

Don't mind if the preacher in your parish is not gifted; you can bring a large torch to a very small flame and carry away a great blaze.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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

Mailing Address: Box 910, Ashland, Kentucky

VOL 27, NO. 20

RUSSELL, KENTUCKY, JUNE 14

WHOLE NUMBER 1042

Jesus Christ -- Our Sin-Bearer

By The Late Evangelist T. T. Martin

"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." — John 3:16.

"That he might himself be just and the justifier of him that hath faith in Jesus." — Romans 3:26.

"He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." — Isaiah 53:5, 6.

"Christ died for our sins." — I Corinthians 15:3.

"Our Lord Jesus Christ, who gave himself for our sins." — Galatians 1:3, 4.

"Who his own self bare our sins in his own body on the tree." — I Peter 2:24.

"Christ also suffered for sins once, the righteous for the unrighteous." — I Peter 3:18.

"Even as the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many." — Matthew 20:28.

"There is one mediator between God and men, the man Jesus Christ; who gave himself a ransom for all." — I Timothy 2:5, 6.

"Christ redeemed us from the curse of the law, having become a curse for us." — Galatians 3:13.

"Our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity." — Titus 2:13, 14.

"By which will we have been sanctified through the offering of the body of Jesus Christ once for all." — Hebrews 10:10.

"For by one offering he hath perfected forever them that are sanctified." — Hebrews 10:14.

"Nor yet by the blood of goats and bulls, but through his own blood entered in once for all into the holy place, having obtained eternal redemption." — Hebrews 9:12.

"This is my blood of the new covenant, which is poured out for many unto the remission of sins." — Matthew 26:28.

"And they sing a new song, saying, Worthy art thou to take the book and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue and people and nation." — Revelation 5:9.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." — I John 4:10.

"The Son of God who loved me, and gave himself up for me." — Galatians 2:20.



T. T. MARTIN (1862-1939)

Reader, God's justice and love are both shown in the Saviour dying for our sins. Substitution is the only way of salvation when justice and love are both considered. It was God's justice that made it necessary for Christ to (Continued on page 3, column 3)

Patrick Henry's Defense Of Baptists In Early Virginia



In Colonial times, the state of Virginia was subject to the same laws resulting from the union of the church and state as prevailed in the mother country. Emigrants from England brought over the same spirit which characterized them at home—the churchmen or Episcopalians, the spirit of intolerance and persecution, as evinced in the lives of the founders of that church, Henry VIII, Crammer, Rogers and others; and the Baptists, the spirit of independence and the love of civil and religious liberty. When, then, it became known that the ruling power would not permit the Baptists to exercise their God-given privileges, persecution became the necessary consequence.

In 1775 three Baptist preachers, Lewis Craig, Joseph Craig and Aaron Bledsoe, were indicted and brought to trial "for preaching the gospel of the Son of God in the Colony of Virginia." When the prosecutor had ceased, Patrick Henry, residing in a distant county, and present to defend the rights of these poor people, arose and said:

"May it please your worships: I think I heard read by the prosecutor as I entered this house, the paper I now hold in my hand. If I have rightly understood the King's attorney, this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court for a crime of great magnitude as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of

my own? Did I hear an expression as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with what?"—adding in a solemn and impressive manner—"for preaching the gospel of the Son of the living God!"

Then pausing and slowly waving the paper three times over his head, and the interest of the audience being wrought up to the highest pitch of excitement, with an impassioned energy peculiarly his own, and with hands and eyes uplifted to Heaven, he exclaimed, "Great God!"

Continuing, he said: "May it please your worships: There are periods in the history of man when corruption and depravity have so long debased the human character that man sinks under the weight of the oppressor's hands, and becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in his (Continued on page 3, column 3)

Sinless Perfection, Speaking In Tongues, Women Speaking

By H. BOYCE TAYLOR, Sr.

There are several passages in God's Word that we would like for our Holy Roller friends to explain. The first has reference to their teaching about not sinning; the second, as to their speaking in tongues; and the third as to their women speaking.

In Hebrews 12:8 God says: "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." If God whips Holy Rollers it proves that they sin (Psalm 89:30-31). If He doesn't whip them it proves that they are "bastards" and not God's sons at all. Either horn of that dilemma impales Holy Rollers and all others who claim they do not sin. They are either liars (1 John 1:8) or spiritual bastards, according to God's Word.

In I Corinthians 14:27-28 God says: "If any man speak in an unknown tongue, let it be by two or at the most three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God." God here enjoins absolute silence upon all who claim to speak in tongues in any public service unless there is some one to interpret what they say. Not only that, but He also commands that they speak by course or alternately or one after another, instead of all talking at once, which is neither decent nor in order. But God enjoins also that, if there is no interpreter present, the one who speaks in an unknown tongue shall do his talking to himself and to God.

Then Paul (vv. 33-38) by the Holy Spirit forbids women speaking in the churches and adds these significant words: "If any one thinketh himself to be a prophet, or spiritual, (i. e. endowed with a spiritual gift), let him acknowledge that the things that I write unto you are the commandments of the Lord. BUT IF ANYONE BE IGNORANT LET HIM BE IGNORANT." All who speak (Continued on page 4, column 4)

Where Should The Tithe Be Given?

by Frank B. Beck

I am taking it for granted that you are a tither, so therefore I will not seek in this article to prove from Holy Scripture why God's people should give or pay a tithe or a tenth of their income to the Lord. The purpose of this writing is to consider where we should give our tithes. Are we to give our tithes to the local church where we belong? Are we to tithe to radio broadcasts? Are we to send our portion to independent evangelists and Bible teachers? Are we to give where we "feel led?"

As Christians I think we will all agree at the very outset that we should give only where the Lord leads, that we should give according to the will of God. And that the Lord will most assuredly lead us where to give our money for His work and show us His good and perfect will by the Holy Spirit in the sacred Scriptures! Hence let us stop and sin-

cerely answer this question: Am I absolutely willing to be bound by the Word of God as to where I should give my money?

As slaves to the sacred Scripture shall we consider, first the view favoring the rejection of "store-house" tithing (or giving one tenth of our income into the local church to which we belong); and, secondly, in opposing this view, the reasons for "store-house" tithing.

I. The rejection of "store-house" tithing. Christians are not commanded in Scripture to give their tithes into the local New Testament Church, according to this view.

A few years ago, this view was championed by an "evangelistic" weekly paper with several articles and also a debate on the subject running into several issues. As I do not know of any paper taking this view with a greater influence it is my intention to examine this view fairly

from these articles in the "Sword of the Lord."

In the March 31, 1950 issue a message appeared by Theodore H. Epp, director of the "Back to the Bible Broadcast" from Lincoln, Nebraska, entitled: "Where Shall I Give the Lord's Money?" After his opening remarks, Epp says: "There is a rather popular teaching that the church is the storehouse into which all tithes should flow. This arises from the Old Testament practice, which existed for fifteen hundred years, of having a storehouse, or treasury, in the temple into which all Jewish tithes and offerings were brought. The money was used for the living expenses of the Levites, who were in the full-time service of the temple, and other offerings were used for the maintenance of the temple. The question we face is, 'Has the Jewish storehouse been replaced by the local or visible church?' What does the Bible have to say about this?" (Continued on page 2, column 1)

The Baptist Examiner Pulpit

"Why Baptists Do Not Receive Anything But Baptist Baptism"

Sermon Preached By Pastor John R. Gilpin; Mechanically Recorded For Publication

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Mt. 3:13-17.

On last Sunday morning I preached to you on the subject of

"Baptism." At that time, I tried to show you from the Scriptures that in order to have valid baptism, there must be a proper subject, a proper mode, and a proper purpose. I declare today as I did then that the only proper subject for baptism is a believer in Jesus Christ — not an unconscious infant nor an unbeliever. Further, the proper mode can only be immersion. From the example of Jesus, the practice of the early church, the method of John the Baptist, and the meaning of the Greek word which is translated "baptize," there can be no other Scriptural mode but immersion. As to proper purpose: This is not for salvation, but to declare in

picture the fact of our salvation.

It thus states to the world that the believer has died to sin, and that he is now alive unto God, and that he is now walking in newness of life.

On last Sunday morning I did not have time to complete my message on baptism, and therefore, this morning I am talking to you concerning the proper administrator of baptism.

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church has the authority to administer this ordinance, and very much surprised they often ask: "Does it make any difference as to the administrator?" Christ must have thought it made a great difference. (Continued on page 5, column 4)

Excuses Inspired By Satan And Used By Many People

By ROY MASON

Apt phrases can be put to tremendous use. Companies pay handsomely for slogans and catchy phrases that can be used for the popularizing of their products. Political parties often coin phrases for use as slogans for political campaigns. For instance the slogan, "He kept us out of war," went a long way toward re-electing Woodrow Wilson when it is probable that he knew that we would become involved in the war. The slogan "Make the world safe for democracy" bamboozled millions during the first world war, when as a matter of fact that war laid the foundation for the destruction of democracy in a large part of the world. A slogan about the "Four Freedoms" was used by President Roosevelt during the second world war — a slogan that really represented nothing. We think of many catchy commercial phrases. A cleaning and dye company of a few years ago, had the expression on their trucks, "We Will Gladly Dye For Any Woman."

Satan knows the value of catchy phrases and slogans that entrap the gullible and he makes tremendous use of them. He has turned some of these into proverbs, and they have gained such currency that people will repeat them as if they were the sublimest truth. Error to fit most any case has been distilled and concentrated by the devil into these catchy sayings designed to popularize lies in the thinking of both saved and unsaved. Let us think of some examples of this.

1—A LIE FOR THE UNSAVED: "I AM JUST AS GOOD AS THE HYPOCRITES IN THE CHURCH." Many unsaved give this expression as an excuse for not becoming a Christian, and they seem to think that it is fully sufficient. The refutation is found in that Scripture which says, "So then, every one of us must give account of himself to God." That being true, the sin- (Continued on page 4, column 5)

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rate for churches; 15 or more subscriptions, each	1.00
Donor subscriptions, each	1.50

(This rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

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

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

The Tithe

(Continued from page one)

Please notice this question. It is most important. "Has the Jewish storehouse been replaced by the local or visible church?" After citing Abraham's tithing to Melchizedek; Jacob's tithing; the priests' and Levites' receiving tithes while serving in the tabernacle and temple in the Old Testament; and the women's ministering to Christ of their substance, and later the believers' laying their offerings at the apostle's feet, Epp concludes that we are not bound to bring our tithes and offerings into the New Testament local church as it does not take the place of the Old Testament Jewish storehouse in the temple.

However the very opposite is true, for the following reasons. At first, God's house in the Old Testament was wherever His people met with Him. Usually there was an altar (Genesis 5:3-4; 8:20); or a stone (Genesis 28:22). And that was "God's house." In Abraham's case there was the priest with bread and wine (Genesis 14:18-20). Later the tabernacle was erected (Exodus 25-40), in which the priests and Levites ministered and to the tabernacle were the tithes and offerings brought (Deuteronomy 12:5-7). When the temple was built in the place of the tabernacle the tithes and offerings were brought into the temple (Nehemiah 13:1-14 and Malachi 3:8-10). All this was God's house in various changes and development, and always to God's house were the tithes brought, except in the days of the prophets when disorder and disobedience and division reigned.

Why did the Lord Jesus Christ ignore the Jewish storehouse in the temple in His day and accept

offerings that were not given through the temple? First, I think it is rather hard to believe that these strict Jewish women did divert their tithe away from the temple treasury to Christ, or that Christ would even approve of it if they did (study Matthew 27:55 and Luke 8:3). Nor can I see that Christ did ignore the Jewish storehouse as to its tithes and offerings. One needs no more than to read Matthew 23:23 and Mark 12:41 to see how Christ urged the Jews who tithed into the Jewish storehouse in the temple to continue tithing and with great interest commended those who did with the proper spirit. But if it can be conceived that Christ's followers did give their tithes and offerings to Him instead of to the Jewish storehouse it would be simply because they no longer belonged to the "Jew's religion," as another later called it (Galatians 1:14), and they were now giving to Him Who is the "Head of the church" (Col. 1:18).

As to the believers after Pentecost no longer giving their money into the Jewish temple, what else would we expect of Christians? and laying their money at the apostle's feet they were placing their money in the local church in Jerusalem (Acts 4:34-35), for the apostles were in the church (1 Cor. 12:28) and at that time were the treasurers in the church (see Acts 6:1-4). I do not understand how anyone can help seeing that God's people always brought their tithes and offerings into what was God's house in its various stages of development (except, as I said, in the days of the prophets when confusion in general existed).

It is hardly thinkable that God would change His principle in the New Testament, nor does He. The Divine principle has always been since the creation of the world: "Bring ye all the tithes into the storehouse" which is God's house (Malachi 3:10). What is God's house today? Has the Jewish storehouse been replaced by the local and visible church? IF IT HAS, there is but one conclusion: God's people are to bring their tithes and offerings into their local churches. In order to answer this we shall consider our second part of this study.

II. The reasons for New Testament "Store-House" Tithing. Christians are commanded by principle and precept and practice to bring all of their tithes into the local church, according to this view.

Christians are commanded by Divine principle to bring all of their tithes and offerings into God's house. We have already endeavored to point this out in the Old Testament. This has always been the ideal system and, as Gabriel R. Guedj, in his debate with John R. Rice reminds us: "Store-house tithing is not repealed in the New Testament." Then the principle must remain, God's people are to bring their tithes into God's house in this New Testament age.

Now we are ready to answer the question: "What is God's house today?" The answer is: "The house of God today is the New Testament Church." It is this church that has displaced the Old Testament Jewish temple and storehouse. And unless God has changed the principle that has always existed since the creation of man, we are then to bring all of our tithes into the church which is now called the house of God in holy writ.

Writing to the church at Ephesus Paul says: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God" (Ephesians 2:19).

The writer of the Hebrew epistle, in Hebrews 3 compares and contrasts Christ with and above Moses. Moses was faithful as a servant in his house, but Christ is faithful as a Son over His house, "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:5-6).

Peter calls believers "a spiritual house" (I Peter 2:5), and "the house of God" (I Peter 4:17).

While it may be objected that the church is not mentioned in the references just quoted we

"I Should Like To Know"

1. Our pastor is an "invisible church" man. He recently said that there is but one true tabernacle and temple, and that this is the universal church. He quoted Ephesians 2:21 as proof. Does this passage so teach?

Your pastor will have to get out of Ephesians 2 to uphold his theory. But when he leaves this chapter, we don't know where else he could go and have any more success. He might do best if he went into Scofield's notes. That is where most "invisible church" men get their doctrine.

As to Ephesians 2:21, 22, this is one of the strongest passages in the Bible teaching the truth of the church as we believe it. It does not in any wise at all teach the idea of the invisible church advocates. Instead, it clearly shows that each church is a temple of the Lord. We wish to quote this passage as it is rendered in the English Revised Version:

"In whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are built together for a habitation of God in the Spirit." (Emphasis supplied).

Notice the expression "each several building." Paul says that each several (individual) building is a holy temple in the Lord. Then, to the Ephesians, he says, "ye also are built together for a habitation of God."

There is more than one church referred to in this passage.

Truly, there is only one true N. T. church—in kind—an assembly of baptized saints—just as there is one kind of baptism. But there are many expressions or manifestations of that church—just as there are many baptisms. There is no such thing as the "one true church" in the sense as taught by the invisible church advocates.

We have often wondered why it is that the universal church theorists insist on the word "church." We who do not hold this view believe that all believers are in the family of God (Eph. 3:15) but the universal church theorists; not satisfied with the Scriptural term "family," go against all Scripture and insist on the word "church" to describe all the saved. But it is impossible to so use the word church (ecclesia; "assembly"), and there is not a passage in the Bible to justify such.

2. Do you believe in having testimony meetings?

We believe that every Christian should testify for the Lord. But there is no such thing found in the Bible as a testimony meeting. We have observed that those who are loudest at testimony meetings are usually the quietest (for the Lord) in daily life, on the job, etc. Testimony meetings are very pleasing to those who like to parade the flesh and do a lot of boasting. But those who abhor such have no savor for these meetings. The devil has created the idea that if one does not give a testimony at these meetings he doesn't love the Lord, or is denying the Lord. Thus many people are deceived into taking part in

would ask: Why should it be? There was nothing else but the New Testament church. As the elect were saved, they were baptized and added to the church (Acts 2:37-47).

However Paul, by the Holy Spirit, testified that the house of God is the church of the living God (1 Timothy 3:15). And since in this reference he has just finished instructing the bishops and deacons as to their needed qualifications (1 Timothy 3:1-13) and writes the epistle that his readers might know how they ought to "behave themselves in the house" (Continued on page 3, column 1)

such displays of the flesh. If any one refuses to do so, the other self-righteous boasters look down upon him as being less spiritual than themselves.

3. Are you a Federalist?

If you mean, do we believe that Adam represented his seed and that Christ represented His seed, yes we are Federalists.

4. Do you believe in justification before faith?

As to the experience of an individual, he does not enjoy the blessing of justification until he is called to faith, or believes. But in Christ, our representative, in whom we lived, died, were buried, rose again, ascended, and are now seated in Heaven (Eph. 2:6), justification may be said to be before faith. We believe this distinction can be made with regard to other doctrines as well. Take for instance redemption from sin: Christ actually redeemed us when He died in our stead; but we do not enjoy the blessing of that redemption until we are called. Whatever blessing we will ever receive has already been purchased for us by Christ; but only until the Spirit of God applies the blessing does one enjoy it. And let it be understood that everything Christ purchased in His work shall be applied by the Spirit in the life of the one for whom it was purchased. The idea that a person may be justified without ever looking to Christ for justification is heresy.

5. Is repentance for this age?

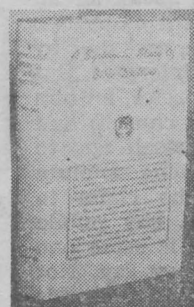
Repentance is for any age that is guilty of sin. Therefore, it is for this age. Every man who is a sinner should repent of sin and cease from it. Both saints and sinners should repent. Sinners should repent and believe on Christ, and saints should repent of any sin that is in their lives.

6. When did Mary Baker Eddy start the Christian Science movement—1884 or 1889?

Sometimes it is not easy to set a definite date as to when a certain movement started. Such things develop over a period of time. But as for specific dates, 1875 is given as the date of the publication of Mrs. Eddy's book, *Science and Health with Key to the Scriptures*, and 1879 is given as the date of the establishment of the First Church of Christ, Scientist, in Boston, Mass. Off hand, we do not recall the significance of either 1884 or 1889 with regard to the Christian Science movement.

A SYSTEMATIC STUDY OF BIBLE DOCTRINE

By T. P. SIMMONS



Over 500

Pages

Clothbound

\$4.00 Per

Copy

Postpaid

A fresh, stimulating, lucid, concise, and simple presentation of the doctrines of the Word of God; designed not only for preachers, but also for Sunday School teachers and all others who thirst for a correct understanding of the doctrinal content of the Bible.

This book represents a cross between the usual book on doctrine and a text on systematic theology. It is more theological than the former. On the other hand, it is more simple and more strictly Biblical than the latter. Therefore it is the belief of the publishers that both preachers and laymen will find it adapted to their needs.

Order from

Baptist Examiner Book Shop
ASHLAND, KENTUCKY

The Five Points of Calvinism



by

FRANK B. BECK

Pastor, North East Baptist Church
Millerton, New York

"Salvation is of the Lord."—Jonah 2:9

Published by

The Baptist Examiner Book Shop
Ashland, Kentucky

This is the front cover of Brother Frank Beck's presentation of "The Five Points of Calvinism." The booklet contains 70 pages, and has helpful indexes of Scriptures and Subjects. Prices are as follows: 50c each, 5 for \$2.25, 10 for \$4.00, 15 or more — 35c each.

We are expecting a wide distribution of this valuable piece of literature.

Order from: Baptist Examiner Book Shop, Ashland, Ky.

From Spurgeon's Pulpit

Defeating Tormentors

One would hardly have thought it worth an author's while to compose a treatise upon "The Art of Tormenting;" yet such a book exists and contains many ingenious instructions by which masters, husbands, wives, and friends may torture their servants, relatives, and acquaintances to an intolerable degree.

To quote any of the writer's suggestions in these pages would be useless, since none of our readers wish to learn the science of plaguing others. The ingenious writer, a lady, by the way, does not recommend the clumsy methods of Roman emperors and Popish inquisitors, by which it is possible to torment the bodies of men and allow the mind and spirit to remain at peace; but she deals with subtler arts, by which the mind can be lacerated beyond all cure while yet no wound is seen. To torture the heart and spirit of a man is far more cruel than to tear his flesh, or break his bones.

One sentiment in this amusing treatise struck us as singularly instructive to those who are the victims of malicious criticism: the author says, "Be very careful daily to observe whether your patient continues in good health, and is fat and well-liked; for, if so, you may be almost certain that your whole labour is thrown away. As soon, therefore, as you perceive this to be the case, you must (speak in the phrase of surgeons when they hack and hew a human body) immediately choose another subject. All the pleasure of tormenting is lost as soon as your subject becomes insensible to your strokes."

We are almost reconciled to being corpulent as we read these lines. Herein is wisdom. Patience baffles malice: the malicious themselves confess their defeat; what can we do better than to offer the passive resistance which is seen to be so effective? Let us no longer gratify our enemies by taking notice of their cruel observations and venomous insinuations. If we are callous we at once defeat them: there can be no virtue in cultivating a sensitivity which makes us vulnerable. The more we smart, the



C. H. SPURGEON

more they will scourge; but a back of leather laughs at the cat-o'-nine-tails.

By doing our best at all times we shall be able to defy all the criticisms of onlookers, who, doing nothing themselves, have all the more leisure to find fault with our honest endeavours. In all probability we shall never succeed in any one instance in pleasing all who call themselves our friends; and as to our enemies, they will never be gratified unless they see us guilty of gross folly; therefore our wisest course is to make sure of being right in the sight of God, and then to proceed in a straight line with firm tread, whether we offend or please.

The desire to inflict pain is ingrained in some natures, and against these there is no defence except a manly insensibility. As chemists plunge a fabric in a solution of alum and thus enable it to defy the flames, so should we immerse ourselves into the consciousness of desiring to do right before God, and we shall be superior to the fires of slander. We are not able to abate the fury of Nebuchadnezzar's furnace; but if we can walk in the midst of it unharmed the result will be equally harmless and far more sublime.

Over against the art of tormenting let us set the philosophy of enduring; our bane and antidote are both before us.

—C. H. SPURGEON.

Next week: EFFECTUAL CALLING

The Tithe

(Continued from page two)

of God, which is the church of the living God," he is most certainly referring to the organized church. He calls that church the house of God and it is always to the house of God that we are to bring our tithes.

While it is true, as John R. Rice says in his debate in the "Sword of the Lord" issue of January 5th, 1951, that the Old Testament temple was not a church as we know it today; yet it is true that the New Testament church, the house of God, is the temple of God now. So it is called in Ephesians 2:19-22, "A holy temple in the Lord." To that temple believers are to bring their tithes for the support of the ministry even as the people of God under the old covenant brought their tithes and offerings to support the priests and Levites (see Deuteronomy 12:5-7 and Nehemiah 13:1-14). This is the order as God has ordained it in the New Testament even for us, for it is written: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? EVEN SO

hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:13-14). As the Old Testament priests and Levites lived off the tithes brought into the temple by God's people, even so the Lord has ordained that ministers of the gospel in this present age are to live off the tithes of God's people which they are to bring into the church which is the house of God and the temple of God.

This Scripture which is based on the Old Testament system of worship and support certainly emphasizes "storehouse tithing." This is the Divine principle and only system of support advocated in God's holy Word.

Naturally the question arises: What about the independent mission boards and missionaries? What about these radio programs? What about these big youth movements? Again I ask you the question: Are you willing to be bound wholly by the Word of God? Let these independent agencies and boards and campaigns and movements and programs and men come under the authority and control of the New Testament churches and receive their wages and support from the churches, as do pastors. This is the New Testament order and it should be the only plan we, as believers, should have anything to do with.

Paul and Barnabas were sent forth by the church at Antioch (Acts 1:1-4). After their missionary and evangelistic endeavours, to that same church they returned and gave their report of all that God had done (Acts 14:26-27). By the authority of that same church they went up to Jerusalem to the first great fellowship convention (Acts 15:1-4). By the authority of the church at Corinth they were to handle the money

for the poor saints in famine-stricken Jerusalem (1 Corinthians 16:1-4). I feel that many of us would be surprised at the authority God has invested in the New Testament church if we would read through the Book of Acts and the New Testament Epistles with this thought in mind. No, we cannot and we dare not seek to improve upon the system of tithing only into the local church.

Very many people rise up at such a doctrine as we are here setting forth and say: Look at the great harm such preaching will do to the many independent missions and movements and broadcasts. But who will answer: Think of the great harm that has befallen the churches and their own missionaries by the tithes and financial support that should be their's being sent away to other places. And some of these independent mission agencies and radio programs and evangelistic campaigns and youth movements are guilty of rank heresy; others are suspicioned, even by their friends, of making perhaps a little more money and living a little better than they should as befitting to their calling; and many of these independents are compromisers on the subject of baptism and the church and separation from error and modernism.

Patrick Henry's Defense

(Continued from page one)

state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlement in these American wilds for liberty—for civil and religious liberty—for liberty of conscience—to worship their Creator according to their conceptions of Heaven's revealed will, from the moment they placed foot on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment despotism was crushed; her fetters of darkness were broken, and Heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says, "For preaching the gospel of the Son of God." Great God! For preaching the gospel of the Saviour to Adam's fallen race." And with vehement energy he asked again, "What law have they violated?"

It is said the effect of this tornado of truth, passion and eloquence was to cause the prosecutor's frame to quake and his visage to become pale, and the judge to give the order, "Sheriff, discharge those men!"

These were times that tried the souls of men. Like their predecessors in the faith, they suffered imprisonment and indignities, but rejoiced in this, their privileges of suffering shame for the name of Christ. No weight is heavy when He helps to sustain it.

Jesus—Our Sin-Bearer

(Continued from page one)

"Even so must the son of man be lifted up,"—John 3:14;—"that he might himself be just and the justifier of him that hath faith in Jesus."—Romans 3:26.

And it was God's love that let Him die for our sins, "for God so loved the world that he gave his only begotten Son."—John 3:16.

What you, reader, ought to desire to know, is simply God's way. The Scriptures at the beginning of this article, if language can make anything plain, show clearly that the sinner's only escape from the just punishment of his sins lies in Jesus dying in his

GET YOUR



on JESUS

AND KEEP THEM THERE

place to set him free from the just penalty due his sins; and they make it plain that this settles the full penalty for all SINS.

THE INNOCENT FOR THE GUILTY

But the objection is raised and pressed with all the force of human ingenuity and scholarship, backed by the prestige of some occupying the highest positions in literary and theological institutions, that it is morally wrong for the innocent to suffer the penalty of the guilty. Let us face this objection honestly and earnestly, for our eternal destiny turns on this one point. Is it morally wrong for the innocent to bear the sins of the guilty?

In the first place it is not morally wrong because God would not do morally wrong, and God did let the innocent suffer the penalty of the guilty. The language of Scripture teaching that Jesus suffered the penalty of our sins for us is plain and simple, and all efforts to take from the Scripture language its simple, plain, natural meaning are pitiable, and if contempt were ever justifiable, would deserve the contempt of all honest men. Let the reader go back and read the Scriptures at the head of this article and decide for himself as to their obvious, intended meaning.

Now, because God's word tells us plainly that God gave His only begotten Son, that He might be just, and thus the justifier of him who believes in Jesus, that Christ died for our sins, that He gave Himself for our sins, the just for the unjust—it is right for the innocent to suffer the penalty of the guilty. To any honest, candid man, which is the correct way to reason? This thing is wrong; God did this thing; therefore, God did wrong? or, God does right; God did let Christ, the innocent, suffer and die for our sins, to redeem from all iniquity; therefore it is right for the innocent to suffer the penalty of the guilty?

Nor is Christ suffering as our substitute the Great Exception, as some timid ones have granted. It is in line with God's plan with Men; it is in line with the best and noblest there is in man; and the opposite teaching, that it is wrong to let the innocent bear the penalty of the guilty, is not only wrong, but horrible and the extreme of heartlessness.

Two men passing along the street at night hear groaning in the gutter; striking a match, they see two men lying in the gutter with their faces all gashed and bleeding. In a drunken street fight they have almost killed each other. Who did the sinning? Those two men lying in the gutter, they deserve to suffer the penalty of their sinning. But these other two men join hands, pay for a physician, a nurse and the hospital bill. In principle that is the innocent paying the penalty of the guilty. To say that this is wrong would mean to condemn the community to pass by day after day and see those ghastly,

2 BOOKS for \$2.00

God's Plan With Men by T. T. Martin

Heaven, Hell, and Other Sermons by T. T. Martin

Please add 15c for postage and handling.

(The regular price of each of these books is \$1.25.)

Order From
Baptist Examiner Book Shop
Ashland, Kentucky

festering wounds, those parched lips and bloodshot eyes, and to listen to those dying groans. And yet in principle that is exactly what those demand for this sinful, sin-injured human race, when they say that it is morally wrong for Jesus the Saviour to suffer the penalty of our sins.

A son becomes a drunkard; his drunkenness and debauchery utterly wreck his health. Some night the father finds his drunken son down in the street, a helpless invalid. The son did the sinning; he deserves to suffer the penalty of his sins; but the father takes him to his home and cares for him and supports him. In principle that is the innocent bearing the penalty of the guilty. To say that this is morally wrong would be to condemn that father to pass by day after day and see his son suffering the just consequences of his sin, to see him slowly starving to death, to see him gasping in death, and not be allowed to come to the rescue. Yet when men object to Christ bearing the penalty of the sinner's sins they are, in principle, taking that stand; for in principle Jesus, dying for our sins, did what the father did with the son.

A prominent woman in America was dying from lack of blood; back of it somewhere was violation of some law of God, some law of health. Her noble husband had the surgeon join their arteries, and every beat of his noble heart drove his well blood into the body of his dying wife, and he saved her life. These objectors praise that act; they see nothing morally wrong in it. Yet when Jesus, in principle, did the same thing for sinners in order to save them, these same men, with a haughty, scornful tone, say that it is morally wrong for the innocent to suffer in place of the guilty.

"Nay but, O man, who art thou that repliest against God?"—Romans 9:20.

Had the objectors said that it was wrong to force the innocent to suffer the penalty of the guilty, that would have been true, but Jesus was not forced. Listen to Him, John 10:17, 18, "Therefore doth the Father love me, because I lay down my life that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down and I have power to take it again."

CHRIST DIED FOR PURPOSE OF REDEEMING SINNERS

Nor is Christ dying for our sins, as taught by the Scriptures, a makeshift, but, rather, a real, full redemption, ransom. Just as a captain can honorably, honestly be given as a ransom for a number of private soldiers in an exchange of prisoners; just as a diamond can redeem a debt of many dollars; just as one man is allowed to pay another's fine in a courtroom; so our Lord and Saviour "gave himself for us, that he might redeem us from all iniquity." It was not merely the nails driven through His quivering flesh nor the physical pangs, but "the Lord hath laid on him the iniquity of us all." Hence, that awful cry, "My God, my God, why hast thou forsaken me?" He was in the sinner's place, suffering the sinner's penalty for sin. "He hath made him to be sin for us."—2 Corinthians 6:21.

Instead of proudly cavilling and warping and trying to avoid the simple, plain meaning of God's Word, should you not rather, reader, bow in reverence before such love, realize that it was for you, yes, you, and that through His suffering and in no (Continued on page 4, column 1)

PROTESTANT PERSECUTION OF BAPTISTS IN EARLY AMERICA

Per Copy _____ 25c
6 copies _____ \$1.00

Order From
Baptist Examiner Book Shop
Ashland, Kentucky



Jesus—Our Sin-Bearer

(Continued from page three)
other way, you may escape the just punishment of your sins and spend eternity in Heaven?

The world weeps over the story of the noble fireman who gave his life to rescue a little girl from a burning building, but it coldly scorns and proudly rejects salvation through the redemption of Jesus the Christ. Oh, the pride and wickedness of the human heart! Be not you, reader, of those who sit in the seat of the scornful, but the rather of those who at the last day will sing, Revelation 5:9, "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood, men of every tribe and tongue and people and nation."

GOD PUNISHED OUR SINS IN CHRIST

Let us consider carefully what it really means when we are told that "Christ died for our sins."—1 Corinthians 15:3, that He "gave himself for our sins."—Galatians 1:4; that "his own self bare our sins in his own body upon the tree."—1 Peter 2:24; that "Christ also suffered for sins once, the righteous for the unrighteous."—1 Peter 3:18.

God's Word explains it clearly: "That he might himself be just and the justifier of him that hath faith in Jesus."—Romans 3:26. "That he might be just." Notice it carefully, "That he might be just." Take it in its full meaning, "That he might be just."

A question: How could God be just and justify any sinner apart from the fact that "Christ died for our sins," that "the Lord hath laid on him the iniquity of us all"? Reader, no man, however learned, will ever answer that question. He may sneer; he may cavil; he may warp; he may try to confuse; but he will never come out in the open and answer that question. He may say that it is morally wrong for the innocent to bear the penalty of the guilty, but that objection is met and answered before in this article.

Let us face a trilemma: three, and only three plans, were possible for God with man:

First, To have been just with man, without any love or mercy; hence, for every sinner to have suffered the just penalty for his sins, without any redemption. That would have meant Hell for every responsible human being, without any Heaven at all.

Second, To have been all mercy and all love and no justice. That would have meant no moral laws; for why have moral laws, if there would be no penalty, no justice? That would have meant a premium on crime. That would have meant the debased, the debauched, the immoral, the drunken, the fiend, on a level with the chaste, the pure, the upright, the true. That would have meant unbridled rein to passion and lust and every other evil inclination, and no penalty following. That would have meant Hell in trying to get rid of Hell.

Third, There was left but one other possible plan, to be just and at the same time extend love to the sinners. In the nature of the case, real redemption, without any makeshift, was the only way this could be done.

"Even so must the Son of man be lifted up."—John 3:14; "that he himself might be just and the justifier of him that hath faith in Jesus."—Romans 3:26.

"God so loved the world that he gave his only begotten Son."—John 3:16; "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4:10.

This leads to another question: How can God be just and not justify "him that hath faith in Jesus"? Again men may quibble and warp, and ridicule, but no one will ever answer the question. And the reason why this question will never be answered leads to another question:

From how many of his sins is the one "that hath faith in Jesus" justified? We have now gotten to the very center of the whole problem of salvation. Let us give it most careful consideration.

CHRIST DIED FOR ALL THE BELIEVER'S SINS

In not one of the Scriptures cited at the head of this article is there one word that limits the number of sins for which Christ died, or from which the believer is justified. That of itself is sufficient warrant for us to conclude that Christ died for all of the sins of the believer, that when He "gave himself for our sins" (Galatians 1:4), it included all of our sins, and that the believer is justified from all of his sins.

One man promises another that he will pay his debts. That of itself means all of his debts, unless the one making the promise was simply juggling with words. While this of itself would be sufficient, God in His word has made it positive and absolute as to how

many of the believer's sins were laid on Christ ("the Lord hath laid on him the iniquity of us all."—Isaiah 53:6); for how many of our sins Christ gave Himself ("Who gave himself for our sins."—Galatians 1:4); for how many of our sins Christ died (1 Corinthians 15:3); from how many of his sins the believer is justified, ("that he might himself be just and the justifier of him that hath faith in Jesus."—Romans 3:26).

In Leviticus 16:21, 22, God gives us a picture, foreshadowing the Saviour, of laying the sins on the substitute: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquity of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat and shall send him away by the hand of a man that is in readiness into the wilderness: And the goat shall bear upon him all their iniquities."

"Behold the Lamb of God that taketh (or beareth) away the sins of the world."—John 1:29.

But how many of our sins? Let God's Word answer: Titus 2:13, 14, "Our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity."

Look at it again, reader; grasp its full meaning; let it be impressed indelibly upon your soul: "Our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity."

Then as certainly as the believer is redeemed by Him, he is redeemed from all iniquity; and as certainly as he is redeemed from all iniquity, that certainly the believer is going to Heaven, for there is nothing left that can cause him to be lost. Hence God, through Paul, has told us "By him every one that believeth is justified from all things."—Acts 13:39.

If our Saviour Jesus Christ gave Himself for us that he might redeem us from all iniquity (Titus 2:13, 14), how can God be just and not justify every one that believes from all things (Acts 13:39)? And if the believer is justified from all things (Acts 13:39), he is certain to go to Heaven. This is God's plan; this is God's will; "by the which will we have been sanctified through the offering of the body of Jesus Christ once for all."—Hebrews 10:10.

"For by one offering he hath perfected forever them that are sanctified."—Hebrews 10:14.

"Nor yet by the blood of goats and calves, but through his own blood entered in once for all into the holy place, having obtained eternal redemption."—Hebrews 9:12.

Hence Jesus said, "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death to life."—John 5:24.

While thus is manifested God's justice, and the only way that God could be "just and the justifier of him that hath faith in Jesus" (Romans 3:26), for Jesus Himself said it ("Even so must the Son of man be lifted up."—John 3:14); let the reader not forget that it equally manifests God's love, and the Saviour's love.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4:10.

"The Son of God who loved me and gave himself for me."—Galatians 2:20.

If God's love is amazing in sending His Son to be the propitiation for our sins (1 John 4:10), if the Saviour's love is amazing in loving us and giving Himself for us (Galatians 2:20), how infinitely more amazing is this love when we see that it has obtained eternal redemption for us (Hebrews 9:12); that it has redeemed us from all iniquity (Titus 2:14), and that every one that believes is justified from all things (Acts 13:39)?

Reader, the greatest crime that is ever committed on this earth is to reject this "so great salva-

Are All The Children In?

I think oftentimes as the night draws nigh,
Of an old house on the hill,
Of a yard all wide, and blossom-starred,
Where the children played at will.
And when the night at last came down,
Hushing the merry din,
Mother would look around and ask,
"Are all the children in?"

'Tis many and many a year since then,
And the old house on the hill,
No longer echoes to childish feet,
And the yard is still, so still.
But I see it all as the shadows creep,
And though many the years have been
Since then, I can hear the mother ask,
"Are all the children in?"

I wonder if, when the shadows fall,
On the last short earthly day,
When we say goodbye to the world outside
All tired with our childish play,
When we meet the Lover of boys and girls,
Who died to save them from sin,
Will we hear Him ask, as mother did,
"Are all the children in?"

—Selected.

tion" (Heb. 2:3); this redemption from all iniquity (Titus 2:14), and to trifle with the amazing love that provided a way by which He Himself might be just and the justifier of him that hath faith in Jesus (Romans 3:26).

We shudder at the horrible crimes reported in the daily papers, at those recorded in history; but far greater, far blacker, more terrible, is the crime of a human being rejecting this great provision of God's love. Only intellectual pride, religious prejudice, family or race ties, love of the world, or secret sin, can be the cause of the reader taking such a fatal step; and fearful will be the consequences of letting any one of these cause the rejection of the only salvation that God's love and justice could provide.

The reader cannot plead that God has not given sufficient proof that He has given us a revelation in His Word, nor can he plead that God's Word does not make the message plain (let the reader go back and study the Scriptures at the beginning of this article). It is a solemn and awful step, reader, one never to be retraced, to decide to reject this salvation, and to go out into the dark, unending future beyond the grave, unredeemed from iniquity, with no certain hope, when God has warned you, "Apart from shedding of blood there is no remission."—Hebrews 9:22.

It is an awful, eternal crisis, when you see God's only provision for you, so complete, so perfect, so sure, and then face His warning, "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life."

Sinless Perfection . . .

(Continued from page one)
in unknown tongues and all women who speak in mixed public assemblies claim to be spiritual, or endued with a gift of the Holy Spirit. Paul by the Holy Spirit said that, if they are endued by the Spirit, they will recognize His commands as to silence, both by those who speak in tongues and by women who speak in mixed assemblies, as God's commands and obey them. If those who who speak in tongues and the women who speak in the churches and mixed assemblies, do not recognize Paul's injunctions of silence as God's commands, THEN LET THEM BE IGNORANT. Rather hard on those who claim special enlightenment, for God to

say that they are endowed with specially wilful ignorance. And it is terribly hard on our good (?) women who just will get out of their places and speak in mixed assemblies to be placed in a class with Holy Rollers as to their ignorance. And yet there is where Holy Writ places them.

Excuses

(Continued from page one)
ner is not helped any if churches are crawling with hypocrites. But the devil hides the truth of personal responsibility under a catchy expression.

2.—ANOTHER CATCHY EXPRESSION TO DECEIVE THE SINNER IS THIS: "I TRY TO DO THE BEST I KNOW HOW, AND PAY MY HONEST DEBTS." The sinner repeating this seems to think that he will pass muster at the judgment. The refutation of this lie is found in Romans 3:20: "By the deeds of the law shall no man be justified . . ." Often people are blind to the truth that they don't "do the best they know how" and are further blind to the truth that if they did, that is not God's way of salvation.

3.—A DEVIL'S SAYING THAT DECEIVES MANY CHRISTIANS IS THIS, "IT DOESN'T MATTER WHICH CHURCH YOU BELONG TO; ONE CHURCH IS JUST AS GOOD AS ANOTHER; WE ARE ALL WORKING FOR THE SAME PLACE." This string of falsehoods is heard time and time again. Jesus promised his church in Matt. 16:18, and he subsequently started it, and has continued it through the centuries. How can a man-founded institution — a substitute — be "as good" as the one he started? It certainly DOES matter as to which church one belongs to for some churches are not even straight on the way of salvation. And when it comes to the expression, "We are all working for the same place," — that place is hell. People who "work" for salvation, go to hell. The Scriptures say, (Ephes. 2:) "Not of works lest any should boast."

4.—TO MOLLIFY NO - ACCOUNT CHURCH MEMBERS, SATAN GIVES THEM THIS EXPRESSION, "I CAN WORSHIP THE LORD JUST AS WELL AT HOME AS I CAN AT CHURCH." Matt. 18:20 refutes that by saying, "Where two or three are gathered together in my name, there am I in the midst of them." Christians are not "gathered together" in the name of Christ, when they loaf around home at the time of public worship, and Jesus did not promise his presence with such. Again in Heb. we read, "Forsaking not the assembling of yourselves together as the manner of some is." No one can worship God "as well" in violation of his word as they can in obedience to that word.

5.—"I DON'T KNOW HOW MUCH MY TITHE IS." This is the statement which Satan pro-

Spurgeon's Autobiography

4 Large Volumes—\$16.00
Postage Extra

Baptist Examiner Book Shop
Ashland, Kentucky

Distinctive Principles of Baptists, Chapter II, Section 2—

Pedobaptist Scholars Admit 'Baptizo' Means Immerse

By J. M. PENDLETON

Chapter II

BAPTISTS CONSIDER THE IMMERSION IN WATER OF A BELIEVER IN CHRIST ESSENTIAL TO BAPTISM—SO ESSENTIAL THAT WITHOUT IT THERE IS NO BAPTISM.

Section II

Distinguished Pedobaptist scholars and theologians admit that "baptizo" means "to immerse."

Here I shall probably be told that it is unfair to take advantage of Pedobaptist concessions. There is, however, nothing unfair in such a course. No one can say that these is, without calling in question the propriety of what Paul did in his great discourse at Athens; for he availed himself of the declaration of a Greek poet, and made the poetic statement a part of his argument. I shall aim to do nothing that is not justified by the example of the great apostle. Pedobaptist concessions are of great value, for it may be said, in the language of another on a different matter, "This testimony of theirs, to me, is worth a thousand others, seeing it comes from such as, in my opinion, are evidently interested to speak quite otherwise."

The reader's earnest attention is called to the following extracts.

I begin with John Calvin, a learned Presbyterian, who lived more than three hundred years ago. He was very decided in his opposition to Baptists, or "Anabaptists," as he contemptuously styled them. He wrote in Latin, and I avail myself of the translation of John Allen, published by the Presbyterian Board of Publication, Philadelphia. In his *Institutes* (vol. II, book IV., chap. 15, paragraph 19, p. 49) he says:

"But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance, churches ought to be left at liberty, in this respect, to act according to the difference of countries. The very word baptize, however, signifies 'to immerse,' and it is certain that immersion was the practice of the ancient Church."

It will be seen that Calvin expresses two opinions and states two facts. The opinions are that it is of no importance how water is used, and that churches should be free to decide as they please;

the facts are that "baptize" means "to immerse," and that immersion was the practice of the ancient church. With Calvin's opinions I have nothing to do, but his facts claim attention. What "baptize" means is a question of fact, and must be decided by testimony.

So of the practice of the ancient church. Calvin gave his verdict on the testimony establishing the facts. The reader will observe the distinction between opinions and facts.

George Campbell, a learned Presbyterian of Scotland, who lived about a hundred years ago, in his notes on Matt. 3:11, says:

"The word baptizein" (infinitive mode, present tense, of baptizo), "both in sacred authors and in classical, signifies 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the Latin Fathers, tingere—the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning."

In his *Lectures on Systematic Theology and Pulpit Eloquence* he expresses himself, in Lecture X, as follows:

"Another error in disputation which is by far too common is when one will admit nothing in the plea or arguments of an adversary to be of the smallest weight. . . . I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament 'baptize' means, more properly, 'to sprinkle' than 'to plunge,' and, in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general, practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though, with respect to the vulgar, bold assertions generally succeed as well as arguments—sometimes better—yet a candid mind will disdain to take the help of a falsehood even in support of the truth."

Thomas Chalmers, for many years regarded by all as the greatest Presbyterian theologian of Scotland, and by some as the greatest theologian of the world in his day, uses the following language:

"The original meaning of the word 'baptism' is 'im-

mersion;' and, though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted on these verses. Jesus Christ, by death, underwent this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by His resurrection. We, by being baptized into His death, are conceived to have made a similar translation." (Lectures on Romans, Lecture 30, on chapter 6:3-7).

Moses Stuart, the most renowned Congregationalist of his day, and the ornament of the Theological Seminary of Andover, Massachusetts, in his treatise on the *Mode of Baptism* (p.14) says:

"Bapto and baptizo mean 'to dip,' 'plunge,' or 'immerge' into anything liquid. All lexicographers and critics of any note are agreed in this. My proof of this position, then, need not necessarily be protracted; but for the sake of ample confirmation I must beg the readers' patience while I lay before him, as briefly as may be, the results of an investigation which seems to leave no room for doubt."

I will also give the testimony of an eminent man who has recently died. Dean Stanley, in an article on "Baptism" in the *Nineteenth Century* for October, 1897, says:

"For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed, into the water."

But why proceed farther with the testimony of distinguished Pedobaptist scholars and theologians? What I have adduced is surely sufficient. These witnesses testify that baptizo means "to immerse," nor do they say that it means "to sprinkle" and "pour." True it is that Calvin thought immersion or sprinkling a matter of "no importance," and Chalmers regarded it as a "point of indifference;" but they are both clear as to what the word baptizo means. Their opinion as to the admissibility of sprinkling I reject, for it is utterly gratuitous unless baptizo means "to sprinkle." This they did not say, and could not say. The distinction between a fact and an opinion deserves special notice. He who, acquainted with the *usus loquendi* of a term, testifies that it means a certain thing, bears witness to a fact; but if he says that it is not important to adhere to the meaning established by the *usus loquendi*, he expresses an opinion.

It may be asked why those Pedobaptist scholars who concede that baptizo means "to immerse" have not become practical immersionists. This is a question difficult to answer. That they ought to have shown their faith by their works does not admit a doubt. Some, perhaps, have failed to do so on account of early predilections; others have not felt willing to disturb their denominational relations; and others still have had a horror of the charge of fickleness. Probably, however, the greater number, like Stuart, have persuaded themselves that, as the Christian Dispensation is eminently spiritual, it is a matter of little moment, provided the heart is right, as to a particular observance of "external rites." Such persons seem to forget that the way to show that the heart is right with God is to do the very thing He has commanded.

The reasons suggested for the failure of those Pedobaptists who have made such concessions as have been quoted to do their duty are, I must say, unsatisfactory. Satisfactory reasons cannot be

The Living Stone

On Christ salvation rests secure;
The Rock of Ages must endure;
Nor can that faith be overthrown
Which rests upon the Living Stone.

No other hope shall intervene:
To Him we look, on Him we lean.
Other foundations we disown,
And build on Christ, the Living Stone.

—Author Unknown.

given, for impossibilities cannot be performed. Those who admit that Jesus Christ commanded His disciples to be immersed, and at the same time array themselves in practical opposition to immersion, are accountable to Him. Here the matter must be left.

Excuses

(Continued from page four)
vides for many to keep them from tithing. The government doesn't accept that "don't know" business. It requires that people find out how they stand financially and they must render an income tax report or else pay the penalty.

6—"MY FEELINGS HAVE BEEN HURT." Satan furnishes that expression free of charge to all disgruntled church members as their excuse for taking out on the Lord and on their church. Such an excuse is deemed sufficient by the average member. Their "sacred cow" is their "feelings" and no one must hurt the cow. But Jesus has said for us to leap for joy when we are reviled and persecuted and have all manner of evil spoken against us falsely for his name's sake. And we are told to learn to "endure hardness as a good soldier of Jesus Christ." A good soldier doesn't wilt at the first criticism.

Baptist Baptism

(Continued from page one)
ference or else He would never have traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Well do I remember on many occasions when as a lad I went swimming. I would baptize others, and was myself baptized many times, even repeating the baptismal formula over the friend whom I might have been baptizing. Certainly no one would say that this was valid baptism.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone has the authority to administer this ordinance, it is void and not binding upon us.

I
NOW CHRIST IN GIVING THE COMMAND TO BAPTIZE DESIGNATED THE ONE WHO WAS TO PERFORM THE ORDINANCE.

That authority rests upon the church and upon the church alone. It was to the church that Jesus gave the ordinance.

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the age." (Mt. 28:20).

He did not give this commission to individuals, but to the church. Of this we are assured in view of the fact that Christ said, "And lo, I am with you all the way, even unto the end of the age." Christ could not be with His disciples to the "end of the age." As individuals, they would not live that long. Hence, He gave the ordinance not to them as individuals, but He gave it to them as a church of the Lord Jesus Christ. So it is upon the church and not any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or

anybody else knowing aught of it. I refused for two reasons: First, the man expected his baptism to save him, and second, I have no authority to administer the ordinance since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church, and had had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only door into a Baptist Church. I explained to her that the Campbellite Church baptized in order to save, whereas the Baptist churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said, "But to whom did Christ give the ordinance of baptism, to you or to the church?" That ended the conversation, for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism, for now she saw that only the church was the proper administrator.

II
SINCE THE AUTHORITY TO BAPTIZE WAS GIVEN TO THE CHURCH, THEN ONLY THAT CHURCH WHICH CHRIST ESTABLISHED HAS THE AUTHORITY TO BAPTIZE.

B. H. Carroll used to tell of a Welshman, who, desiring to be naturalized, went to an Irish friend for information. The Irishman, wishing to assist his friend, procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election, the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a (Continued on page 7, column 1)

A BOOK YOU NEED



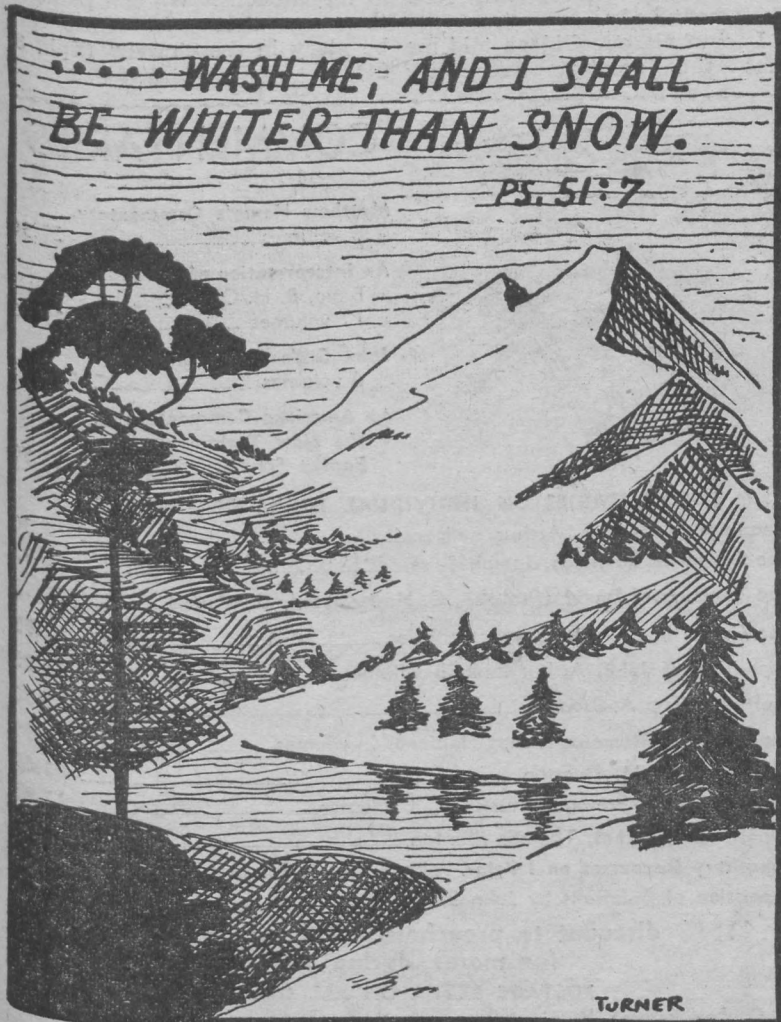
ALIEN BAPTISM and the BAPTISTS
By W. M. Nevins

Scripturally and Historically this book sets forth the truth as to—

- (1) The Proper Subject of Baptism.
- (2) The Proper Mode of Baptism.
- (3) The Proper Design of Baptism.
- (4) The Proper Administrator of Baptism.

Paper cover 50c; Clothbound \$2.00

Order from:
Baptist Examiner Book Shop



TURNER

What? Are You Opposed To The Gideons?

By Bob Nelson
Owosso, Michigan

Several years ago while pastoring a small missionary church I was approached by a man who said he belonged to an organization called the Gideons. He asked if he could come some Sunday and present the work of the Gideons. He could come for a 10-minute presentation or if allowed, he would be willing to take the regular sermon time. According to his description the Gideons gave out free Testaments to the school children and they placed Bibles in hotels, barber shops and public places. Of course they wanted an offering.

At that time I didn't tell him no; but I more or less postponed the matter indefinitely. But since that time I have taken an open stand against the matter. This has aroused real anger against me by many brethren. My attitude now is to completely ignore this organization and be passive about the matter just as I am to the Women's Temperance Union, the New Testament League, the Youth for Christ movement and a dozen other organizations.

Here are some of the arguments that they give:

- (1) Are you against giving out the Word of God?
- (2) Do you think that only the Baptists are going to Heaven?
- (3) Do you know that some people were saved by reading one of these free New Testaments?
- (4) We can get into some places where you can't.

(5) Did you know that some other Baptists support us?

(6) If you don't support us what will other preachers in town think?

Let me answer a few of these objections.

(1) I am not against giving out God's Word. I have personally purchased Bibles, tracts, Gospels, and New Testaments and given them out.

(2) I have never stated nor believed that only the Baptists are going to Heaven.

(3) No doubt some have been saved by reading one of the free Testaments, but I would not question that some folk have been saved by going to Oral Robert's healing meetings, and that some people have been saved through the Roman Catholic Church despite its evil, corrupt religious system (e.g. Martin Luther). If using worldly Hollywood entertainers leads souls to a saving knowledge, then the end justifies the means, or does it? If a man flying in a small airplane throws out Gospel leaflets and someone gets saved, then from here on out we should rent airplanes and keep up the procedure.

(4) You tell me that you folk can get into places where the average church can't. I really question this. If a preacher of the Gospel and a Gideon would go around knocking on doors today, I would dare say that the preacher will get into ten times as many homes as the Gideon.

(5) Concerning the matter as to what other Baptists do, doesn't affect me too much. I know some

Baptists are modernists and they will do a lot of things that I won't do. Even Harry Truman is a Baptist but we belong to different local churches altogether. My standard for faith and practice is the Bible and I can not read about the Gideons in my New Testament.

My argument against the Gideons lies far deeper than the previous discussion. My basic attitude lies in the relation of the church and the Gideons. I firmly believe that the only true organization with divine authority for propagating the Gospel is the New Testament church. And the Great Commission (Matt. 28:19, 20) is the program: (1) Make disciples; (2) Baptize those disciples; (3) and teach them to observe what Christ commanded.

Do the Gideons agree with this message and program? The answer is no! The Gideons teach Christians to leave their own church on Sunday and go out to other churches to present an organization built by men. This teaches Sunday School teachers and deacons to forsake their ministry in their church to serve a non-Biblical organization. Is it right for the Gideon work to supercede the work and worship of a Baptist church? Never!

In the Gideon literature they talk about the church. Upon investigating their meaning of the word church they tell of a "universal invisible" church. Strangely enough, I would appreciate reading the chapter and verse where I can find this peculiar "organization." The only church I find in my Bible is the New Testament church (assembly) that is composed of baptized believers. These folk were real, visible, living individuals.

In our local Baptist church

"Our Times Are in Thy Hand"

"Our times are in Thy hand."
Father we wish them there;
Our life, our soul our all,
We leave entirely to Thy care.

"Our times are in Thy hand,"
Whatever they may be;
Pleasing or painful, dark or bright,
As best may seem to Thee.

"Our times are in Thy hand,"
Why should we doubt or fear?
Our Father's hand will never cause
His child a needless tear.

"Our times are in Thy hand."
Jesus, the Crucified!
The hand our cruel sins had pierced,
Is now our guard and guide.

—W. F. FLOYD.

we believe in Gospel separation. We do not believe that modernism and Bible-believing Baptists can work together. Yet, as we look upon the international Gideon organization there is every reason to believe that this "Bible give-away group" has the grandest mixture of Christianity that one ever did look upon. There are individuals from the Methodist, Presbyterian, Reformed, Church of Christ, Episcopalian, Plymouth Brethren, Holiness, Congregationalist, and other groups in this organization. Seriously, "How can two walk together unless they be agreed?"

While living in western Pennsylvania, I heard a Gideon speak. The Baptist pastor of that church asked for a word of personal testimony concerning his salvation. This Methodist Gideon could give none.

I also would challenge the effectiveness and stewardship of the Gideons. My Baptist missionary friends sell their Bibles and tracts on the foreign lands because they say that "free" Testaments and Gospels are misused and unappreciated. Many New Testaments are given to school children who already have a shelf full of Bibles and Testaments. It seems rather expensive to me to give these out promiscuously. I prefer to entrust my tithes to the Baptist church where I am a member. In this manner we will support missionaries who will preach and teach on the foreign fields the same thing we stand for here at home.

The Scriptures declare that "Christ loved the church, and gave Himself for it." I love Christ, I love His church. This love grows more each day. Therefore, I want nothing to do with any organization, institution, or society, no matter how good it may appear, if it lessens my love and service towards this New Testament body.

Last of all, one Gideon told me that the greatest missionary

work in existence is the giving away of the Word of God. In the light of what the Bible says and in light of church history I question this. I read in the Book of Romans (10:14-17) that preaching the Word of God is the ordained method of God and not giving out the printed page, regardless of how good the latter may be.

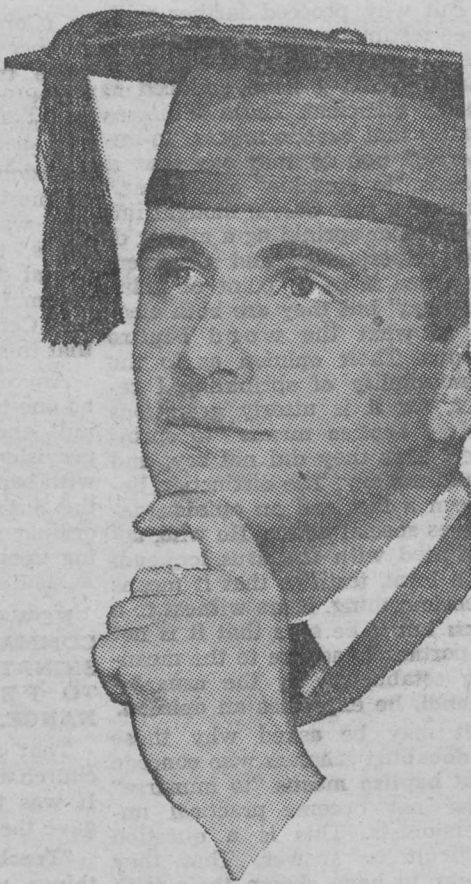
Editorial Note: We also call attention to the fact that the Gideon organization has Arminianism heresy mingled in their setup. Witness their "sign-on-the-dotted-line" theology printed in the literature they hand out.

Also, consider that this organization itself is a practical denial and repudiation of the very Book it hands out. Why? Because it takes no stand on many doctrines clearly taught in the Word of God and maintains an interdenominational existence separate from the church. Any interdenominational group must whittle away practically every doctrine of the Word in order to exist. The Gideons, as individuals, not as an organization, need to line up with a New Testament church and help do the work God has ordained to be done by His church. It is "in the church" that He receives glory (Eph. 3:21), not in an outside or inside organization.

If anyone thinks we are being critical of the Gideon organization, he is certainly right. Criticized in the light of the Word, all organizations except a New Testament church are found to be wanting in any divine authority for their existence and practice. We make no apologies for our stand in this regard, and if anyone wishes to defend the Gideon organization or any other of its kind, let him point to the verse that says, "Unto Him be glory in the Gideons." We can point to the verse that says, "Unto him be glory in the church" (Eph. 3:21).

WHERE DO YOU GO FROM HERE — AND HOW DO YOU GET THERE?

It is easy for us to look BACK over our lives and think what we WOULD HAVE DONE, if we had known the future, or what we WOULD DO, if we could but re-live the past. But it is difficult to stand on the threshold of the future and decide what to do and how to do it. It is certain, we can only do ONE thing, and we certainly want to do it RIGHTLY. Those who have "been over the road," having seen some of their own faults and failures, will tell you that "It is not in man that walketh to direct his own steps," (Jer. 10:23), and that the best thing to do is to "trust in the Lord with all thine heart . . . in all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5, 6).



The great difficulty that confronts us is the matter of really committing our ways unto the Lord. We need help to do so. We need knowledge, teaching, and guidance with regard to the Lord. That is why we feel that every person—regardless of when he or she graduated—needs to be a subscriber to THE BAPTIST EXAMINER. You will not receive all that you need via TBE, but we are confident that it can be a great help to you in your spiritual experience. If you are a subscriber to TBE, you know this to be true. So why not send the paper to some other person, praying that the Lord will bless it to them as He has to you.

**GIVE THE BAPTIST EXAMINER
A PLACE IN YOUR FUTURE!**

THAT'S GOLD
IN THEM THAR..



COMMENTARIES

Matthew Henry's Commentary, 6 volumes	27.50
An Interpretation of the English Bible, B. H. Carroll, 17 volumes	27.50
John Gill's Commentary, 6 volumes	\$45.00
An American Commentary on the New Testament, by Baptist Scholars, 7 volumes	22.50

COMMENTARIES ON INDIVIDUAL BOOKS OF THE BIBLE

Gleanings in Genesis, Arthur Pink	3.50
The Gospel in Leviticus, Joseph Seiss	3.95
The Treasury of David (Psalms), C. H. Spurgeon, 6 volumes	29.75
The Gospel in Ezekiel, Thomas Guthrie	2.95
Exposition of John, Arthur Pink, 3 volumes	12.95
Matthew, John A. Broadus	3.50
Expositions of Romans, Robert Haldane, 2 volumes	9.95
Galatians, A. M. Overton	1.00
Exposition of Hebrews, Arthur Pink, 3 volumes	17.95
Exposition of James, Thomas Manton	4.50
Expository Discourses on I Peter, John Brown, 3 volumes	11.95
Exposition of Galatians by John Brown	4.95

15% discount to preachers, 20% on \$5.00 orders (or more) during June.

POSTAGE EXTRA ON ALL ORDERS

Order from: Baptist Examiner Book Shop, Ashland, Ky.

JUNE 14, 1958

Baptist Baptism

(Continued from page five)

citizen at heart; I intend to comply with the law; and here is the evidence from the good man who administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took, also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism, also prescribed the administrator, which is the New Testament Church.

But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show you why we do not receive alien immersion as valid baptism."

III

THIS LEADS ME TO DECLARE THAT SINCE THE ORDINANCE OF BAPTISM WAS GIVEN TO THE CHURCH AND THAT ONLY THE CHURCH WHICH CHRIST ESTABLISHED HAS THE AUTHORITY TO BAPTIZE, THEN CATHOLICS, PEDOBAPTISTS, AND CAMPBELLITES DO NOT HAVE THE AUTHORITY.

All will admit that the Y. M. C. A., the B. Y. P. U., the Christian Endeavor, the Epworth League, and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist Church for heresy. Luther was excommunicated from the Catholic Church. Wesley didn't even call his organization a church, but rather, the "Methodist Society." Christ had given the command to baptize to the church; Luther, Wesley, Campbell, and others, were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain a wrong before it becomes a right? FOREVER AND FOREVER!

I tell you, beloved, these heterodoxical organizations have no more authority to baptize than does the Red Cross. I would as soon accept the baptism of the Red Cross or the W. P. A. as that of the Campbellites or any other heretical organization. Look at it from the standpoint of our United States currency. Since I own a printing plant and have paper and ink at my disposal, wouldn't it be all right for me to print some paper money? I might be able to do just as good a job as that done at Washington. To all appearances, what I might print would be just as good as that which might be printed under government supervision. Yet, I have not the authority to do so. The government would declare that I was counterfeiting. In view of this, beloved, I declare that anything but Baptist baptism is counterfeit and is as worthless in the realm of baptism as the counterfeit dollar is in the realm of United States currency.

IV

"BUT," SAYS THE OBJECTOR, "ARE YOU SURE THAT BAPTIST CHURCHES HAVE THE WHO DO NOT HAVE BAPTIST"

Subscribe for A Friend

(SUBSCRIPTION BLANK)

Name _____
Street, Box, or Route _____
City and State _____
Enclosed \$_____ for _____ years.

Clip and Mail to:
THE BAPTIST EXAMINER
P. O. Box 910
Ashland, Kentucky

Some people treat God like a lawyer. They go to Him only when they are in trouble.

PAGE SEVEN

RIGHT TO ADMINISTER THIS ORDINANCE?

If I did not believe that the Baptist churches went back to the days of Jesus and that such churches had been in existence since Jesus said,

"Upon this rock I will build my church and the gates of hell shall not prevail against it" (Mt. 16:18).

I would at once leave the Baptist church and search for the New Testament Church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

That Baptists have been in existence throughout all ages of the past twenty centuries can easily be seen by hastily noting a few historical quotations.

John Clark Ridpath, doubtless the greatest historian of all ages, who was a member of a Methodist Church, was asked one day if there were a Baptist Church as early as 100 A. D. He replied, "I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians then were Baptists."

Mosheim, a Lutheran historian, likewise has said, "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists." Mosheim then as a Lutheran historian, declares that Baptists are not Protestants, but have existed long before the rise of Protestantism.

Baptist never had anyone hate them quite like Alexander Campbell, yet even Mr. Campbell says, "From the apostolic age to the present time, the sentiments of Baptists ever had a continued chain of advocates, and public monuments to their existence in every century can be produced."

You will thus note that each of these historians quoted was not a Baptist, but rather, they were Methodist, Lutheran, and Campbellite. If time would permit, I might offer historians representing all the so-called creeds of Christendom, who would present the same testimony — namely, that Baptists have been in existence for twenty centuries.

But you may say, "How do we know that Jesus gave the ordinance of baptism unto Baptists?" John the Baptist was the first Missionary Baptist preacher. His ministry was authorized by God, in that he was sent from Heaven.

"There was a man sent from God, whose name was John." — John 1:6.

He was sent for the purpose of instituting baptism.

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." — John 1:33.

Thus, beloved, Baptist baptism, beginning with John the Baptist and continuing with an unbroken chain of advocates through the centuries, came from Heaven, and carries with it the approbation of God the Father, for on the day that Jesus was baptized by the first Missionary Baptist preacher the world ever saw, the Father spoke from Heaven and said, "I am well pleased." — Mt. 3:17.

V

I RECOGNIZE THAT IN OUR AUDIENCE THERE ARE MANY WHO DO NOT HAVE BAPTIST

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, JUNE 22, 1958

The Book Of I Samuel

SAUL'S DEFEAT AND DEATH

I Samuel 28-31

I. Saul's Pitiably Condition. I Sam. 28:1-6.

When the Philistines gathered together against Saul at Gilboa, instead of going out to meet them fearlessly, we find Saul was afraid and his heart greatly trembled. How sad to find the King of Israel, the anointed of God, fearful to do God's bidding. His fear was augmented, however, when he tried to pray and God refused to hear him (v. 6).

This is the pitiable plight into which a sinner might descend who greatly rebels against God.

II. The Witch of En-dor. I Sam. 28:7-25.

Long before this time, Saul had broken all connection with God and launched out on the broad river of self-will which was now carrying him swiftly to the final cataract. In his desperation, now that his prayers are unanswered by God, Saul turns to a spiritualist, for help, and asks her to call up Samuel.

In his message to Saul, Samuel sounds the death knell for him. When Saul hears Samuel's awful message (v. 15-19), he falls prostrate to the ground (v. 20). The witch offered Saul what comfort she could by way of killing the fatted calf.

It is interesting to contrast this with the only other reference to the "fatted calf" which we find in the Bible. When the prodigal returned home, the fatted calf was killed (Luke 15:23). We read that Saul's feast came to an end and that he rose up and went out into the night. In the feast which the prodigal enjoyed, there was no end and no going out into the night.

III. David Saved From Fighting Against Israel. I Sam. 29:1-11.

When the Philistines did come against Israel, their princes suggested that in the heat of battle David would possibly turn from them to fight for Israel, the country of which he was to be King and which he loved dearly. In all probability David would have turned to fight for Israel. Thus, God mercifully interposed on David's behalf.

IV. Learning the Lesson of Disobedience. I Sam. 30:1-7.

David had sinned in dwelling with the Philistines. Now he must be chastened Cf. Heb. 12:5-11. This punishment falls by the carrying away of

David's wives, children, and all that he possessed.

We notice that his men were likewise robbed. The same chastisement fell upon them as upon their leader. What a responsibility a leader has! V. 6 describes one of the darkest hours of David's life. In contrast to the darkness, notice that he prayed (v. 6, 7). When the outlook is dark, always try the up-look.

V. A Type of the Last Days. I Sam. 30:8-16.

When David and his men, who were pursuing the Amalekites came upon them, they were engaged in drinking and dancing and rejoicing over the great spoil which they had taken. It will be thus, when Christ comes again. The careless world will be engaged in sinful pleasure and will be saying, "Peace and safety" when sudden destruction comes. Cf. I Thess. 5:3.

VI. David Recovered All. I Sam. 30:17-20.

David's army had carried away the spoil of the city of Ziklag. So has Satan, our arch enemy, done. We can thank God that the day is coming in which Jesus will come and recover all.

VII. The Division of the Spoil. I Sam. 30:21-31.

David's army did not wish to share the spoil, but David not only divides with those who have protected the baggage, but sends of the spoil to a large number of cities who had befriended him in his exile.

Even now, as God's children, we are permitted to have a foretaste of the triumphs of the Lord, but, however, the day for the full dividing of the spoil has not yet come. What a time it will be when even the least loyalty to Him, even though it be but a cup of cold water given to one of His disciples, shall receive a recompense beyond the greatest expectancy.

VIII. The End Picture of A Sinful Life. I Sam. 31:1-13.

When Saul went to battle at Gilboa, he went to his death. The battle was sore against him. What a tragedy it was to see Saul and his sons slain.

The scene around Gilboa is dark and bloody. It pictures to us how sin always ends—not only death to the body, but spiritual death as well. Cf. Ezek. 18:4; Rom. 6:23.

BAPTISM.

Although they may have been immersed, they have what I choose to call "alien immersion."

It may be that someone this morning says, "If I were to be baptized a second time, wouldn't I be making a mock of baptism?" Not at all, beloved, for you haven't been baptized the first time yet. Acts 19:1-5 tells of twelve who were immersed the second time since their first immersion had been by a faulty administrator. Someone over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all, had administered baptism to these twelve. When Paul came by and explained to them the error of their baptism, without a murmur or complaint, they were immersed for a second time.

Or to put it in another way: if you have been passing counterfeit dollars and you decide to spend only honest dollars in the future, would it be a mockery for you to cease spending counterfeit ones and begin spending only those that are genuine? The same holds true with baptism. To leave the heretodoxical church of which you may be a member, and to become a member of a true church which was instituted by the Lord Jesus in the days of His flesh, and which has the authority to baptize from Heaven; is just to leave a counterfeit organization, which, along with its baptism, is worthless as a counterfeit dollar.

The perpetuity of any organization is at stake when the administrator of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of Baptist churches of the north, while hoped for by all, is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the

past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

Logically, my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world, there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babies. There are graves of your dead and of mine. With what pain to our hearts they left us. The clouds that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask: "Is there no hope that they shall live again?" Yes, as long as water stands in the baptism, as long as water flows in the Ohio, Miami, Mississippi, Kentucky and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the whitecap of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." But where in does the water give hope of a resurrection?" you ask. Listen to Paul:

"Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in the newness of life. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection." — Rom. 6:4, 5.

Will you hear Peter?

"... when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even

baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." — I Pet. 3:20, 21.

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them you saw its symbolism and heard its forecast when you last saw Baptist baptism administered. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

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—1570 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.

WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.

WPAY—1400 ON THE DIAL
Portsmouth, Ohio
Sunday—7:45-8:15 A. M.

WBEX—1490 ON THE DIAL
Chillicothe, Ohio
Sunday—8:00-8:30 A. M.

WPFB—910 ON THE DIAL
Middletown, Ohio
Sunday—7:30-8:00 A. M.

Polish Winner Wants More Than The Specified Prize

The newspaper, *Express Wic-zorny*, of Warsaw, Poland, administered an "editorial spanking" to one of its readers, for what is called his "international impudence."

It reproduced an item from the British *Yorkshire Evening Post*, which said that a certain citizen of Warsaw had found a balloon sent out in a race from Southport, Lancashire, and had won a fountain pen worth \$5.60. But, he wrote back asking instead for a car or motorcycle.

The Polish paper added: "His impudence shocked even the 'phlegmatic' British. His appeal can bring only the contempt and condemnation of our readers."

The Bible uses the word, "covetousness," rather than "impudence" to describe a case of this kind; because covetousness means that "inward craving for more, and more things!"

How much like that prize-winner, so many of us are! We win a pin, but want a motorcycle, or car!

The tenth commandment "Thou shalt not covet" was what convicted and condemned Saul of Tarsus.

His explanation of what happened is given in his own words, as follows. "I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet . . . For

sin, taking occasion by the commandment deceived me, and by it slew me" (Romans 7:7-11).

He found forgiveness and life everlasting through faith in the Lord Jesus Christ who died, and rose again, for covetous, as well as all other kinds of sinners. He said: "This is a faithful saying and worthy of all acception, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15):

What Saul found in the Savior, all will find who come to Him by faith regardless of the sins they have committed; for He is able to save all who come unto God by Him!

—Timely Topics

BLOOD "WORTH" \$75,000

A man in El Dorado, Kan., has sued a clinical laboratory and two State highway patrolmen for \$75,000 because they took 6 and one half cubic centimeters of blood and have not returned it.

The man was involved in an automobile collision in which one person was killed.

His attorney contends a blood sample was taken at the time of the accident without his written consent.

The man's petition maintains the blood was not a gift and that it has a "usable" value of \$50,000. He asks an additional \$25,000 as punitive damages!

The one descriptive term used

in connection with the blood of Christ is the word "precious" — and it means "valuable."

If a man estimates his blood is worth about \$8,000 per cubic centimeter, who can estimate the value of all the blood of the Lord Jesus, which He gave for our redemption!

"The life of the flesh is in the blood"; and He says, "I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17:11).

He is not asking us to pay for it. That would be utterly impossible regardless of one's wealth. But He does want us to esteem it as the value to cleanse us from all sin (I John 1:7).

He asks us to place personal faith in Him who gave it, and exclaim: "Thou art worthy . . . for Thou wast slain and hast redeemed us to God by Thy blood" (Revelation 5:9).

—Timely Topics

Special June Book Sale On All Books

10% Discount on All Orders of \$5.00 or More (20% to Licensed Preachers).
All Orders Must Be Postmarked Before July 1, 1958

BAXTER, Richard	The Saint's Everlasting Rest	\$4.00
BICKERSTETH, E. H.	The Trinity	\$2.50
BISHOP, George S.	The Doctrines of Grace	\$3.95
BLAKENEY, W. P.	Roman Catholic Doctrines Examined	\$1.00
BONAR, Horatius	The Five Points of Calvinism	\$3.95
BOSTON, Thomas	Human Nature in Its Fourfold State	\$4.95
BOUSFIELD, Cyrus	It Happened in China	\$1.50
BROADUS, John A.	A Commentary on Matthew	\$3.50
BROWN, John	Expository Discourses on the First Epistle of Peter, 3 vols.	\$11.95
	Exposition of Galatians	\$5.00
BUCHANAN, James	The Doctrine of Justification	\$4.95
BUNYAN, John	The Pilgrim's Progress	\$2.50
	The Holy War	\$4.00
	Grace Abounding to the Chief of Sinners	\$2.00
	Prayer	\$1.00
CARROLL, B. H.	An Exposition of the English Bible, 17 vols.	\$27.50
CAMPBELL, Alexander	Campbell-Walker Debate	\$2.75
CANRIGHT, D. M.	Life of Mrs. E. G. White	\$3.00
CARSON, Alexander	Baptism—Its Mode and Its Subjects	\$3.95
CHARNOCK, Stephen	The Existence and Attributes of God	\$8.95
CHINIQUEY, "Father"	Fifty Years in the Church of Rome	\$3.75
	The Priest, the Woman, and the Confessional	\$1.00
COLE, C. D.	Definitions of Doctrines	\$1.50
COLLETT, Sydney	All About the Bible	\$2.50
CONEYBEARE and HOWSON	The Life and Epistles of Paul	\$5.00
CRISWELL, W. A.	Did Man Just Happen?	\$2.00
	These Issues We Must Face	\$1.75
CRUDEN, Alexander	Unabridged Concordance	\$5.95
DAVIS, John D.	Dictionary of the Bible	\$5.95
FAIRBAIRN, Patrick	The Typology of Scripture	\$6.95
FAUSSET, A. R.	Bible Encyclopedia and Dictionary	\$5.95
FORD, S. H.	Origin of Baptists	\$1.00
FOX, John	Christian Martyrs of the World	\$3.95
GAUSSEN, Louis	The Inspiration of the Scriptures	\$3.00
GILL, John	Cause of God and Truth	\$3.95
	Body of Divinity	\$8.00
	Commentary on the Whole Bible, 6 large vols.	\$45.00
GRAVES, J. R.	Seven Dispensations	\$3.25
	First Baptist Church in America	\$1.00
	John's Baptism	\$1.00
	Parables and Prophecies of Jesus	\$1.00
	The New Great Iron Wheel (on Methodism)	\$1.00

Note: No book priced under \$1.00 is listed in this sale, so Graves smaller books are not included.

GRIFFITH-THOMAS, W. H.	"Let Us Go On" (on Hebrews)	\$2.00
GUTHRIE, Thomas	The Gospel in Ezekiel	\$2.95
	Christ and the Inheritance of the Saints	\$2.50
HALDANE, Robert	Exposition of the Epistle to the Romans, 2 vols.	\$9.95
HALDEMAN, I. M.	The Tabernacle, Priesthood, and Offerings	\$3.00
HALEY, John W.	Alleged Discrepancies of the Bible	\$3.00
HALLEY, H. H.	Bible Handbook	\$3.00
HASTINGS, James	Dictionary of the Bible	\$12.50
HENRY, Matthew	Commentary on the Whole Bible	\$27.50
HISLOP, Alexander	The Two Babylons or Papal Worship	\$3.50
HOEKSEMA, Herman	Whosoever Will	\$1.50
HOVEY, Alvah	An American Commentary on the New Testament (several other authors)	\$22.50
HURLBUT, Jesse Lyman	Story of the Bible	\$3.95
IRONSIDE, H. A.	Four Hundred Years of Silence (from Malachi to Matthew)	\$1.50
	Holiness—True and False	\$1.75
JENNINGS, F. C.	Satan, His Person, Work, Place and Destiny	\$2.50
JUKES, Andrew	The Law of the Offerings	\$2.25
KERFOOT, F. M.	Parliamentary Law	\$1.25
LOWRY, Oscar	The Way of A Man with A Maid	\$1.50
	A Virtuous Woman	\$1.95
MACARTNEY, Clarence	Twelve Great Questions About Christ	\$2.50
MACHEN, J. G.	The Virgin Birth of Christ	\$4.00
MACINTOSH, C. H.	Notes on the Pentateuch, 6 vols.	\$10.00
MANTON, Thomas	Exposition of James	\$4.50
MARTIN, T. T.	God's Plan with Men	\$1.25
	Heaven, Hell, and Other Sermons	\$1.25
MARTIN, Walter and KLANN, Norman	Jehovah of the Watchtower (on Russellism) Paper \$1.50, Cloth \$2.50	
	The Christian Science Myth	\$1.50
MASON, Roy	The Church that Jesus Built	\$1.00
NAVE, Orville J.	Topical Bible	\$9.95
NEVINS, W. M.	Alien Baptism and the Baptists	\$2.00
	The Holy Spirit	\$1.50
NEWTON, John	Cardiphonia—Voice of the Heart	\$4.00
ORCHARD, G. H.	A Concise History of Baptists	Paper \$1.50, Cloth \$3.00
ORR, James	International Standard Bible Encyclopedia (many contributors)	\$35.00
OVERTON, A. M.	Studies in Galatians	\$1.00
OWEN, John	The Glory of Christ	\$3.50
	The Holy Spirit	\$3.95
PACK, Forest	No Uncertain Sound	\$2.00

PENDLETON, J. M.	Church Manual	\$1.00
	Christian Doctrines	\$2.50
	The New Testament with Brief Notes (Clark & Pendleton)	\$2.25
PINK, Arthur W.	Exposition of Hebrews	\$17.95
	Exposition of John	\$14.85
	Life of Elijah	\$4.95
	The Satisfaction of Christ	\$3.95
	Gleanings in Genesis	\$3.50
	The Sovereignty of God	\$3.00
	The Doctrine of Sanctification	\$3.00
	The Seven Sayings of the Saviour on the Cross	\$2.00
REHWINKEL, Alfred	The Flood	\$1.95
ROBERTSON, A. T.	Harmony of the Gospels	\$3.00
	Word Pictures in the Greek New Testament	\$20.00
RONE, W. H.	The Baptist Faith and Roman Catholicism	\$2.00
SALLEE, J. M.	Mabel Clement (on Campbellism)	\$2.00
SIMMONS, T. P.	A Systematic Study of Bible Doctrine	\$4.00
SCHNELL, W. J.	Thirty Years A Watchtower Slave	\$2.95
SCHOOLLAND, Marian M.	Big Book of Bible Stories	\$3.50
SMITH, William	Bible Dictionary	\$3.00
SPURGEON, C. H.	Memorial Library (Sermons) 20 vols	\$59.00
	Treasury of the Old Testament (Sermons on O. T.), 4 vols.	\$37.95
	Treasury of the New Testament (Sermons on N. T.), 4 vols.	\$37.95
	Treasury of David, 6 vols.	\$25.00
	Morning and Evening	\$3.95
	Twelve Striking Sermons	\$2.50
	Twelve Sermons on the Death and Passion of Christ	\$2.50
	John Ploughman's Talk	\$1.95
	John Ploughman's Pictures	\$2.50
	The Soul-Winner	\$1.50
STRONG, James	Exhaustive Concordance Plain \$11.50, Thumb-indexed	\$12.75
TAYLOR, W. C.	The New Bible—Pro and Con	\$3.50
TORREY, R. A.	The New Topical Textbook	\$2.50
URQUHART, John	The Wonders of Prophecy	\$2.50
VAN BAAL, J. K.	The Chaos of Cults	\$3.50
WALKER, J. B. R.	Comprehensive Concordance	\$5.00
WALTHER, Carl F. W.	Law and Gospel	\$3.50
WARFIELD, Benjamin	The Inspiration and Authority of the Bible	\$3.75
	The Lord of Glory	\$1.50
	The Plan of Salvation	\$1.50
WIGHT, Fred H.	Highlights of Archeology in Bible Lands	\$3.95
	Manners and Customs of Bible Lands	\$4.00
WEBSTER (Dictionaries)	New Collegiate Dictionary	\$6.00
	Biographical Dictionary	\$8.50
	Geographical Dictionary	\$8.50
	Dictionary of Synonyms	\$5.00
	New International Dictionary	\$39.50
YOUNG, Robert	Analytical Concordance Plain \$11.00, Thumb-Indexed	\$11.75
ZACCHELLO, Joseph	Secrets of Romanism	\$2.00
ZANCHIUS, Jerome	Absolute Predestination	\$2.50

Order From:

Baptist Examiner Book Shop, Ashland, Kentucky