithe into the storehouse of God and see if God does not keep His promise. Refuse to do it and see if He doesn't bring the chastisements upon you that are spoken of in the third chapter of Malachi. I tell you, beloved, it is a whole lot better to bring your tithe to God than it is to pay doctor bills. It is a whole lot better to bring your tithe to God than it is to have automobile wrecks. It is a whole lot better to bring your tithe to God than it is to have problems and difficulties that come up that cost you money, time after time, and you wonder why they come. I say to you, there ought to be some action in our churches in the realm of tithing.

V

### THE CHURCH OUGHT TO SHOW ACTION IN CHURCH DISCIPLINE.

I believe in old-fashioned church discipline. I believe what the Word of God says relative to church discipline. Listen:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Mt. 18:15-17.

I will not take time to give you verses relative to church discipline all the way through the New

## ANANIAS AND SAPPHIRA

Memory Verse: "Then Peter and the other apostles answered and said, We ought to obey God rather than man."—Acts 5:29.

### I. Contrast With Preceding Chapter.

In chapter four, we saw the state of the church at Jerusalem. In chapter five, we see the state of two individuals of that church. The word "but" which introduces chapter five is in contrast with chapter four. In the preceding chapter we have a beautiful picture of fellowship, whereas in the chapter of our present consideration we have that fellowship broken.

### II. Religion Of The Low Gear. Acts 5:1, 2.

In the band of apostles, there was a Judas—a thief. In this early church we have more thieves—Ananias and Sapphira.

The beautiful act of Barnabas' unselfishness was purely voluntary on his part. No one asked Ananias to do the same. However, jealousy and selfishness, because of the praise and blessing of Barnabas moved Ananias to cheaply imitate Barnabas. To do so, he brought part of the price of his possessions, claiming that he was bringing all. In doing so, he honored the apostles' feet more than the eyes of God.

Ananias and Sapphira were doubtless saved people, but jealousy and selfishness ruined their lives. May each reader beware of this "Religion of the low gear."

### III. Satan's Work. Acts 5:3.

Peter declared that it was Satan who had put the evil intention into Ananias' heart. It is the Devil who puts wicked purposes into the minds and hearts of all believers. Cf. John 13:2.

### IV. One Of The Devil's Mistakes. Acts 5:5, 11.

Instead of this sin of Ananias and Sapphira bringing detriment to the church, it was turned into a great blessing through the power of God. It brought respect to the church hitherto unknown and caused a holy fear to fall upon all of its members. That which Satan intended for destruction, really became a great blessing in disguise. Through this mistake of the Devil, Jesus' church prospered.

### V. Chastisement. Acts 5:5, 7-10.

There is no evidence to warrant us in doubting that Ananias and Sapphira were saved. They were doubtless saved people (Christ's atonement was sufficient for this last sin of lying the same as for all others). Their sudden death was God's method of chastisement for their sin. May we remember that God chastens every believer who sins today. Cf. Heb. 12:6-11; Psa. 89:30-33. Sometimes, as in this instance, God even kills the offender. Cf. I Cor. 11:30; Lev. 10:1, 2.

### VI. Contrast Between Ananias And the Disciples.

The disciples were filled with the Holy Spirit and they had no room for Satan. Ananias was so filled with Satan that he had no room for the Holy Spirit. The disciples were listening to the Spirit; Ananias was following the voice of the flesh. That which governed the one was foreign in influence and power to the other.

### VII. Some Important Lessons From This Solemn Event.

Testament, but I say to you, there ought to be some action in our churches relative to church discipline.

You know the only time that an average Baptist church exercises any church discipline is when case becomes so flagrant that they have to turn the individual out of the church in order to save their own face.

I printed the Minutes for an association in another state a few years ago. They had almost thirty churches in the association and had between 4,500 and 5,000 members. How many do you suppose were excluded from those churches of almost five thousand members? In one year's time they had excluded one individual, and I dare say that that individual may be went to the penitentiary, or he did something the worst in this

world and they had to exclude him in order to save their own face.

A lot of Baptist churches are filled with people that never support the church in any wise at all. They don't even go to church and they live like the Devil. When they die, they bring them into the church and the preacher says, "Brother So-and-So has been a member of this church for forty years." If he would tell the truth, he would say, "This corpse has been a member of this church for forty years," for, beloved, the majority of them are nothing but ecclesiastical corpses that have never been saved, and they have no business in Baptist churches.

I tell you, beloved, there ought to be some action in our churches in the realm of church discipline.

VI

### THE CHURCH OUGHT TO SHOW ACTION IN CONSECRATION.

God's people ought to live consecrated lives.

In the book of Ezekiel, we have the story of the man who one day walked out into a stream of water and the water came up to his ankles. He walked out about a half mile farther and the water came up to his knees. He walked out about a half mile farther and the water came up to his loins. He walked out about a half mile farther in that stream and there was a river that he could swim in.

When I first read that passage

1. The presence of the flesh in the believer. The doctrine of the "second definite work of grace" as taught by Holy Rollers, that God completely eradicates the old nature, is thus shown to be false. Cf. Rom. 7:15-25; Gal. 5:17.

2. The Holy Spirit is not an influence, but a Divine person. Peter said Ananias had lied to the Holy Spirit (V. 3), and later says "to God" (V. 4). This shows the Holy Spirit is God, the same as Jesus or the Father.

3. All sin of the believer is against the Holy Spirit (V. 3).

4. The love of money is here seen in the believer. Cf. I Tim. 6:10; Prov. 28:16; I Cor. 5:11; I Cor. 6:10; Eph. 5:3, 5. Remember Achan, Gehazi, Judas, Lot and Balaam?

5. Satan's power is also displayed. This shows us just how powerful an agent Satan really is. Cf. Eph. 6:11, 12.

6. The presence of the Holy Spirit demands separation from evil. If the Holy Spirit is within one, he must separate his life from this evil world. Cf. I Cor. 5:6, 7.

### VIII. The Power Of A Holy Church. Acts 5:12-16.

Many signs and wonders followed the death of Ananias and his wife. This holy church demonstrated the power of God daily through the miracles and signs they did. This had a still further effect, for it kept all hypocrites, like Ananias, from joining this church (V. 13).

### IX. Imprisoned But Released. Acts 5:17-20.

With anger flaming their hearts, the Sadducees had the apostles arrested again and imprisoned. However, as if in protest against the Sadducees, the angel of the Lord released them.

Many are the times when God's children have these prison experiences. Maybe some reader has his soul shut up in some prison now. May we ask: What prison doors do you need to have the angels open for you? Trust Him to do the task.

### X. The Second Persecution. Acts 5:21-28.

When morning came, the disciples that were imprisoned the evening before, were now on the streets preaching.

In the court to which they were summoned, their preaching was reviewed (V. 28). Peter had been charging the Jews with Jesus' death. The remarks of the high priest (V. 28) show how well Peter had hit the mark when preaching.

Jesus had told them to be witnesses in Jerusalem. Cf. Acts 1:8. They had evidently been faithful to His command for the high priest declared they had filled the town with their doctrine.

### XI. The Apostles' Fearless Answer. Acts 5:29-32.

The apostles declared that they preferred to obey God rather than man and proceeded again to charge their hearers with the death of Jesus (V. 30). Oh, for such holy boldness on the part of His servants in this twentieth century.

### XII. The Suffering Church. Acts 5:33-42.

Christ had foretold their afflictions. Cf. Mt. 10:17. Now they suffer for the first time (V. 40). However, they rejoiced that they were worthy to suffer for Him. Cf. Acts 16:25. Selah!

VII

### THE CHURCH OUGHT TO SHOW ACTION IN THE REALM OF SOUND TEACHING.

"That we henceforth be no more children, tossed to and fro, and carried about with EVERY WIND OF DOCTRINE, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4:14.

This tells us that God's people ought not be like little children. You know you can tell a child (Continued on page eight)

THE BAPTIST EXAMINER

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# Showers Of Blessings Fell At Memphis Bible Conference

By JOHN R. GILPIN

Visitors representing churches located in fully twelve different states and three foreign countries met in Memphis for the Second Annual Bible Conference held with the Woodlawn Terrace Baptist Church on July 16, 17 and 18.

Pastor Wayne Cox and the Woodlawn Terrace Baptist Church entertained the Conference in a most royal manner. One cannot be present in this church long without the realization that he is truly in God's house. In this Conference, this was definitely true, and everyone went away deeply grateful to God for the Christian hospitality and for the spiritual feast that had been afforded them by host pastor and church.



PASTOR WAYNE COX

Prior to the Conference, I did everything within my power to advertise the meeting and am thankful for the opportunity that was thus afforded me. One of the brethren said to me during the Conference, "You must love Bro. Cox in view of the way you speak of him." Well, that is but expressing it mildly. I do love him. He is a good man and a great Baptist preacher, and I thank God for him. Both he and his church loyally stand for the Word of God and since they have stood by me, prayed for me, and patiently listened to me as I have attempted to minister to them in the preaching of the Word of God, naturally I love them. I insist that one will have to travel far to find a sounder pastor and church than Bro. Wayne Cox and the saints of the Woodlawn Terrace Baptist Church.

It was necessary that I leave the Conference after the afternoon session on Wednesday, which meant that I actually got to attend only about half of the Conference, yet at that time, visitors were present from twelve states, including Ohio, Indiana, Illinois, Michigan, Tennessee, Arkansas, Mississippi, Alabama, Oklahoma, Virginia, Kentucky, and West Virginia. Missionaries representing three separate fields were present. Mr. and Mrs. Joe Bell from Puerto Rico, Mr. and Mrs. Paul Calley from Brazil, and Mr. and Mrs. M. L. Moser, Jr., from Mexico were present, and the three brethren were scheduled to speak on Thursday — thus making Thursday a great missionary rally — the emphasis on foreign missions.

As stated above, I did not get to attend but about half of the Conference, but in that period I heard some of the greatest messages to which I had ever listened. Messages preached by T. B. Freeman, Bristol, Tenn.; Willard Pyles, Maysville, Ky.; Joseph Wilson, Appalachia, Va.; Cowboy Bill Crider, Tulsa, Okla.; M. E. Wright, Tupelo, Miss.; Fred Hallman, Chicago, Ill.; and Norris Corley, McCaskey, Miss., will live long in your editor's memory, and I am

sure will bring forth much fruit in the years to come in the lives of those who were present. I am just as certain also, that the messages that were preached afterward, in the part of the Conference that I was unable to attend, were truly an inspiration and a great blessing to those present.

Suffice it to say that it was a joy to meet several friends who came from a distance to the Conference — friends who have supported this paper loyally through the years. Truly, there was no part of the Conference that was more appreciated than to see these to whom we have ministered through the pages of this paper through the years.

It was your editor's privilege to speak twice during this session. One of these messages appears in this issue, and other messages that were preached at this Conference by other brethren will appear in early issues of this paper.

Truly, it was good to be in Memphis and it brings much joy to us to look forward to the future — to the Third Annual Bible Conference of the Woodlawn Terrace Baptist Church, which will be held, the Lord willing, in July 1958.

## "The Church In Action"

(Continued from page seven)

most anything and he will go along with you.

I have a habit every morning when I come out of the house to look up and see which way my rooster is facing, up on top of my house. Not that it makes a bit of difference to me, but I always look up at my rooster. Every morning, beloved, when I look up, I see that rooster looking in a different direction. There are no two mornings that he is looking the same way. He is always changing and twisting around whichever way the wind blows. Every time I look at him, I say, "I have seen you a lot of times. I have preached to you all of my life."

Beloved, I have seen people just like that rooster; you never know just where they are going to stand. You never know where they are going to be so far as doctrine is concerned. They are tossed to and fro. If I come along and preach the truth to them, they say, "It is wonderful"; and if a heretic comes along the same day and preaches just the opposite, they will go along with him. God doesn't want you to be that way, beloved; He wants some action in our churches in the realm of sound doctrine and sound teaching. He wants God's preachers to preach the truth and He wants the people to go to church and accept the truth and stand by it.

## CONCLUSION

I am glad for our church. I have a feeling that our church does show some action. I am glad to be pastor of a church, though small in membership, that shows some action. Beloved, my prayer to God is that God will help every one of us to show a little more action in the days to come than we have ever shown in the past.

Then, beloved, might it please the Lord to look down upon us and touch someone who is lost, and cause that individual to trust the Lord Jesus Christ and be saved. I can't save you, but I thank God that I can preach Jesus as a Saviour to you. Might it please God to save you today.

May God bless you!

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and Tracts

## Alien Immersion

(Continued from page one)

remember that every other denomination under the sun baptizes for a wrong purpose. Please look this up and see that they do. Campbellites baptize in order to save. So do Methodists, when they go according to the doctrine of that church. Presbyterians baptize because the candidate is already in the church and has a right to receive the ordinance. And so all of them baptize for a purpose that would make a Baptist shake his head and stamp his foot and cry no, no, no. Then how can a sensible Baptist be made willing to receive immersions administered for such unscriptural purposes? In Scriptural baptism, we preach the Gospel in water. We declare the doctrine of the death, burial and resurrection of Jesus Christ, our own death to sin and resurrection to a new life and our faith in the resurrection of our bodies from the grave. And this, briefly stated, is the purpose of Baptist baptism. No other people baptize for any such purpose. Thus Baptist baptism means Baptist doctrine and the same thing is true of the baptism of all others. Are Baptists willing to surrender their very Scriptural and blessed purpose of baptism? But this they do — must do — though it is done unwillingly, in every case of the reception of alien immersion. This is a vital point and one overlooked so far as I have seen by the brethren who have written on the subject. An unscriptural purpose is in our judgment as bad, if not worse, than an unscriptural administrator. And when considered together, makes it an inexcusable blunder of great consequence.

Third. The practice of receiving alien immersion is inconsistent with orderly membership in a Baptist church, and contradictory of Baptist principles. It is claimed by its apologists that if the candidate were honestly and sincerely seeking baptism as a believer in Jesus, that because he failed to find a Baptist preacher to baptize him, should not prevent him from obeying the command of his Lord to be baptized. But that contradicts the well-known Baptist position that the Bible, and not ignorance or conscience, is the rule of action. Then if honesty and sincerity make the administrator and the purpose all right, then it will make the action all right. So one honestly and sincerely seeking baptism, as many do, and are sprinkled or baptized, should on the same principle and for the same reason, be received on such baptism into Baptist churches. Such a principle is a flagrant departure from all sound exegesis of law or gospel and puts a premium on ignorance.

On the principle that it makes no difference as to the administrator, it will make no difference as to the purpose or the action and when argued out to its last analysis, it makes no difference whether we are baptized at all. John's baptism meant John's doctrine, and whoever received John's baptism received John's doctrine. And likewise, whoever receives Baptist baptism receives Baptist doctrine, and on this account it is just as inconsistent for other denominations to receive Baptist baptism and reject Baptist doctrine as it is for Baptists to receive the baptism of other denominations and reject their doctrines as false. Wherever Gospel baptism is found, there a Gospel church is found also. They go together and no man can separate them without destroying both. Hence, if other than Baptist churches have Gospel baptism, they have Gospel churches and Baptists should disband at once and go over to them. And, vice versa, the only consistent thing to do is for each denomination to do its own baptizing.

—THE BAPTIST FLAG,  
Thursday, December 14, 1905.

HAVE YOU EVER SENT  
TBE TO OTHERS?  
WHY NOT DO SO?

## POSSUM RIDGE LETTER

dere bro Gilpeens—

i shore am wun disappointed, diskonserted, diskouraged, despondent dejektipated man. i didnt git tu Memfis tu the konfurence. i had planned tu go see mi boy and attend hit at the same time, but i never got ther, tho i started on mi way. Samantha and me left Munda mornin befoar sun-up, and we jist flivvured along rite brisk like. our 1929 model A never run better and we had wun gude time as long as hit lasted.

i wuz anxus tu git tu Memfis. i wanted tu learn mor about bro. Cox. when i wuz ther befoar i didnt find out ef he had a nashionality, family, grievance, hobby, soul, prefurence, hoam er vote. then i wuz lookin forward tu seein u and heerin sum' gude preechin, but every thing went kerflop.

i got sik jist after we krossed over into 10isee and Samantha had 3 doktors with me. wun uf them had the bedside mannurs uf an Apache injun medesin-man, and the suthin presense uf a heavy truk loaded with bridge-girders. wun uf them kam around about midnite in his pajamas, with a pair uf glasses on his nos, and a duzen er two insid him. wun uf em sed i had food poisonin. the 2nd sed the heet had overkam me. the third sed i had an allurgy, which means as u no, that i had the eetch. leastwise that is what hit used tu be kalled. after i got tu feelin bettur, when i wuz on mi way hoam. i rote a leetle poem about hit all. in wun uf the versus i sed

that we hav kum fur in medesin, im shore u uns wil agree. what wunse used tu be an eetch is now an allurgy.

i may joak a leetle now but i didnt feal lik hit on Munda er Tusda. i wuz shore glad tu git tu feelin bettur on Wednesda, so me and Samantha started fur hoam. i feel gude now xcept i am stil sik at not gittin tu the konfurence.

in all mi lif i dont ever rekomemur bein as sjk as i wuz this weak. when that fust md

## "I Should Like To Know"

(Continued from page one)

seems reasonable that a distinction should be made between a common supper or meal and the Lord's Supper, else there will be uncertainty in the minds of even scholars, as there is touching Acts 2:42 and 46. With those who recognize no distinguishing phase, I think the distinction is marked in those passages. In V. 42, we read, 'and in the breaking of the loaf' as artos should be rendered with the definite article — 'tee klasei ton artion.' Here we have the before bread — where the Lord's Supper is undoubtedly meant. In V. 46, 'and they continuing daily with one accord in the temple, and breaking bread,' etc. Here where a common meal is referred to, artion, bread is without the definite article. (P. 347, "Intercommunion.") The point Graves is presenting here is that the Lord's Supper always has the definite article, "the," before the word, "bread," when the reference is to the Lord's Supper. So Acts 2:42 refers to the Lord's Supper, but Acts 2:46 does not.

2. You ran a series of articles last year on The Book of Revelation. Are these messages in book or pamphlet form?

No. The requests for these messages in book form have been quite numerous, but they are not available. However, last year's bound volume, plus a few issues of this year, contain the entire series. We still have bound volumes available for \$5.00 per volume.

3. Will there be degrees of punishment for the wicked?

Yes. This is the clear and unmistakable teaching of the Scrip-

laid his hand on mi fevured bro i felt lik John Smith jist befoar Pokahontus went his bail. i had a leetle mor and i wud hav breethin toda with sole so d i kud not hav whispured wun single wurd fur er agin mi native land. in fakt, i wuz jist aboot reedy tu instrukt Ike tu redoo the GOP majority fer 1960 by wun vote.

mi only komfurt wuz mi Bible. Paul shore wuz a rite big help tu me on Tusda, specially sinst that wuz the day fer the konfurence tu start, and i wuz in land. and kud not git ther. he sed we know that all things work together for good to them that love God, to them who are called according to His purpose. Romans chaptur ate and vursed. He also sed, In every thing give thanks; for this is the will of God in Christ Jesus concerning you. furst Thessalonians chap. tur five vurse ateteen.

maby sumbody wil reed this what is sik. if so i want u to rekomemur thes 2 vurses. they did me a hole lot mor gude than all the medisin them 3 drs poked down me. i no that God has a purpos in all things—even in sickness. God nos all things and man noes as pore as we air that maby Samantha and me mite uf gupity ef we had got ther, so i wud prais His name fer hit all. He nos best.

in the spel we wuz a flivvured over, we got tu see a lot. the only thing we saw we didnt lik wuz a hole passel uf wimmen dressed in shorts and slaks. all mi lif i hav taught mi yunguns that kint put mor in a kontainer than hit kan hold and nobody ever disputed hit til wimmen started wearin slaks. even Instine wuz not rekonsile mi proposishun with the averag woman we saw on this trip in slaks.

even ef i didnt git ther i no i all had a greet time. i praid fer just like i do every day, and i do this bekaws i am

yore frend  
i s hardtufule

tures. Jesus said that it would be "more tolerable" for some than for others (Matthew 11:22). He said that some would receive the "greater damnation" (Mark 12:40). He told Pilate that Judas had the "greater sin," thus the greater penalty (John 19:11). Also see Hebrews 2:2, Revelation 20:12, Galatians 6:7. Sin will be punished according to its character, its quantity and according to the light and opportunity enjoyed by the sinner.

(Questions answered by Bob Ross.)

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