

THE HISTORY AND UNSCRIPTURALNESS OF MISSION BOARDS

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

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Churches Put To Trial By John's Baptism

By The Late J. R. GRAVES
Born 1820 — Died 1893

The Roman Catholic Church on Trial by John's Baptism.

The day had been well-nigh worn out in vindicating the Christian character of John's baptism, and refuting the many objections Pedobaptists and Campbellites urge against it, when these words came into my mind as forcibly as though spoken into my ear: "I will return and discern between the righteous and the wicked, between those who keep my words and ordinances, and those who make them of non-effect by their traditions."

These words recalled the promises of His return to this sin-cursed earth, and to His long waiting and persecuted people, which brighten almost every page of His precious Word. Then the question arose: "How can John's Baptism serve as a criterion of discernment between His true and faithful churches and the multitude of human organizations claiming to be churches, that men have set up?"

The scene of my reverie changed. I found myself walking up Adams Street until my attention was arrested by the presence of a man upon the opposite sidewalk intently gazing upon the St. Peter's Cathedral. His countenance was remarkably comely, prepossessing and striking, and there was something in his form approaching the majestic being — "perfect in stature," as the sculptor would say.

One of the sextons, observing his movement, approached and thus addressed him: "You seem to be a stranger in our city. Is there anything in which I can serve you — it will be a pleasure to me."

The stranger replied: "I came to your city yesterday, and, expecting to remain some time, I am looking for a Christian church, that I may unite with it as a member."

"You have fortunately come to the right place. The church you are looking upon is the church of our Lord Jesus Christ that our Lord said He would build on St. Peter, and that He promised St. Peter the gates of hell should not



James Robinson Graves

prevail against. Its very name is proof of this. If you notice, carved in the stone, over the door, 'THE HOLY CATHOLIC CHURCH,' which of itself means there exists no other true and Holy Catholic or general church, save this, on the earth. The bishop himself is in his room within, and I will be pleased to take you in and introduce you to his reverence."

(Continued on page 5, column 3)

A Series of Articles By Editor John R. Gilpin

This is the first in a series of articles on the subject of mission boards. The first article, entitled "The History of Mission Boards," will be followed by these:

★ The Testimony of Baptist Historians As to the Unscripturalness of Mission Boards.

★ More Evidence As to the Unscriptural Origin of Mission Boards.

★ More Testimony from Great Baptists of the Past As to the Unscripturalness of Mission Boards.

★ Would Missions Fail if Carried on through the Church, Rather Than Boards?

HISTORY OF MISSION BOARDS

It is highly conspicuous that mission boards began with the Episcopalians, and not with the Baptists.

The Episcopalians came from the Roman Catholics under the leadership of the voluptuous King Henry VIII in 1528. Their creed is abridged from the Roman Catholic creed. From its separation from Rome, its head has been, and yet remains, the reigning sovereign of England. This church, which is chronologically, historically and organically a daughter of the Roman Catholic Church, is governed by the crown of Great Britain, who has the power of appointment and removal over every preacher in it, by and with the cooperation of the Parliament. It is a state-church, the head of the state being also head of the church. Its organization and methods are borrowed from Rome, the monarch of England taking the place of the Pope. It is ritualistic and heretical. All Baptists reject its authority. Spurgeon thundered the truth against it.

Most of our readers are Baptists. To such, I ask a question: How would you like for Baptists to borrow either their doctrines or methods from the Episcopalians, remembering they borrowed theirs from Rome? Well, here is a historical surprise for you.

Episcopalians and the First Mission Board

The first mission board was organized by the British Parliament on July 27, 1649; the act was entitled "A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England." The government appointed a president, treasurer and fourteen assistants, and gave the corporation power to acquire lands, goods and money. "The Lord Protec-

(Continued on page eight)

A Look At The Counterfeit "Bibles" Inspired By Satan

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida



of inspiration. Moreover the lives of the people influenced by these writings are debased.

3. The Sayings of Confucius. The Chinese venerate the writings of their ancient philosopher Confucius. Many of the sayings of Confucius are good and true, but he laid no claim to inspiration. His teachings were largely negative. For instance, he uttered a "Golden Rule" in reverse. In substance it was: "Don't do anything to anybody that you wouldn't want them to do to you."

4. Supplementary Bibles. In Rev. 22:18-19, there is a warning against adding to the revelation given. This probably applies just as well to adding to any of the Word of God. Religionists have ignored this and have issued additions to the Scriptures. The Book of Mormon is a good example, and along with it the prophecies of Joe Smith and Brigham Young.

Mrs. Eddy's "Science and Health and Key to the Scriptures" is another example. Christian Scientists read the Scriptures in the light of her "Key." That "Key" informs the reader that the Bible doesn't mean what it says — it means what "Sister" Eddy says it means. Where did she get her unusual illumination? Beware of accepting anybody's "key."

The Seventh Day Adventists have their prophetess, Mrs. Ellen G. White, who had her revelations. She foisted upon them a system of theology which they can't change. She has added to the Word of God.

The so-called Jehovah's Witnesses are the most gullible of all the sects. They formerly accepted Pastor Russell's "Studies In The Scriptures" as supplementary to the Word of God, and read the Bible in the light of his writings. Then he died and his successor, Judge Rutherford, retired his

(Continued on page 3, column 5)

WHAT IS THE CHURCH?

Sermon Delivered by Pastor
Frank Beck, Millerton, N. Y.

Scripture Reading: Acts 9:26-28; 13:1-4; 14:23-27; 15:14, 22.

I wish to speak to you on the subject, WHAT IS THE CHURCH? In doing this I desire to deal with certain popular views held today of the church which I believe to be in error.

In the September 14, 1953, issue of the New York Herald Tribune was an article of the dedication of the new Saint Martin of Tours Roman Catholic Church, in the Bronx, N. Y. Recorded was a part of the sermon preached by a visiting priest of the Roman Church. "Today," said he, "another temple of God has been dedicated..." But the priest was mistaken. The new building, replacing the one that burned to the ground on February 12, 1950, is not the temple of God.

The same mistake was made by Henry Bennett, when he wrote:

"Oh! Saint Patrick was a gentleman

Who came of decent people;
He built a church in Dublin town,
And on it put a steeple."

Nor was George Crabbe correct when he wrote:

"What is a church?—our honest sexton tells,
'Tis a tall building, with tower and bells."

Neither was the Saturday Evening Post of July 26, 1952, exact when it gave an elaborate write-up, be-decked with colorful pictures, of the Protestant Episcopal Cathedral Church of Saint Peter and Saint Paul, in Washington, D. C., saying of it: "They're building a church for the ages."

Why are all of these just mentioned in error? Because the church building is not the church! "The Most High dwelleth not in

temples made with hands" (Acts 7:48). To the Christian Paul pens: "What? know ye not that 'your body is the temple of the Holy Ghost?'..." (1 Corinthians 6:19). And to the "saints... at Ephesus, and to the faithful in Christ Jesus" (Ephesians 1:1) Paul bestows the title of "church" (1:22), "building" (2:19-22), and "temple" (2:21). The people of God, they are the church, building, and temple.

Therefore the church is not a building, as the buildings of this world.

Nor is the church merely a gathering of Christians! Oh, yes it is by the meaning of its Greek word. There it merely means a group of people gathered together, and thus called out from the world about them. In fact the same Greek word for "church" is translated "assembly" in Acts 19:32, to describe the gathering of the Ephesians to voice their praise of "Diana of the Ephesians." That mad mob was a church (assembly) according to the Greek word, but not a Christian church. And when you have two or more Christians assembled together, there, according to the Greek word, you have a Christian assembly. But you do not have a true New Testament Assembly there, according to the doctrine of the New Testament. For despite the fact that the Scofield Bible says differently, the church of Jesus Christ is an organization, as well as an organism. All one needs to do to convince himself that this is true is to read 1 Corinthians 5, 1 Corinthians 14. Surely there is organization there.

Nor is the church a gathering of churches. There is no such thing as THE BAPTIST CHURCH, except as a mental concept. There is the Presbyterian Church, there is the Methodist Church, and the Roman Catholic Church, because the whole denomination is one church to them, (Continued on page 4, column 3)

The Baptist Examiner

BOB L. ROSS

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JOHN R. GILPIN

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Examiner Editorials

By Bob L. Ross



I don't know if this photo is "editorial" matter or not, but nevertheless, the editor-in-chief is mighty proud of his big son and wants to let the readers of TBE have a look at him. We are grateful to the Lord for Stephen Mark and pray that the Lord will save him and use him for His glory.

Thank you, Two-per-Month Club members. The July 12 issue of TBE completed a full year of the Two-per-Month Club. This club was devised in August of 1958 as a means whereby two subscriptions for \$1.00 could be sent each month for twelve months with all those fully participating receiving a free LIFE subscription to TBE. Many of you have sent in subs each month and have earned the reward. We thank you for the many subs you have sent in and we trust that both you and those to whom you have sent TBE will be greatly blessed in days to come by the paper.

Brother Simmons Writes. For a good while we have been corresponding with Brother Fred Simmons of Knoxville, Tenn. Brother Simmons receives TBE and has written us some very encouraging letters. Not long ago, we met Brother Simmons while he was here in Ashland. We greatly enjoyed his visit and only wish he could have stayed longer. Brother Simmons has been preaching down in East Tennessee, trying to get a church started. He has just written to us saying that services are now being held in a tent on the Oak Ridge Highway, near the West Haven Shopping Center at the city limits. Time of services are as follows: Nightly, 7:45; Sunday morning, 10:45. We are certain that Brother Fred would like to have any of our readers in this section to come out to these services. May the Lord bless and lead in this work.

More Than Fundamentalists. That is true of Baptists. Baptists not only believe the five or six "fundamentals," but the rest of the Bible, too. When some one asks a Baptist if he is a fundamentalist, the Baptist cannot answer yes or no and fully give a

reply. The Baptist must answer: "I believe all of the doctrines called 'fundamentals,' but that is not all; I also believe what the Bible teaches about security, baptism, the church, the Lord's Supper, church government, church authority, giving, and other doctrines." The fundamentalists are for junking the Bible, in a practical way, on such doctrines as these just mentioned. Baptists would just as soon junk it all if any, for it is all the Word of God and the curse is on the head of one who tampers with it. The Lord will reward that faithful servant who has stood for all the Bible, but woe unto the one who has not!

Back Issues. Often our readers write to request back issues of TBE to pass out to their friends and fellow-church members as sample copies. We have on hand several copies of back issues of the paper and would be delighted if you would take them off our hands and put them to good use. Here is a list of the issues of which we have quite a supply:

March 1—The Ordinances and the Blood; For Whom Christ Died (Spurgeon); John R. Rice Reviewed; You May Believe It But It Isn't in the Bible.

March 22—The Bible's Teaching Concerning Separation From Those Who Are in Doctrinal Error; Preaching Missions; John R. Rice Reviewed; The Infallibility of God's Purpose (Spurgeon).

March 29—No Spiritual Unity Apart From Doctrinal Oneness (H. B. Taylor); Saved! An Exposition of II Peter 2; John R. Rice Reviewed; Election (Spurgeon).

April 5—Come to Christ; Election and Missions; John R. Rice on Spurgeon; The Work of the Holy Spirit (Mason); Readers Comment on Rice.

April 12—The One End of Arminian Theology; Five Centuries of Prophecies Fulfilled in One Day; The Unpardonable Sin; Election, Its Defences and Evidences (Spurgeon).

April 26—Sins Against the Holy Spirit of God (Mason); The Indignation of God; Rice Compared with Arminius & Co.; Particular Redemption (Spurgeon).

May 24—The Law and the Gospel (Walther); Why Baptists Do Not Regard Protestant Bodies As Being New Testament Churches; Devices of the Devil (Mason);

CHURCH BULLETIN SERVICE

As we have before announced, we are now supplying church bulletins for Baptist churches. Free sample copies may be had on request. After you have examined these samples, if you want to make further inquiry and have prices quoted, please write: Church Bulletin Service, Box 910, Ashland, Ky.

Prevenient Grace (Spurgeon).

May 31—Justified by Imputed Righteousness; How Satan Makes His Religious Appeal (Mason); Every Believer Has "Perfection in Christ" (Spurgeon); What a Glorious Future!; Objections to Infant Baptism (Pendleton).

June 7—How to Preach the Law of God (Walther); Immersion Is Baptism (Pendleton); The Mission of Baptists; Hierarchical Methods Are Advocated by Convention Leader; John's Baptism; Human Inability (Spurgeon).

June 14—Jesus Christ — Our Sin-Bearer (T. T. Martin); Patrick Henry's Defense of Baptists in Early Virginia; Where Should the Tithe Be Given (Beck); Why Baptists Do Not Receive Anything But Baptist Baptism; What? Are You Opposed to the Gideons? (Bob Nelson).

July 5—Are You Right With God?; "No Room in the Inn;" Lost in the Church; Meddling; John R. Rice—Still a Unionist; Resurrection with Christ (Spurgeon).

July 12—A Frank Exposure of Freemasonry; Jesus or Mary—Which?; Baptists Are Not Unionists; The Annihilation of the Wicked Is a False Doctrine (Mason).

When you order these papers, please state the number which you desire to have. Many say, "Send several copies," or something of like nature. Please state some figure, for we do not know what you mean by indefinite terms. This will be greatly appreciated and you will not be disappointed as you might be if you did not give us a number. Please give us the dates of the paper you want and not the titles of articles.

From Our Readers



"Praise the Lord for a paper such as yours. I have been saved since I was eleven years old but cannot recall ever hearing anyone teach on the sovereignty of God and very little on Predestination and Election."—W. C.

"For some time I have been reading back numbers (1957) of your weekly paper, which was handed to me by a preacher in Washington. I just have to tell you how delighted I am to find such a paper chuck full of God's Truths. . . . I want to get your paper and enjoy reading every word of it."—W. L. L., Wash.

"I like the truths that are printed in The Baptist Examiner. Our Baptists have become so weak and compromising, especially in our section. I don't know what we are going to come to if we don't straighten up. I am sending you \$1.00 to help you in a small way with your work."—B. M., Kentucky.

"How goes the battle with you? We think of you very often and would love to have fellowship with you personally. But since that can't be done at present we will continue to enjoy TBE. May it ever be faithful and true to the Word."—J. A. F., Texas.

"You will find enclosed \$5.00. I certainly love to read your good sermons and Charles H. Spurgeon's good sermons. I enjoy reading all The Baptist Examiner."—D. B. A., Oklahoma.

"Enclosed is one dollar; trust it will be of help for the Lord's work. May the Lord's blessing be with you in His work."—D. N., Kentucky.

"Enclosed you will find \$5.00 for The Baptist Examiner, the best Baptist paper I have ever read. And it didn't take me 14 years to find it out. I am sending (Continued on page 5, column 2)

"I Should Like to Know"

1. Regarding testimony, would Ephesians 5:19, Colossians 3:16, I Cor. 14:26 apply in public or private?

Ephesians 5:19: evidently in public; Colossians 3:16: public and private; I Corinthians 14:26: public.

2. Would you please give me the Scriptures that directly or indirectly tell us to tithe?

Proverbs 3:9, Malachi 3:10, Matthew 23:23, I Corinthians 16:2.

There is a common excuse offered by many with regard to several truths. It is this: "That was under the law." We wish to say that men have been under law ever since they were first created and still are. "Under law" means under the governorship and dominion of God. We are His subjects and there has never been a man who was not responsible to God for his actions. As for the Jewish ceremonial law, tithing was not a part of it. Tithing came long before it. Yes, the Jews certainly tithed, but the tithing was not embodied in what is called the ceremonial law, that which included the washings, offerings, feasts, etc. Therefore, the reasoning of some that tithing was "nailed to the cross" is false.

Some others say that since we are "under grace" we "owe" God more than those "under law." But the Jew was saved by grace, too. He was under grace the same as we. The only major difference is that he had the ceremonial law which pointed to Christ whereas we do not have that law any more. We are saved by grace, but the Jew was saved by no more or no less than grace. The truth of the matter is this: Everything the Jew had and everything we have belongs to God. He requires 10 per cent to go into His house for the support of it. The other 90 per cent is His, too, and we are to use it as the Spirit of God leads. Naturally, much of it goes for our family expense, etc., and the Spirit leads us to take care of such matters. What is left after the tithe and these expenses is still the Lord's, and we are to use it as He leads. If He leads us to give more to the church, then let us give it. If not, then we should not give it there, but wherever He leads. In all our giving, God loveth the cheerful giver. Let us use every nickel as He leads, with a cheerful heart.

3. What about L. R. Shelton? It seems he thinks one should go through a period of mourning and praying to be saved.

If so, he is wrong. We don't know what he believes.

4. What do you think of Theodore Fitch?

If you have reference to the Holy Roller by this name, then we think his doctrine is heretical.

5. How sound is "The Son-light" edited by Wright?

We do not know the editor, but the paper has had some good, sound material in it. We don't know the position of the paper on all doctrines.

6. Also, what about "Christian Crusade" Magazine?

Strong and informative against communism in church and state, but seemingly Arminian and interdenominational.

7. Please explain Colossians 2:16 and the idea of an observance of Sunday and "no work" that tradition teaches.

Colossians 2:16 has reference to the holy days of the Jewish ceremonial law. The Sabbath (a day of rest) is not a ceremonial law but goes back to the creation of the world (Gen. 2:1-3). God, not tradition, sanctified the Sabbath. Now we, as Christians, do not have the seventh-day sabbath, but have the eighth day (or first of a week) as a day of rest (but still one of seven). Why? Because Christ, the Head of the "new creation" rose on that day, entering into His rest (and we with

Him—Eph. 2:6) just as God the Creator rested (Heb. 4:9, 10). The Old Testament types and prophecies very definitely pointed forward to the eighth day as the day of rest for the "new creation" (saved people). The feast of tabernacles was celebrated on the fifteenth day which, as to weeks, is the first day of a new week, an eighth day. The feast of tabernacles terminated on the eighth day, typifying the vanishing of ceremonialism through Christ. The sheaf of the first-fruits was brought to the priest and accepted on the eighth day. This typified the resurrection. Compare this with the resurrection and appearance of Christ on the same day (John 20:19, 26).

As the "old creation" we are under the seventh-day Sabbath, and are guilty of desecrating it. But as the "new creation" in Christ, we have kept the old Sabbath in our Representative and now have our day of rest in Him.

We would suggest to our querist that he investigate God's Word more carefully before he takes the word of the heretics who brand the observance of the Lord's day as mere "tradition."

8. Explain I Corinthians 11:2.

If you refer to the phrase "keep the ordinances," etc., this has reference to the doctrines and practices Paul taught, and, as the context shows, particular reference to the Lord's Supper, which Paul discusses so fully in this chapter.

9. Would you please explain Isaiah 4:1 about the seven women?

Seven is the number used to include all; that is, it is a number of completion. The women, we believe, represent either false churches or religions. These women eat their own "bread" (doctrine) and wear their own "apparel" (self-righteousness), but want to wear Christ's name to cover up their shame and take away their reproach. They reject Christ's doctrine ("bread") and righteousness ("apparel"), but want to deceitfully wear His name. The Campbellites, Russellites, Smithites, Eddyites, Holy Rollers and others are good examples of what this verse means. The Campbellites wear the name "Church of Christ," but reject Christ's doctrine and righteousness. The Russellites call themselves "Jehovah's Witnesses," the Smithites say they are the "Church of Jesus Christ of Latter-Day Saints," the Eddyites claim to be "Christian Scientists," and the Holy Rollers have various names that would indicate they are of the Lord; but all these groups only appropriate a name and reject Christ's doctrine and righteousness.

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Sunday—8:00-8:30 A. M.

A Report On The Texarkana Meeting

By T. B. FREEMAN
Mims, Florida

On May 12, 1958 I left Sanford, Florida by train, arriving in Texarkana nearly two days later. Bro. James A. Frederick, who invited me to Texarkana, met me at the depot and took me to his home where I resided for about two weeks.

Preparation for the Meeting

Brother Frederick showed me over the part of the city where there was prospect for what we hoped would be a true New Testament Baptist church. This location involved approximately 2,000 people where no Baptist church existed.

We set out taking a census of this part of the city and in several days we had gathered sixty prospects, people who were mostly Baptist in profession. They indicated that they would like to have a church in this section, but we were not too optimistic over these expressions for we have learned much about human nature in this regard. However, we took this as a starting point. There were three professions of faith in Christ while we were in this visitation.

Brother Frederick and I located a building where the meeting was to be held, beginning June 15. Located at 1719 West 10th Street, the building was a brick structure near the heart of this section of the city. Brother Frederick rented the building, chairs, a piano, fans, etc. He went to a great deal of expense in this effort. Moreover, he helped me quite a bit in a financial way, for which I am deeply grateful. I would like to say that this brother is a clean, consecrated man of God. He is not a preacher, but is a teacher of the Bible. He knows and teaches the Word of God faithfully, and for this I thank God. He is willing to spend for Christ. Some of the other folk who attended the services also helped me, for which I am also grateful. May God bless them all.

We had covered the prospective area, going from house to house, when on Sunday morning of May 25, I received a call to conduct the funeral services of my great grandfather, Willie Williams of Chilhowie, Virginia. I went to God in prayer and He definitely revealed to me to go to the state of Virginia and preach the funeral. So I returned east, preached the funeral, then went back to Sanford, Florida. We then moved to Mims, Florida, our present location.

Soon I returned to Texarkana, my family going with me, and we arrived June 8. Brother John R. Gilpin had sent nearly a thousand advertising circulars free of charge to help out in advertising

the meeting, for which we are thankful. We spent the following week in visitation among the prospects and getting the circulars to the public at large. Much time was given to prayer, and for the many who prayed for the meeting, we give thanks to God.

The Meeting

On Sunday evening of June 15, the meeting had its beginning. Brother Frederick opened the services each time, with my son, Tommy, leading singing and a lady who lived nearby playing the piano. The attendance was fairly good all the way through the meeting. However, not many lost people (non-professors) came. One lady who attended said she had been under conviction for fourteen years and another lady said she had been in the same condition for seven years. Some of the pre-meeting prospects attended regularly, while others did not come at all. Brother M. L. Moser, Jr. and a group from Little Rock's Central Baptist Church came one night and Brother Moser led the singing.

While attendance on the last part of the meeting seemed better than at the first, the interest in organizing a church appeared contrariwise. There were some who manifested good interest when I preached on "The Stewardship of the Ministry of a Church." But also, the interest of many, I discovered, dropped off. We did not want to organize the church unless the Lord was definitely leading. We did not slip in on these folk as do the Seventh-Day Adventists, but we let them know who we were, what we were intent upon doing, and what we must do to please the Lord in this matter. We carried a tremendous burden in this meeting and cannot remember when we prayed for a meeting any more. Some nights we could not sleep, but spent the time in prayer. We are not saying this to boast about our burden or zeal, but to let you know that the Lord was giving us a holy concern about this matter. I am sure that Brother Frederick should feel no guilt with regard to this meeting, for I hardly see how he could have done more. Certainly, I feel that I am free from the blood of these people in Texarkana, for I did not shun to declare unto them all the counsel of God. I preached the gospel to them and exhorted them with longsuffering and doctrine, by the grace of God.

I was much impressed with the afflicted people who attended. One young man came almost every night, though a paralytic case, having to sit in a wheel chair. His mother, also a cripple, came, too. Other afflicted persons also attended regularly. In it all I rejoice that the gospel was preached. The meeting came to a close on June 29.

Effects of the Meeting

Our wound of heart was sore in beholding so little immediate, visible results. However, we remember that we look not on the things which are seen, and we know that the Word of God accomplishes that which it pleases the Lord to do. I have held meetings in which hundreds were converted, at least professed to be, in one week's time. Yet it was under different circumstances. In such meetings I was in a large church with several hundred to preach to, with many lost people, in and out of the church, attending. In the Texarkana meeting things were quite different. We were pioneering in the hard way.

This work of establishing churches on real New Testament ground with true New Testament material is not as easy as the high-pressure evangelism of some of our moderns. We were not interested in that kind of thing which is so common today.

Therefore, we did not feel the leading of the Lord to organize a church at present time. Actually, we needed more time to prepare for this meeting, but we feel that we have done what the Lord would have done at this time. Brother Frederick is going to



Evangelist T. B. Freeman

carry on as the Lord leads and he hopes to get a church organized some time soon. We established a preaching place and Brother Frederick intends to get someone to visit, preach and work there in the effort to bring the present start on to fruition. The effort is no wise ceasing, but has just begun. We could have gone ahead and organized with the few who would have been charter members, but only a small number of these were really ready for such a move.

So far as I know, there is not a sound church in this city. The Baptist churches in the city are all lined up with the machines such as the American Baptist Association, the Southern Baptist Convention, and the Frank Norris Fundamental movement. It is all so sad that the people there who love all the counsel of God cannot at present attend a church affording them spiritual food. Not only is this true in this city but it is also the case in the majority of places. I still say that the great need of the time is the establishment of sound churches. The church is the custodian of the gospel of Christ. To it is given the commission and the ministry of reconciliation. We need more churches and more laborers in the field establishing churches.

Finally, we say that we rejoice in the promise of God's Word regarding the meeting in Texarkana: "Cast thy bread upon the waters: for thou shalt find it after many days." (Ecc. 11:1). Some day our joy will be fulfilled in finding the result of the bread we cast on the waters of Texarkana. "Again God has said: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' (Isa. 55:11). Therefore, we should be steadfast, unmoveable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord. (I Cor. 15:58).

Lastly, I shall say I am happy that a start has been made toward a true church being established in Texarkana in God's appointed time. If this is but therefore God's forerunner of such, we are most grateful for having had the privilege of going to Texarkana. We ask an interest in the prayers of all who know our Lord in behalf of the further effort being made toward that end, knowing that all that ever is accomplished is by His Spirit (Zech. 4:6). Except the Lord build the house, they that labor, labor in vain. Except the Lord keep the city, the watchman waketh in vain.

After having the same impulse in accord with brother Frederick that it would be possibly as long as six months or more before the proper foundation could be laid for a church, God led us to immediately return home after the close of the meeting for a little rest before entering other engagements near at hand. We hope it can be, Lord willing, that the next place God sends us in effort to organize a church other engagements will be far enough apart that we can have ample time to give in the present engagement. May the grace of our Lord Jesus

The Man Who Did No Miracle

By GEORGE H. MORRISON

"John did no miracle; but . . ."
—John 10:41.

The kind of man who does no miracle is just the kind we are meeting every day. He is the man who never makes us marvel. There are men like Shakespeare who cannot take up a pen without enriching us with miracles of wisdom. There are women like Patti who, every time they sing, delight us with miracles of song. But the average man is different from that. One can reckon on the thing that he will do. It is the sort of things that we can do ourselves. Now, brilliance may be perilous; but mediocrity also has its perils. One cannot forget that in the Master's story it was the man of the one talent who made shipwreck. And so it may help us to consider, briefly, what Scripture has to teach about a man who (as we read) never did a miracle.

1. First, the Baptist did no miracle, yet he had a lofty character.

Perhaps we should be aware of that more vividly if the Baptist did not stand so close to Jesus. A flower is apt to blossom unobserved if it be near one that is altogether lovely. And our blessed Lord, in that perfect poise of His, was "altogether lovely." So that often we are like to miss, from its very proximity to what was perfect, the grandeur of the character of John.

How true he was in every relationship! How wise in the midst of tumultuous excitements! How brave both in the desert and the dungeon! How exquisitely and gloriously humble! And all this loftiness and moral worth found, not in the child of genius, but in the man who never did a miracle. Character does not demand great gifts. Character can ripen in the common-place. Men who have no wonder-working genius can "come smiling from the world's great snare uncaught." And to do that, when life is difficult, and skies are dark, and temptations are insistent, is to reach the sunrise and the crown.

2. Again, the Baptist did no miracle, yet God gave him a special work to do.

It was the work of witnessing to Christ, and John fulfilled it in the noblest way. Others dreamed that the Messiah would come in splendor; John witnessed that He was in their midst. Others dreamed that He would appear in sovereignty; John witnessed that He was the Lamb of God. And this great mission, of such supreme importance in the loving purposes of heaven, was given to a man who did no miracle.

We are so apt to think that special service is only given to very special people; that great tasks are not for common folk, but for men of wonder-working gifts. And the beautiful lesson of our text is this, that though you may have no power to do a miracle, for you, too, there is a special service. Something that only you can do; something that won't be done unless you do it; something the world needs, which you and you only can supply—you, not dowered with any gift of miracle. Business men in a humble way of business, mothers in undistinguished homes, riveters, working in the shipyards, clerks and typists in the city offices—such do no miracles and never will, save the one miracle of patient drudgery, yet God for each has a special work to do.

3. Then the Baptist did no miracle, yet he exercised a deep and lasting influence.

It was of that, in part, our Lord was thinking when he said that John was greater than the prophets. In the long history of Israel none was more influential than the prophets. They stirred

Christ be with you all.

Your friend in Jesus Christ,
T. B. Freeman,
P. O. Box 571
Mims, Fla.

EDITORIAL NOTE: September 7-28, Brother Freeman will be with Westboro Baptist Church, Topeka, Kansas. Fred Phelps, pastor.

the conscience; they revived the State; they brought God to bear on daily life. But even greater than that prophetic influence was the influence of John the Baptist—yet John was a man who never did a miracle.

Is not that true of human life? Most of us in our journey through the years have met with some who had the gift of miracle; some who could take a common thing and touch it and it would blossom into a world of beauty. And for all these wonderful gifts we shall be grateful, for every good and perfect gift is from above; but—are these the folk who have influenced us most? Is it not far more often common, humble people, dowered with no extraordinary gifts—a wife or mother, a wise and faithful friend, a minister whom none would call a genius? It is one of life's most perfect compensations that influence does not depend on brilliance, but comes to those (like John) who do no miracle.

4. Lastly, the Baptist did no miracle, yet he won the biggest praise of Christ.

"Among them that are born of women there hath not risen a greater than John."

A man may lead a false and rotten life, and yet win the praise of men. The acid test of the successful life is this: does it win the praise of Christ? And the fine thing is that to win that praise one does not need to be wonderful or striking; it is given to those who do no miracle. To those who trust Him when everything is dark; to those who keep their faces towards the morning; to those who, through headache and through heartaches, quietly and doggedly do their appointed bit; to those who "thole" with a smile upon their lips; to those who help a brother by the way; to those who look for a city which hath foundations.

In this big world there is room for every gift, for every genius who has the power of miracle. But in this big world there is room and power and victory for the great multitude who do no miracle. It is not "Well done, thou good and brilliant servant," else would there be little hope for millions. It is "Well done, thou good and faithful servant."



"Bibles" Inspired by Satan

(Continued from page one)
books in favor of his own. Rutherford died, and later leaders want their writings to supersede those of the one who has gone before. So the supplementary writings venerated by the "Witnesses" are the writings of those who are temporarily in lead of that sect.

5. Satan's Modern Version of the Bible. The Revised Standard Version of the Bible, issued recently, and used in many Baptist and other churches, is the Modernist revision of the Bible. Some of the revisers were rank Modernists and also men who had membership in subversive organizations. They have sought to undermine such teachings as the Virgin Birth. Wherever they have been able to make the Bible seem to contradict itself they have done so. Profits from this Bible go to an affiliate of the National Council of Churches, the most dangerous Modernist organization in America.

Satan has always been a denier of the Word of God. For example read Genesis 3:4.

Satan has always been a perverter of the Word of God. Note how he sought to get Jesus to act with presumption on the basis of a Scripture quotation. (Matthew 4:6).

The true Scriptures are proven to be true by the evidence of fulfilled prophecy. (See 2 Peter 1:19-21).

The Scriptures teach that the Bible is VERBALLY inspired. (See 1 Corinthians 2:13).

Devil influenced Modernists hold to spotted inspiration. To them the Scriptures constitute a mere evolutionary, religious development.

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Distinctive Principles of Baptists—

The Testimony Of History With Regard To Baptism

By J. M. Pendleton

SECTION VI

History bears testimony to the practice of immersion, except in cases of sickness and urgent necessity, for more than thirteen hundred years.

I avail myself, as I have already done, of Pedobaptist witnesses. My first witness is Richard Baxter, author of the *Saint's Rest*. He says:

"It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles' times the baptized were dipped over head in the water, and that this signified their profession both of believing the burial and resurrection of Christ, and of their own present renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expoundeth in the forecited texts of Col. 2 and Rom. 6." (Quoted in Booth's *Pedobaptism Examined*).

The celebrated Samuel Johnson refers to the Roman Catholics as in the Lord's Supper giving the bread to the laity and withholding the cup from them. He says:

"They may think that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think they are as well warranted to make this alteration as we are to substitute sprinkling in the room of the ancient baptism." (Boswell's *Life of Johnson*, vol. 2, p. 383.)

John Wesley, in his *Journal* of Feb. 21, 1736, writes as follows: "Mary Welsh, aged eleven days, was baptized, according to the custom of the first church and the rule of the Church of England, by immersion."

Miller, with his bitter opposition to immersion, says: "It is not denied that for the first few centuries after Christ the most common mode of administering baptism was by immersion." (*Sermons on Baptism*, p. 116.)

The learned Mosheim, in his *Church History*, says of the first century:

"The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

Of the second century he says: "The persons that were to be baptized, after they had repeated the Creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water and received into Christ's kingdom." Of the fourth century he writes thus: "Baptismal fonts were now erected in the porch of each church, for the more commodious administration of that initiating sacrament." (MacLaine's *Mosheim*, vol. 1, pp. 46, 69, 121.)

The celebrated church historian Neander, in his letter to Willard Judd, expresses himself

thus:

"As to your question on the original rite of baptism, there can be no doubt whatever that in the primitive times the ceremony was performed by immersion, to signify a complete immersion into the new principle of life divine which was to be imparted by the Messiah. When St. Paul says that through baptism we are buried with Christ, and rise again with Him, he unquestionably alludes to the symbol of dipping into, and rising again, out of, the water. The practice of immersion in the first centuries was beyond all doubt prevalent in the whole church; the only exception was made with the baptism of the sick, hence termed *baptisma clinicorum*, which was performed merely by sprinkling." (See Appendix to Judd's *Review of Stuart*).

I might quote another testimony like this from Neander's *Church History* and his *Planting and Training of the Christian Church*, but the foregoing from the great Lutheran is sufficient.

Whitby of the Church of England, in his commentary, says on Rom. 6:4:

"It being so expressly declared here and in Col. 2:12 that we are 'buried with Christ in baptism' by being buried under water, and the argument to oblige us to a conformity to His death by dying to sin being taken hence, and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of the institution, or any license from any Council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity,—it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of *climici* or those in present danger of death."

What says Professor Stuart? Quoting Augusti, who refers to the ancient practice of immersion as "a thing made out," he says:

"So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no one usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this."

Again: "The mode of baptism by immersion the Oriental Church has always continued to preserve, even down to the present time. The members of this church are accustomed to call the members of the Western churches *sprinkled Christians*, by way of ridicule and contempt. They maintain that *baptizo* can mean nothing but 'immerge,' and that 'baptism by sprinkling' is as great a solecism as 'immersion by aspersion,' and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and corruption which would destroy its significance." (Stuart *On the Mode of Baptism*, pp. 75-77).

As immersion was the general practice for more than thirteen hundred years, the reader may wish to know how it has been to so lamentable an extent superseded by sprinkling. The following quotations explain the matter.

Wall, in his *History of Infant Baptism*, speaking of the reign of Queen Elizabeth, which continued from A. D. 1558 to 1603, says: "It being allowed to weak children (tho' strong enough to be brought to church) to be baptized by affusion, many fond ladies and gentlemen first,

and then by degrees the common people, would obtain the favor of the priest to have their children pass for weak children to tender to endure dipping in water. Especially (as Mr. Walker observes) if some instance really were, or were but fancied or framed, of some child's taking hurt by it. And another thing that had a greater influence than this was: That many of our English divines and other people had, during Queen Mary's bloody reign, fled into Germany, Switzerland, etc., and, coming back in Queen Elizabeth's time, they brought with them a great love to the customs of those Protestant churches wherein they had sojourned. And especially the authority of Calvin, and the rules which he had established at Geneva, had a mighty influence on a great number of our people about that time. Now, Calvin had not only given his Dictate, in his Institutions, that the difference is of no moment, whether he that is baptized be dipped all over; and if so whether thrice or once; or whether he be only wetted with the water poured on him: but he had also drawn up for the use of his church at Geneva (and afterward published to the world) a form of administering the sacraments, where, when he comes to the order of baptizing, he words it thus: *Then the minister of baptism pours water on the infant; saying, I baptize thee, etc.* There had been, as I said, some Synods in some Dioceses of France that had spoken of affusion without mentioning immersion at all; that being the common practice: but for an Office or Liturgy of any church; this is, I believe the first in the world that prescribes affusion absolutely!"

Wall also refers to the influence of the Westminster Assembly in substituting pouring and sprinkling for immersion. That Assembly not only made a "Confession of Faith," but a "Directory for the Public Worship of God," in which "pouring or sprinkling" is declared "not only lawful, but sufficient and most expedient." Such a declaration surely would not have been made if "pouring" and sprinkling" had not been of comparatively recent origin in England. This, however, by way of parenthesis.

Wall says: "So (parallel to the rest of their reformation) they reformed the Font into a Basin. This Learned Assembly could not remember that Fonts to baptize in had been always used

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The Best for Him

The best we have, is that too much
For Him who gave up all?
The best that we are, is it too good
To use at the Master's call?

He gave up the glory He had with God,
That we in the glory might share;
He laid down His life on Calvary's hill,
That we might have life in His care.

Shall we be the losers, by using for Him
The talents that He has bestowed?
Shall we poorer be for giving to Him
What we have received from His hand?

The best we can be will never appear
Till we lose ourselves, wholly, in Him;
The best we can do will only be done
When His strength is the power within.

Then take us, dear Lord, all we have, all we are,
And make us the best that may be;
May we live, then, for Thee, be filled with Thy love
And reveal to the world only Thee.

—Selected.

by the primitive Christians, long before the beginning of popery; and ever since churches were built: But that sprinkling, for the common use of baptizing was really introduced (in France first, and then in other Popish countries) in times of Popery.

And that accordingly all those countries in which the usurped power of the Pope is, or has formerly been, owned have left off dipping of children in the Font: But that all other countries in the world (which had never regarded his authority) do still use it: And that Basins, except in case of necessity, were never used by Papists, or any other Christians whatsoever, till by themselves. The use was: The minister continuing his reading Desk, the child was brought and held below him: And there was placed for that use a little Basin of water about the bigness of a syllabub pot, into which the minister dipping his fingers and then holding his hand over the face of the child, some drops would fall from his fingers on the child's face. For the Directory says, it is not only lawful, but most expedient, to use pouring or sprinkling." (History of Infant Baptism, part 2, chapter 9). (Section VI to be continued).

What is the Church?

(Continued from page one)
to a certain extent. But Baptists have always held to the independency of each church. Therefore the church to them is A Baptist church. A Baptist church here, and a Baptist church there. And when they fellowship together they are Baptist CHURCHES, retaining their independency as such. When Baptists insist on this they are standing squarely on the rock foundation of sacred Scripture; for example, we read of the "churches of Christ" (Romans 16:16), the "churches of God" (1 Corinthians 11:16), the "churches of Asia" (1 Corinthians 16:19), not the Church of Asia! the "churches of Macedonia" (2 Corinthians 8:1), not the Church of Macedonia! the "churches of Galatia" (Galatians 1:2), not the Church of Galatia! the "churches of Judea" (Galatians 1:22), not the Church of Judea! the "seven churches which are in Asia" (Revelation 1:4), not the Church of Asia!

While the churches meeting together in fellowship can preach the Word together, can pray together, they cannot take the authority as a CONVENTION, or ASSOCIATION that belongs only to the local churches and baptize people into their CONVENTION, or into their ASSOCIATION. Baptism is only into the visible church (see Acts 2:37-47). Neither can a convention or association Scripturally observe the Lord's Supper, for it is a CHURCH ordinance. The Lord's Supper should not be offered to anyone over whom the particular church has no control to discipline (1 Corinthians 5:11, 13). And the church only has that control over its own members! Therefore a gathering of churches cannot dissolve into one church without giving

ing up their independency as individual congregations.

A convention, or association of churches cannot dismiss a member from his or her church. Only the home church can take that action (1 Corinthians 5). Therefore a convention, or association of churches does not become a church in itself.

WHAT IS THE CHURCH, THEN?

The church is an organization of saved, and baptized members, meeting together at stated times to preach the Word, administer the ordinances, and to receive and dismiss members, as it sees fit.

It may or may not meet in a building.

It may be and should be independent of all other man-made conventions, and associations.

Yet it alone of all organizations has the Scriptural authority to administer baptism. Baptism was given to the "eleven apostles" (Matthew 28:16-20), but the apostles were "IN THE CHURCH" (1 Corinthians 12:28). Since baptism was given unto the end of the world (Matthew 28:20), and since the apostles have long since passed on to glory, baptism must have been given to the church, for the church will be here until Jesus comes the second time (1 Thessalonians 4:13-18). Hence the Apostle Paul says the ordinances were delivered to the "church of God at Corinth," and to all churches like it in every place (1 Corinthians 1:1-2 and 1 Corinthians 11:2). This is true also of the church's authority to observe the Lord's Supper, and to exercise discipline, as I have already mentioned.

Who composes this church? Is it made up of everybody? Of all the saved? Of all the baptized? Or of only those who have been saved, buried with Christ in baptism (Colossians 2:12), and received into membership, or fellowship, by the vote of the local church? (Acts 9:26-28). The last is correct. I realize that all the saved will finally become a part of the future, glorified "church" (assembly) of the Firstborn" of Hebrews 12:22-24, but that church (assembly) is future. I have been speaking about the present, visible church of God in this age, "the house of God" (1 Timothy 3:15) on this earth. THIS, I BELIEVE, IS THE TRUE CHURCH, and such a church is every sound Baptist church, of which I am most happy to be a member, and a pastor.

A little girl, having newly moved to a large city, became lost. She went to a corner policeman, who began plying her with questions, to no avail. Then the girl interrupted: "Mister, if you will take me to the church, I can find my way home." This is the true mission of the church, to show men and women, and boys and girls, who are lost in sin, how to find their way home to God the Father, through Jesus Christ, our crucified, and risen Redeemer, who came to save and to save taint which "lost" (Luke 19:10). God grant that when sinners come into our Baptist churches they may be able to find their way home to God! Amen!

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A Wonderful Letter

Dear Brethren:

I study everything in TBE. I've gone through "A Systematic Study of Bible Doctrine," by T. P. Simmons. Lately I've been especially studying Brother C. H. Spurgeon, in TBE. He preaches mighty deep things. Can I understand him? Yes. Why?

Well, the Lord saved me, brought me up from the bottom, let me study along and pray. God led me to study his Word for years, and at church I listened to Baptist preachers and teachers of my section.

Then the Lord put TBE into my hand. No man was used. He let me find the address in the back of a book, got me to wondering, made me want to see it, moved me to order a sample and later subscribe for it.

I began studying TBE and still do. Such a mighty instrument of God! I wondered to myself, "All these years I've gone to church, and yet, not one time did I ever hear a single preacher mention TBE. Why? Such a great Baptist paper, standing for the whole Bible of God. Looks to me as if they'd want every church member in the southland reading it. Did they know about TBE? Have they kept quiet about TBE to keep members from learning about it? If so, what's wrong with TBE? There's bound to be a reason for such a great paper being heard about." I found out the answers from reading TBE. At first it all seemed strange to me compared to what I'd always heard. The good Lord used TBE to open my spiritual eyes.

Then TBE gave Bro. Spurgeon a place in it and I started hearing him from his pulpit in TBE. During the time, too, I studied "A Systematic Study of Bible Doctrine" by T. P. Simmons, and learned that all the Baptist-Bible Doctrines were not being preached and taught by Arminians.

By the time I first read one of Bro. Spurgeon's sermons in TBE I could understand it. It was easy. The Lord had opened the eyes of my understanding. All honor, glory and praise be unto God, who brought me up from the first grade, so to speak, and on up step by step, until now I can understand his servant, Spurgeon. It's easy to understand and learn when you have preachers and teachers sent of God to preach and teach you.

TBE is a Bible School, College, and University, to everyone God blesses with it. It is "Baptist." Loved by all born-again Baptists, TBE is feared and hated by all false preachers and teachers in Baptist church pulpits and otherwise, because of God's truth with which it slays their falsehood and implants the truth of God's Word.

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the whole counsel of God. It ought to be coming into the home of every Baptist family in the nation and every reader ought to tell others about it and they too will receive all these blessings by becoming subscribers. This work will be rewarded and bless all new readers of TBE.

Your friend,

H. R. YOUNG, Louisiana.

From Our Readers

(continued from page 2)

you a clipping from The Baptist Monitor edited by A. J. Kirkland. Bro. Kirkland is a very good friend of mine and a wonderful teacher, but he preaches and teaches some things that I don't agree with him on. Looks like he kinda went out of the way to slur those who believe Calvinistic doctrine. Now I know I am not a Hardshell, though I am called one by some of my best friends. But I can take that better than to be called a free-will fish-stringing Arminian. Now I am not saying that A. J. intentionally misrepresented Bro. Pink, but he just left off the facts in Pink's exposition and made him say something which he didn't teach. In fact, A. J. was the one that got his feet in his mouth when he tried to scramble up John 3:16. And when he saw himself coming back and meeting himself, he backed off and decided he would not take a punch at II Peter 3:9.

"Well, when I pass from this life may my folks place a small marker at my grave giving name and birth and these words: 'A SINNER SAVED BY GOD'S GRACE.'"

"And it wasn't by accident; it was a purpose."—C. T., Texas.

★

"I'm still receiving and enjoying the paper; it's a paper that won't let you down. Well, we know the reason it stands for the Word of God and is not mixed with fleshly ideas. It would be hard to say how much comfort and guidance I have received from TBE since it has been coming my way, but it sure has been a blessing. I'm glad to help you folks send forth the paper, as much as I can, because I know it must be blessing many people with its Bible message. So with a prayer in my heart for the Lord's blessing on you folks as you labor on, I'm sincerely yours."—L. L. B., Texas.

★

"We are sending \$2.00. Would like to send more. We sure like the paper and may God bless all of us in a way that we can keep the paper going. I wish that everyone could read it and see the right way."—B. L. I.

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Weathering The Winds of Many a Long Year



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John's Baptism

(Continued from page one)

"Certainly," said the stranger, and followed the urbane sexton in, and was introduced to a solemn-faced man, in white robes and bands, as a man who wished to be united to a true Christian church. The bishop bowed a gracious assent, smiles irradiating every feature of his face.

"You will pause here for a moment," said he, "and I will soon prepare a bowl of fresh holy water for your baptism."

"I will save you all that trouble," said the stranger; "I have been truly baptized by John the Baptist, and I am perfectly satisfied with it. Can you not receive me into your church upon it?"

The bishop drew back with a significant shrug of his shoulders.

"Ah, that is not good baptism with the church at all. She does not esteem the ministry of John the Baptist as belonging to the Christian Dispensation. He preached and baptized before the Holy Church of St. Peter was established, and before that time there was no true church or proper Christian ordinances at all. You see our reason."

The stranger quietly addressed the bishop:

"May I ask you a few questions about this matter, for your consideration?"

"Most certainly, for your very much needed information. I will be pleased to answer."

"Do you believe there can be a Church of Christ without baptism?"

"No; most certainly not, or salvation either."

"Do you believe there can be true priests of Christ without true baptism and true consecration?"

"No, sir. The Holy Mother Church most zealously and truly holds there can be no true priests outside of her pale, and no true

or saving baptism, unless administered by her priests; and, therefore, my friend, allow me to baptize you; and to make your salvation certain, allow me to baptize you NOW. We only ask your assent to two facts — i.e., that Jesus Christ was the Son of God, and the Roman Catholic Church His only true Church, to whose traditions you will assent."

"Answer me another question, that I may know whether you are authorized to baptize me—whether you can, according to the teachings of your own church, administer true saving baptism or not."

"I assure you, sir, I can show you my ordination papers and priestly credentials, if it be those you want, sealed with the very seal of St. Peter, which has been transmitted to us directly from him."

"No, sir, I do not wish to see them, but to learn from you if they are not fraudulent impositions upon the people, according to your answers to me just now. You have said that, according to the infallible teachings of your church, there can be no true church or true priests without a true baptism. Will you please tell me who was the first bishop or pope of your church?"

"Certainly; it is not denied by us that St. Peter was its head and founder."

"And was he ever baptized?"

"Most undoubtedly he was."

"By whom?"

"By—by" — (hesitatingly) —

"the church unanimously holds — by John — the — Baptist, sir."

"You have a little since told me, for my much-needed information, that John's baptism was not Christian, and you would not receive me into your church upon it, and, to be consistent, you would not receive the Saviour upon it. Your church, as you call it, is therefore no church, for Peter was neither baptized nor ordained. You have just taught me that he was no real and true priest, and Catholic priests are therefore

not true priests, and therefore can not administer true and saving baptism; therefore, by your own admission, you are all unbaptized and lost! and you are trying to impose a spurious and fraudulent church upon me." (Rising to go.) "Good evening, sir. You should give this information to all men, and so should all the true and faithful ministers and witnesses of Christ."

The stranger quietly withdrew from the room, leaving the bishop in a daze of thought, forgetful of his usual courtesy of accompanying his visitors to the door and bowing them adieu with one of his blandest smiles that seldom failed to captivate his visitors.

The Episcopal Church Tried by John's Baptism

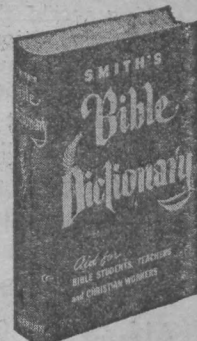
I followed the stranger as he passed up the street and entered the edifice that stands conspicuously upon the corner of Adams and Main Streets. He was in earnest conversation with the priest (I supposed, for he was in priestly uniform). I was in time to hear him say (for the priest met him (Continued on page 6, column 1)

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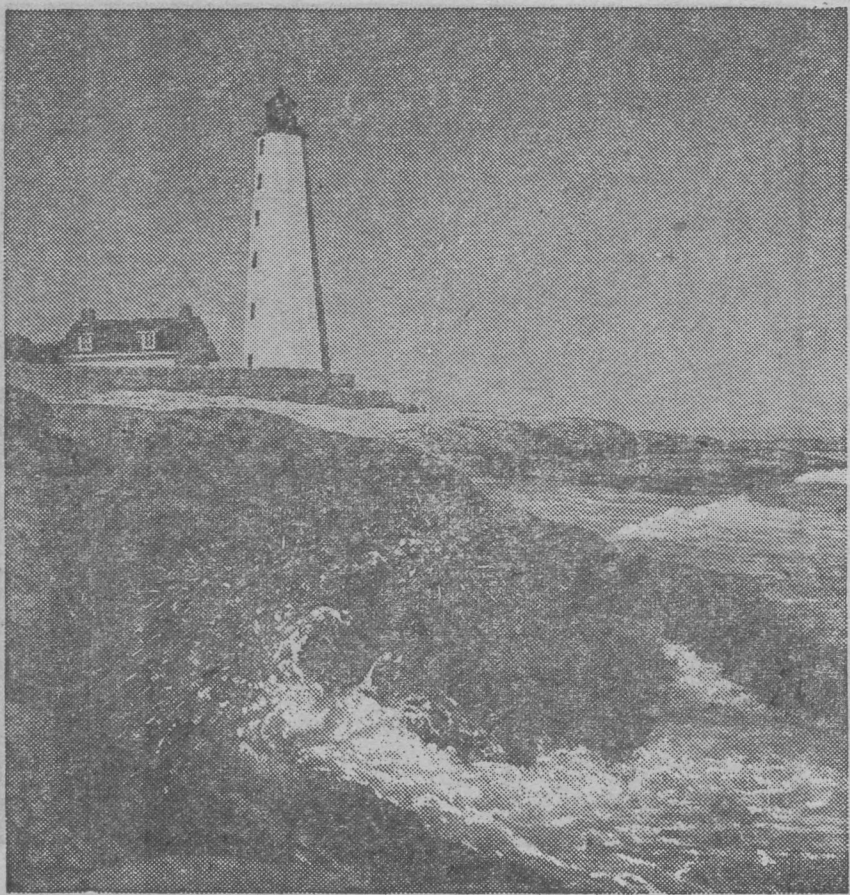


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John's Baptism

(Continued from page 5)

near the entrance, and they had taken seats, and I was kindly invited to be seated):

"I came not to interrupt your studies, but I am sincerely in search of a church of Christ, wishing to unite with such a body. This is a churchly edifice, and your dress indicates that you profess to be a priest, and, doubtless, minister to the religious body worshipping here, and claiming to be a church of Christ. Am I right?"

"Altogether right. You have found it, notwithstanding it is surrounded by so many false claimants. Why, sir, from the very steps of this edifice you can see three church buildings, and the steeples of as many more; but they are not churches save in name — they are **sects** — **dis-senters** — counterfeits of the one true church. This church bears the name of the very mount on which our blessed Lord was crucified; and as that mount bore the cross and the bleeding sacrifice of our redemption, so does this church bear up before the eyes of a perishing world the divine sacrifice for its salvation. Most cheerfully would this church welcome you to its sacred bosom."

As the priest said this, he seemed earnestly surveying the manly

form and expressive countenance which bespoke him no ordinary person, and he seemed to catch inspiration from the survey, when saying "most cheerfully" would that church welcome him to her sacred bosom, and administer to him the holy sacraments of salvation.

The priest continuing: "Not only is Calvary the scriptural or divine name of this church; 'Calvary' is its scriptural or divine name, but 'Protestant Episcopal' is her **historic** or human name, and she is the eldest and best beloved daughter of the Holy Mother Roman Catholic church, which was founded on St. Peter by the authority of Christ Himself. I have said that we will most cheerfully receive your profession of our faith: would you prefer to profess at your baptism the **Athanasian** or **Nicene Creed** — there is but a trifling difference between them, and we accept the profession of either. If you wish, I can give you a copy of each to examine, and (it seems a pleasing providence) next Sabbath the bishop will conduct the services of the day, and baptize and confirm several, and you can receive both sacraments from his holy hands. Will not this arrangement be pleasing to you?"

"As for your creeds I am perfectly familiar with both, and as for baptism it can be dispensed with, as I have been truly baptized by John the Baptist."

"I regret that one so intelligent, as I take you to be, should have been so deceived as to have received John's baptism for Christian. While our church, the Protestant Episcopal, has never questioned, as some do, the act which Christ received at the hands of John; but as it was to induct Him into His priesthood as a washing of consecration, it was not **Christian** baptism for our example any more than was His circumcision. Our church declines to receive it as a gospel ordinance."

The stranger quietly remarked:

"I care not to discuss the design of John's baptism with you, but have you not overlooked the fact that by discrediting John's baptism, you have virtually unbaptized yourself, and your bishop also, by whom you have tried to persuade me to be baptized? Do you believe that an unbaptized man or priest, can administer valid baptism?"

"By no means; the act would be little less than blasphemy — sacrilegious, to say the least of it. But how have I unbaptized myself by my own reasoning?"

"Did you not say that your church was the eldest and best-beloved daughter of the Holy Catholic church, built by St. Peter?"

"Yes, so His Holiness the Pope was wont to call her."

"Was Peter ever baptized? And if so by whom?"

"Most assuredly. Why should you ask such a question? It is evident enough that he was baptized by John the Baptist, and so 'the Church teaches.'"

"You have said that John did not administer Christian baptism, and therefore you decline to re-

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We do not mind sending TBE free of charge to those who want it and are unable to pay for it. But we believe it is definitely bad business to send it free any other way.

ceive me as baptized. If I am unbaptized, Peter was also; and you furthermore truly declared that an unbaptized man could not administer Christian baptism; therefore, the priests of the Catholic church, including His Holiness the Pope, are all unbaptized and unsaved. And, more than this, all the baptisms and ordinations of your church are invalid; for you do not believe that unbaptized priests can ordain — do you?"

"Certainly not: a priest must have been duly baptized and ordained to be qualified to ordain or administer sacraments."

"The bishop you proposed should baptize and confirm me is neither baptized nor ordained, and has no more authority to baptize than the sexton that sweeps this house — is not this so?"

"Indeed your reasoning seems faultless. I see no fallacy in it. If Peter was not truly baptized, the popes, priests and people of that church were never baptized, and those baptized by the priests of that church are in the same condition, and they can not give true baptism to others, for it is evident we can not give what we have not ourselves — Christian baptism. This quite astounds me, I confess."

"There is another sequence," remarked the stranger. "Your church borrowed its Ritual from its Mother church, which teaches that baptism and the Lord's Supper are **means of saving grace** — sacraments of salvation — without which no one can be saved; and, if this be true, all those the Catholic and your own church have professed to baptize, are lost! for they have believed and trusted for their **salvation** on what you have taught, and you have taught them falsehoods."

"This is a new line of thought to me," said the priest. "It must be these considerations that influenced the Rev. Mr. Noel, who was Chaplain to the Queen, to say that he had never thoroughly examined the subject of baptism — not the act merely, but all the bearings of it; and, when he did, he could officiate no longer as a priest of the Church of England, which planted ours — the Protestant Episcopal Church in America — and he never did officiate as an Episcopal priest again. I shall lay this matter before my bishop next Sabbath, and he must relieve my present doubts or —"

"Allow me to suggest," said the stranger, "that you lay the matter before your God, and in much prayer for light and wisdom, and read the New Testament that He has given to enlighten and guide you, and ask Him for the grace of boldness and faithfulness, so that when you have learned your duty, to do it. You have not obeyed His command to believe and be baptized!"

"Excuse me; I was baptized by my Christian parents."

"Do you know it?"

"Assuredly, I have their testimony and the Baptismal Register of the church — these are undoubted evidences."

"But did you obey? What did you believe? You had no consciousness? Did you obey when they baptized you? You had no will in the matter — to do or not to do — to consent or dissent; and where these are not, there can be neither obedience nor disobedience. Obedience is essential to — is the very essence of — baptism. Let the act be pouring, sprinkling, or moistening, as in your case, doubtless, or immersion, it is nothing without obedience on the part of the subject. It must hear the command — it must know who commands it, and will to do it, from a proper motive and for a proper purpose, or it is no baptism. Unless you obeyed, you are unbaptized."

"You admit that the act that Christ received was immersion. Did not Christ command His ministers to administer the same act to those they baptized?"

"Yes, doubtless, since He expressed it by the same term — **baptizo**."

"How, then, can you pour a few drops of water, or lay your moistened hand, upon the forehead of babe or adult, and say, 'I baptize thee in the name (i.e., by the authority) of the Blessed Trinity?' Would your act and that of John be the same? You say, in the name of the Trinity, that they are!"

So great had become the un-

(Continued on page 7, column 1)

Modern "Surgery"

"What are you doing there, my son,
Upon the parlor floor?
I'm very sure I never saw
You still so long before."

The doctor then in anger cried:
"What mischief have you done?
You've cut my dictionary up!
I do not like such fun."

"Why, papa," said the little boy,
"I'm playing I am you,
And so an operation, dad,
I really had to do."

"The Bible, I played, was pale
because
You know it's never read;
I was afraid that it was ill
And some day might be dead."

"And so I opened it right up,
For I have heard you say
That operations always bring
The surgeon's greatest pay."

"And, papa, tho' I didn't know
Just what I was about,
I saw a big appendix there
And straightway cut it out."

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John's Baptism

(Continued from page one)

restfulness of the priest that the stranger arose and bade him good evening, saying, "I leave you to your reflections and the Word of God and prayer. These will lead you into all truth, but not those who are groping in the same darkness with yourself."

The Campbellite Society Tried by John's Baptism

I next saw the stranger standing before a double-towered edifice, on Linden Street, intently considering a name engraved deep in the transom rock over the front door.

"THE CHRISTIAN CHURCH."

I overheard him say, in soft surprise, "Here again is the name of what I am seeking; and if this is not the organization, it is the sinful naming of it to deceive the people."

While in these meditations he was accosted by a man of a pleasant face: "You seem to be a stranger in search of some place. It will be a pleasure to me to serve you."

"I have been informed," said the stranger, "that Christ has a church in this city, and I am in search of it, that I may unite with it."

"I am delighted to inform you," said the pleasant man, who proved to be the sexton, "that the Church you seek worships in this edifice, as you see by the name in the transom rock, and the pastor is now in his study for the purpose of receiving visitors, and I will be pleased to introduce you to him, and the friend who is with you."

The stranger accepted his invitation, and I was glad to do so, for I had become wonderfully interested in the, to me, singularly strange man. He pleasantly introduced himself and his mission.

The pastor, with earnestness of manner, assured him that he believed that not only fortunately but providentially — by divine direction — his wandering footsteps had been directed to the door of Christ's own and only church.

"There are," said the pastor, "three facts that seem to me should convince every intelligent Bible reader that this church is justly entitled to the name you saw engraved over its door. One of these facts is this:

"Ours is a new and a God-given name. By the mouth of His prophets God foretold that He would give His church a name that no other people ever had — that it should be a new name; and He told them what the name should be, so that there need be no mistake, and all His people could and should unite together on the one name. Christ promised to write upon His church a new name, and that should be His own name — Christian."

"Another fact is, we do not invite you to subscribe to a creed, but to accept the Bible alone. We ask all Christians to unite with us on the Bible — not on some creed that a Calvin, a Luther, or a Wesley has made, but on 'The

Word.'"

"And the third fact is, we baptize with the scriptural design of baptism — i.e., for the remission of sins; i.e., in order to obtain the remission of sins; while other denominations baptize for — they know not what. If you are a Christian man, you can not object to uniting with us on the Bible."

"Certainly not upon the New Testament, in His blood, correctly translated and construed according to the rules of the language in which it was given to the race; but not upon your construction of the Word."

"Here is water," pointing to the baptistry under the pulpit; "allow me to baptize you now, for life is short, and uncertain our lease of it; make your salvation sure, for I doubt not you accept as true what God has revealed of His Son by the pens of the evangelists; which is the faith our church requires; and you promise to turn from your sins to God — which is repentance — and be baptized; for the remission of them are the three steps to remission and salvation — Faith, Repentance, and Baptism."

"I can save you this trouble, for I was baptized by John the Baptist, and am satisfied. It is valid with your church, is it not?"

"By no means. We do not regard any doctrine or institution as Christian that was preached or instituted before the resurrection of Christ."

"But you have just now announced a doctrine which is the cardinal doctrine of your church — viz: baptism for (in the sense of 'in order to') the remission of sins; that, in its true and proper sense, was preached by John the Baptist, and it is, therefore, unchristian! Baptism is a rite instituted before the death of Christ and is, therefore, not a Christian ordinance."

The stranger left the pastor of the "Christian Church," whom he found to be a teacher of Judaism, but a short step removed from Roman Catholicism in doctrine, placing, as the system does, its minister directly between the sinner and the cross, and blood of Christ — as virtually a priest through whose offices he must reach that blood or be lost. He bent his steps northward on Second Street, until they were arrested by the strains of a sweet song that floated out through the open doors of an unpretentious house of worship on Second Street. The words of that song were plainly distinguished and thrilling:

"I love thy kingdom, Lord,
The house of Thine abode;
The church our bless'd Redeemer saved
With His own precious blood.

For her my tears shall fall,
For here my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joys
I prize her heavenly ways:
Her sweet communion, solemn vows,
Her hymns of love and praise."

As the last strains were dying away, he said "This is the song of my people;" and I saw large tears drop from his eyes. "None but they can, with the spirit and understanding, sing that song. I shall be welcome here;" and without waiting for the services of sexton or usher he entered.

The pastor had finished his sermon and given his usual invitation to any one wishing to unite with that church to come forward and take the front seat, while a song was being sung. The stranger passed directly to the front, and when opportunity was given to make known to the church his wishes, he arose with such a wonderfully sweet dignity that he attracted every eye.

"Brethren, for such I feel you are, I was attracted into your worship by the sweet song you have

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"Brethren, for such I feel you are, I was attracted into your worship by the sweet song you have

just sung. It contains the deepest sentiments of my soul. That church and that kingdom have had the supreme sacrifice of my life — my cares and my toils, my tears and my blood. I am seeking a church in the hearts of whose members Christ alone is enthroned as their King, and whose cause they love beyond their highest joy — a church that will receive me upon my baptism, which was administered by John the Baptist to the greater than himself — his Lord and King; and on this baptism I offer myself to you."

An aged brother instantly arose and said, "I move you, brethren, that we receive him into the fellowship of our church as we already have into our hearts, and that, brethren, upon his baptism; it was the one our Lord and Saviour received, and the baptism which He Himself instituted and commanded His church to observe until the end, and which He affirmed should exist upon the earth unmoved and unshaken, despite the powers of darkness and death."

There was one unanimous and hearty assent. As the church arose to go forward to give him the hand of fellowship, and as we were looking upon him, his countenance beamed with a glory I can not describe. His garments were no longer travel-worn or of earth, but had changed to a dazzling white, glistening like the sun. All eyes were turned toward and fixed in wonder upon him. The silence was broken by the old brother, who, with hands and arms outstretched, exclaimed, "My Lord and my God! My Blessed Saviour! I have waited long for Thy coming, and now mine eyes behold Thee;" and as he moved toward him the more elderly portion of the church im-

mediately started forward to reach His outstretched and open hands, in which were clearly seen the prints of the nails. I was surprised to see so many of the members turn, with the crowd of unregenerate, and with blanched faces, to the doors to go out. I recognized these as the dancers and theatergoers of the church; albeit some were Sunday-school teachers. They could not look that Saviour in the face or take the hand that was pierced for them, and whose wounds they had so often torn open and made to bleed afresh by their cruel denials of Him.

I had pressed forward and had clasped His feet and was kissing the scars made by the nails, and bathing them with my grateful tears. I felt His hand upon my head, and as He raised me up I heard those word my innermost soul had yearned for so many years to hear, above my chief joy: "Well done, My old and faithful

servant! Thou hast not been ashamed of Me."

I could hear no more; my innermost soul was ravished by His love; my senses swam in an ecstasy of delight. I seemed to have gathered them all in one expressive outburst of joy, to empty my heart of overburdened joy — Alleluia!

The shout awoke me; and, behold! — it was a dream! But, yet, not all a dream; for the hallowed influence of that hour will forever remain, and those words in that tone of melody shall ever,

"Till life itself depart,
melt and move my heart."

"My aged and faithful servant! Thou hast not been ashamed of Me nor of My word before men — the men of this world. I will not be ashamed of thee before My Father and the holy angels. Enter into the joy!"

(Adapted from John's Baptism by J. R. Graves. 252 pages, \$1.00. Order from our Book Shop.)

Sunday School Lesson

Outline and Notes by John R. Gilpin

LESSON FOR SUNDAY, AUGUST 10, 1958

The Book Of II Samuel

BRINGING BACK THE KING

II Samuel 19-21

MEMORY VERSE: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb 12:6.

I. Joab Reproaches David, II Sam. 19:1-8.

In our preceding lesson we learned of the death of Absalom who had raised a rebellion against his father David. When David learned of the death of this son we find him mourning, in an inconsolable manner. (II Sam. 18:33). His attitude turned their victory into mourning in a shame-faced manner (V. 3). Joab told David that unless he should arise, laying aside his mourning that all the people would desert him.

II. David's Return To Jerusalem, II Sam. 19:8-43.

The ten tribes of Israel insisted that he return to the land after Absalom had been brought to defeat (V. 9, 10). However, David sent word to the tribe of Judah asking them that they escort him back to the capital city (V. 11, 12).

In the bringing of King David to the city of Jerusalem, we get a hint as to the future of our blessed Saviour. The day is coming when He will be brought back into his own inheritance, even a more complete conqueror than David of old. As Absalom had stolen the hearts of the people so, also Satan has deceived the whole world. However, the day is coming that Jesus will come back to this world, victorious over all.

It is interesting to notice how David was received. Shimei fell on his face beseeching David's mercy. (V. 18-20). Mephibosheth attempted to explain why he had not accompanied him when he fled from the palace (V. 25-28). Barzillai received the king's blessings in a very unpretentious manner. Do not these three illustrate the way in which Jesus will be received when He comes again? Shimei represents the unsaved world, Mephibosheth represents the backslider while Barzillai stands for the true follower of the Lord Jesus who has been faithful to Him unto the end.

Now the old strife begins anew, between the ten tribes of Israel and the tribe of Judah. All of this was caused by Absalom's rebellion. This clearly shows that one can never tell just how far his wicked influence may go. Not only was Absalom slain, but 20,000 men were slain with him in his rebellion, and now the old strife between the North and the South breaks out afresh. Nearly 75 years

ago a group of striking miners lighted a car of coal in Eastern Ohio mines and ran this car of coal inside the mountains. Even today, although the men who did this are dead, the mountain still burns and smokes. Surely Absalom's sinful influence was like this.

ago a group of striking miners lighted a car of coal in Eastern Ohio mines and ran this car of coal inside the mountains. Even today, although the men who did this are dead, the mountain still burns and smokes. Surely Absalom's sinful influence was like this.

III. The Kiss Of The Betrayal, II Sam. 20:3-12.

In a deceitful attempt to be friendly toward him Joab slew Amasa. The kiss which Joab gives to him was only the kiss of a traitor for with the sword he had in his hand he shed out Amasa's bowels to the ground (V. 10). Does not his kiss of betrayal remind us of Judas betraying Jesus with a kiss. Cf. Luke 24:47, 48. A short time ago I heard of a girl who was led from a position of virtue to vice by an infamous panderer. He afterwards boasted that it took him four years to accomplish his purpose and that it required the first two years of ardent courtship before he was even permitted to kiss her.

IV. Suppression Of Sheba's Revolt, II Sam. 20:13-26.

As a result of the strife between the tribes of Israel and the tribes of Judah, Sheba brought about civil war in the land by getting the people of Israel to desert David and every man flee to his own house. In the city of Abel he had taken refuge. In order to save the city the people thereof killed Sheba and threw his head over the walls to Joab who was seeking his life (V. 22).

I believe that this is a type of the destruction of Satan which shall occur at the end of the thousand years of peace following Christ's coming. Cf. Rev. 20:7-10.

V. God Chastises The Land II Sam. 21:1-14.

As the result of Saul's breaking the covenant which the children of Israel had made with the Gibeonites (Josh 9:1-27), we find that God punishes the land with a famine which lasts three years.

May we learn again that God chastens us when we do wrong. Cf. Heb. 12:5-11. Many times God "passes the hat" when we fail to bring our offering unto Him. Much of our sickness and calamities are just God's ways of passing the hat by way of chastisement. Lack of rain with the attendant failure of crops is in all probability an example of God chastising the land.

II COR 11:24-28

OF THE JEWS FIVE TIMES RECEIVED I FORTY STRIPES SAVE ONE. THrice WAS I BEATEN WITH RODS. ONCE WAS I STONED. THrice I SUFFERED SHIPWRECK. A NIGHT AND A DAY I HAVE BEEN IN THE DEEP. IN JOURNEYINGS OFTEN. IN PERILS OF WATERS. IN PERILS OF ROBBERS. IN PERILS OF THE JEWS. IN PERILS OF THE GENTILES. IN PERILS IN THE CITY. IN PERILS IN THE WILDERNESS. IN PERILS IN THE SEA. IN PERILS AMONG FALSE BRETHREN. IN WEARINESS AND PAINFULNESS. IN WATCHINGS OFTEN. IN HUNGER AND THIRST. IN FASTINGS OFTEN. IN COLD AND NAKEDNESS; BESIDE THOSE THINGS THAT ARE WITHOUT THAT WHICH COMETH ON ME DAILY.

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POSSUM RIDGE LETTER

dere bro. Gilpeens—

the holy rollers air havin a big tent meetin jist up the rode frum mi hous. the feller that owns the land the tent is on has ben sorta afflikted with ther religun fur yers. i never did konsider him the most honest feller in thes parts. he jist aint the wun that i wud vote fer that i would soonest trust with the kollekshun plate.

they air havin a big meetin and tother nite the preecher preeched on Horse Sense. korse i dont no what he sed fur i dont go tu listen to heretiks. i rekone me and Samanthu wuz about the onliest wuns round about that did not go.

wun feller what is a kamelite asked me why i didn go tu the meetin. i told him that i jist wud not listen to a holy roller, ner a kamelite ner a methodust ner any uther Bible-dishonoring ner God-slendering preecher. i guess i must hav set the kat on him rite hard fer he aint ben bak to see me.

i jist kud not go worship with them foakes in view of what the Bible sez.

Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them. Romans 16:17.

And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Second Thessalonians 3:14.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds. Second John, verses 10, 11.

i wud jist as soon go listen to a profit uf Baal as listen tu wun uf thes modurn heretiks. i wud as soon be in a church with the Gargashites, the Hittites, the Hivites, the Jebusites, the Perrizites, the Amonites and the Philistines. thes anshent heretiks air no wurse than the modurn wuns.

enyhow the next day when i wuz lettin my white horse Bill blow at the end uf the row as i wuz plowin korn, i set down on the beam uf the plow tu rest. as i set ther kogitatin, i thot of this holy rollers sermont subjekt. i kam tu this konklude that ef a man had as much sense as a horse he wud stay as fur frum a holy roller meetin as possibl.

speekin uf horses, ther used tu be a hitchin rack in front uf the stores at the kounty seet. hit is a thing uf the past now, but the modurn hitchin post is the third fingur uf a girl's left hand.

next day i wuz chuggin along in mi model T goin into the set-temint still thinkin about horse sense and hit jist dawned on me that wun good thing about the automobile is that they hav jist

about put an end tu horse steel-ing.

i did not hav 2 much time tu think fer watshin the rode. the law has quit arrestin' foakes round here fur wreckless drivin sinse they kant tell if the driver is drunk er jist dodgin the holes in the rode.

and speekin uf kars rekommemburs tu mi mind that whenever u see a feller open the kar doar fer his wife u kin no that ether the kar or the wife is nu.

now Samanthu and me hav kum a long way together—frum the horse age tu the saddelite age, but even Samanthu has gone modurn. what she used tu say wuz an itch she kalls an allergy now.

wun good thing about TBE is hit never changes hits message. i luv hit and i luv u, and i tel u this bekaws i am,

yore frend,
i s hardtufule.

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MISSION BOARDS

(Continued from page one)

tor," Cromwell, directed the first subscription, Charles II re-issued the charter in 1662, the number of members was fixed at 45 and the complete constitution was made by the Parliament. This is the first mission board recorded in history. It originated in no church, but in the British Parliament. This was one hundred and forty-three years before the Baptists organized their society in England. (See Encyclopedia of Missions, Vol. 2, p. 167.) This board was organized in response to the request of John Elliot, then a missionary among the Indians in New England. It still exists and is engaged in mission work among the Indians of Canada and British America.

Later Boards

The next society and board was organized by the English Episcopalians and chartered by William III, in 1701. He named the officials and fixed a life tenure for certain ecclesiastics. Like the first, it came from a recommendation of Parliament and received its authority from the King, and though it is Episcopal in doctrine, it is political in organization, and of course, since the Episcopal church is governed by the British crown through its bishops, no local church had or has any voice in it. At first it worked only among British subjects, but later extended its work to others. This was ninety-one years before English Baptists organized a society.

The next was at North Olsler, Denmark, in June, 1721. The form of church government of those constituting this mission board is unknown.

The fourth was by the Moravians at Hernhutt, 1732. Their government is Episcopal. This was sixty years before the first Baptist society.

The fifth was by English Baptists in 1792, at Kettering. It was formed voluntarily, and de facto, by twelve preachers who assembled for that purpose at a private house, during the session of a Baptist association at Kettering. The formation of a mission society was a cherished ambition of William Carey. **Neither he nor the other preachers seem to have thought of asking the churches, as churches, to undertake the work.** He made his plea before the association and then the twelve went to a private house, organized, adopted resolutions, etc. The association probably, and the churches certainly, had nothing to do with it.

Then sixth, the Congregationalists of America in 1810, and seventh, American Baptists in 1814.

For proof see Encyclopedia of Missions.

We have given these historical facts for the purpose of introducing and emphasizing some other great facts, viz:

1. The Baptists were not, as some have claimed, the first to organize a mission society and board.
2. That the first society and board had its origin, not in the New Testament or among those considered orthodox by Baptists, but in the British Parliament, and was political in origin and Episcopal in practice.
3. That Baptist churches did their work from the establishment of Christianity until 1649 without a mission society or board outside of the churches.
4. That the outside society board system of missions is not ancient, or authorized by precept or example in apostolic times, but modern and borrowed by Baptists from an Episcopal British Parliament who had derived their origin and practice, through Henry VIII, from the Roman Catholics.
5. That the genius and idea of an unorganized federation of churches under prelatical bishops or general managers is of Papal origin, and was borrowed from the political methods of the Roman Empire.
6. That the confederation of churches, the assumption of power to rule and a disregard for the Word of God and the rights of local churches, was the beginning of Popery, which sank the Christian world, so-called, in darkness for a thousand years and did more to retard the world's evangelization than anything known to history.
7. That while American Baptists have a New Testament from of church organization and government, they have been trying since 1814 to build up an Episcopal form of missionary organization and management, borrowed from the Roman genius for organization, and the two things are in immediate and irrepressible conflict.
8. This conflict has found, and continues to find, expression in frequent divisions, endless discussion, confusion and strife, and it will keep us in a turmoil until it is settled according to the Word of God. We cannot agree with ourselves while we follow the New Testament in our church work and Episcopal copy tending to Popery in our missionary operations. They are antipodes in church order, origin and results. We cannot build up Baptist and independent, self-sustaining and self-propagating New Testament churches by means of an Episcopal missionary system.
9. It is pure assumption to claim that churches would do nothing without boards, or that if they worked it would be ineffective. Churches did work for seventeen hundred years without boards, and that, too, in the dark ages, and I believe that churches now could and would work without boards. It is certain some of them are doing so in the face of great difficulties, the opposition of pastors, officials and papers, and if the opposition were removed and the churches encouraged, who can say they would not work more effectively? And is it not unjust to the churches to insinuate that they are void of both the intelligence and interest necessary to do the work? May it not be true that the board system has hindered and dwarfed rather than developed the churches? And if this is possibly true, would it not be well to encourage rather than oppose independent and direct mission work by the churches?
10. If we are to have New Testament Baptist churches, then may God help us to return not only to New Testament doctrine but to New Testament practice as well.