

That which a man spits against Heaven, shall fall back on his face again.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC History and Unscripturalness

of Mission Boards by John R. Gilpin.—No. 5

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 27, NO. 31

RUSSELL, KENTUCKY, AUGUST 30, 1958

WHOLE NUMBER 1053

WITNESSING

Message Preached by Bob L. Ross to Calvary Baptist Church, Ashland, Ky.
Abridged for Publication in the Examiner.

The privilege and duty of every New Testament church, and each of a church's members is to witness to the world of the truths revealed in the Word of God. Our primary witness is to be the message of the Gospel — the good news of salvation in Christ.

That the Word of God definitely teaches that we are to be witnesses, let us notice a few passages of Scripture:

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

This is the commission of Christ to His church. "Every creature" is to have the Gospel preached unto him.

Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Notice the word "witness." The Gospel is to be preached for a witness to the world. Everyone is not going to be saved, but we are to witness to them, nevertheless.

Acts 1:8: "But ye shall receive power, after that the Holy Ghost

is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Again, we find the word "witness." "Ye shall be witnesses unto me," the Lord says. And where? Everywhere, even unto the uttermost part of the earth.

Acts 2:32: "This Jesus hath God raised up, whereof we all are witnesses."

The early disciples knew what their task was. They went about (Continued on page 2, column 3)

WOULD MISSIONS FAIL IF CARRIED ON THROUGH THE CHURCH RATHER THAN THROUGH BOARDS?

To the teachings of the Mission Board devotees that "there must be a head and somebody must manage the work," we say that Jesus Christ is the God-given head and the Holy Spirit is the God-given manager.

These devotees of the Mission Board say that such a plan would fail. We ask, "Are Christ and the Holy Spirit failures?"

These devotees of the Mission Board say that missions without mission boards would fail. The fact is that there were no boards prior to 1649 and yet during that time the mission work went on with increasing and irresistible energy. This teaching of the necessity of boards would lead us to understand that were it not for the superior wisdom of the Mission Boards—especially their secretaries—the work would die. Actually to say that we must accept a Mission Board vice-regency for God in missions or else the work would die, is nothing short of Popery.

Ordinations are held by churches and not by boards, and churches are just as capable of examining missionaries as they are of examining pastors for ordination.

Churches are as capable of overlooking the field and the work as are the boards and neither can see what the missionary is doing or know anything about it save as he reports. Both alike must trust the missionary's honor.

Therefore, we owe it to our Lord and to His cause to restore the work of Missions to the Biblical basis, putting it in the hands of the church, with the Holy Spirit in control and (Continued on page eight)

UNION MEETINGS — DEFINITELY NOT A FULFILLMENT OF THE GREAT COMMISSION OF CHRIST

Baptists take their orders from Jesus. He said: "Teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you."

Now in a union meeting, the preacher cannot baptize. He has to say: "Lord, excuse me. The commission must not apply here. This is a union meeting."

He cannot teach them to observe Jesus' command regarding baptism and the Lord's Supper. He must say: "Lord, excuse me from that portion of the commission also. This is a union meeting and the folk are divided on baptism and the Lord's Supper and on the doctrine of the preservation of the saints and on the work of the Holy Spirit and on salvation by grace alone or by grace and works combined and on the nature of the church, therefore Lord excuse me on these doctrines also."

Truth is: the Saviour certainly didn't have union meetings in mind when he gave the great commission which is the marching order of each Baptist preacher.

The preacher in a union meeting thinks he is fair to Baptists when he says: "Join the church of your choice." There he hits every Baptist present, for Baptists hold that no man has a Scriptural right to join the church of his choice, but must, to

be a constant Christian, join the church of God's choice. The same is true regarding baptism. "Be baptized as you please," is the union evangelist's injunction. Follow Christ in baptism is the Baptist and Bible doctrine on this subject.

The union meeting is based on the presupposition that it makes no difference which church you join and no difference how you are baptized. If that is true, Baptists have no reason to exist. Hence every union meeting without any exception whatsoever tends strongly to overthrow the whole Baptist contention.—News & Truths.

The sowing time must be
Before the harvest come;
And seed must be cast in;
Ere grain is garnered home.
It may be that your part
Is only just to sow;
Others perchance will reap,
Although they do not know.

The Church — Her Origin And Her Nature

By PASTOR WAYNE COX

Woodlawn Terrace Baptist Church
Memphis, Tennessee

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said unto him, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matthew 16:13-19.

It goes without saying that I believe the Bible is a Baptist book—that it was written by Baptists, for Baptists, and to Baptists; and it will make Baptists of any who will read it with an unbiased and unprejudiced heart.

A man asked me one time with regard to the church, "Brother Cox, if you had not been a Baptist, what would you have been?" I said, "I would have been ashamed."

Therefore, I am a Baptist, warf and woof, filling, inside, outside, upside, down-side, t'other side, too.

I believe that anybody who will take an open Bible and will prayerfully read it, will be driven irresistibly to the same conclusion. If I didn't believe that with all my heart, then I wouldn't be a Baptist.

We are living in a modern and materialistic age in which we are being told that one church is as good as another and that all churches are working for the same place; that Heaven is like a giant hub in a giant wheel and all the spokes are the churches that Christ established. I tell you



Pastor Wayne Cox

in the beginning that I don't believe that Christ established all these various and sundry religious denominations and organizations.

I take the position that Christ established His church during His personal ministry and that it was a Baptist church, and that she is the mother of us all in the sense that from her came the missionaries that spread throughout the earth and established other churches of like faith and order.

I say the Bible teaches us in no uncertain terms that not only did Christ establish His church, but even the name Baptist is Scriptural in every sense of the word. (Continued on page 3, column 1)

The Baptist Examiner Pulpit

"WHAT A PENITENT BELIEVER HAS BEFORE HE IS BAPTIZED"

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

Spurgeon On The Bible

C. H. SPURGEON SAID: "I do not believe that, from one cover to the other, there is any mistake in the Bible of any sort whatever. I am prepared to believe whatever it says, and to take it to be the Word of God; for if it is not all true, it is not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false; but I am such a fool that I could not do that. If I do not have a guide here that is infallible, I would as soon guide myself, for I shall have to do so after all; I shall have to be correcting the blunders of my guide continually, but I am not qualified to do that, and so I am worse off than if I had no guide at all."

"But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:16, 17.

I might say at the very beginning that here is a passage of Scripture that is oftentimes perverted by a certain group of heretics who believe in baptismal regeneration. Quite often you will find them talking about "obeying the gospel." The fact of the matter is, this passage of Scripture with the expression, "obeyed the gospel," is one of the choice passages of those who believe in baptismal remission of sins, and whenever they interpret it, they always say that to "obey the gospel" means "to be baptized." That is invariably their interpretation.

If you will notice, it says, "But

they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" This shows plainly that obeying the gospel is a matter of faith, for Paul talks about believing the message that has been preached. He goes right on to say, "So then faith cometh by hearing, and hearing by the word of God," which would definitely and positively contradict the philosophy of all the baptismal regeneration crowd, for instead of obeying the gospel meaning to be baptized, actually to obey the gospel is to believe in the Lord Jesus Christ.

This is not the only time that thought is found in the Word of God. Listen:

"In flaming fire taking vengeance on them that know not God, and that OBEY NOT THE GOS-

PEL of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that BELIEVE (because our testimony among you was believed) in that day."—II Thes. 1:8-10.

Notice that he says that those who do not obey the gospel are going to Hell, and those who believe will be glorified in his saints. What does it mean? To obey the gospel is nothing more nor less than to believe in or receive the Lord Jesus Christ as your Saviour.

I stand ready to offer a fifty dollar bill, yes, a hundred dollar bill, to any individual who will find a passage anywhere that (Continued on page 6, column 1)

Strike Out With God

It is easy to foot the trodden path
Where thousands walked before;
It is easy to push my fragile bark
Past the reefs of a charted shore;
It is easy to ride the road
Where others laid the rail;
It is easy to sail my ship
Where others also sailed.

But when a dream enslaves a man—

A dream of the vast untrod;
A dream that says, "Strike out with me!"

Strike out, or part with God!"

Ah, then, my soul, bethink thyself,
For God hath laid this scroll
To test the rough-hewn stuff of
your faith

And try the fibre of your soul.
—Author Unknown

The Baptist Examiner

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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

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

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rate for churches; 15 or more subscriptions, each	1.00
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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.
All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Examiner Editorials

By Bob L. Ross

An athiest on prayer.

According to another periodical, Joseph Lewis, president of the Free-thinkers of America organization, says that the reason "why prayers are not answered" is because "there is no such thing as a God who answers the prayers of men."

We are wondering how this athiest knows that there is no God who answers prayers. Has Mr. Lewis prayed to God and failed to get an answer? No, for he does not believe there is a God. If Mr. Lewis hasn't prayed to God, how does he know that God does not answer prayer?

A man may say that there is no such thing as burning heat in a flame of fire. But that doesn't make it so. Those who have been near the fire or have come in contact with it know differently.

So it is with prayer to God. But if perchance Mr. Lewis has prayed to God and failed to get an answer, it is nothing at which to marvel, for "God heareth not sinners." Until Lewis or any other unsaved man is saved, he cannot pray "in the Spirit," and any prayer offered "in the flesh" is not acceptable to God (Prov. 15: 8).

Lewis is professedly an athiest. But that does not mean that he does not have a god. His god is unbelief. He is trusting in unbelief, that there is no God as revealed in the Bible, that there is no Christ, no Hell where sin is punished, etc. That is his god. His hope lies in unbelief.

If Mr. Lewis is right, then no one is worse off than another at death. BUT if the man is wrong, he will be terribly the loser.

The outstanding folly of unionism.

The outstanding folly of all unionism, ecumenicalism, mass evangelism and other interdenominational movements is this: There is no unity among the par-

ticipants as to what the Bible teaches.

It is true that there are a few doctrines, when generally or vaguely stated, upon which some groups endeavor to unite for various kinds of activity. However, when doctrines are defined by the participants, it is seldom that the apparent unity still remains.

Let us take for example the all-important Gospel message, or the doctrine of salvation. A number of groups might be able to unite on this statement: "We believe that salvation is by grace through faith in Jesus Christ."

It is doubtful that any professedly "Christian" church or denomination would say that it does not believe this statement. Roman Catholics profess to believe it; Protestants profess to believe it; and Baptists profess to believe it.

But when the Roman Catholic defines what he understands the statement to mean, then Baptists and at least some Protestants disagree. When a Protestant body—say, the Methodist—defines the statement, there is also disagreement from other groups. And when Baptists define what they mean by the statement, there is probably the greatest disagreement, for Baptists teach a doctrine of absolute and pure grace.

So groups could unite on such a statement as long as it was not defined and as long as nothing was said that contradicted someone's else's faith. But one can easily see that there is no real depth to such unity as this; there is still a great gulf separating the various groups.

Let us illustrate this folly by taking another example. Groups might be able to unite on this statement: "We believe the Bible to be the Word of God and the only authority in matters of faith and practice."

AN OPEN LETTER TO PASTORS

Dear Brother Pastor:

As you have probably noticed, in the recent issues of THE BAPTIST EXAMINER we have announced TBE's special 20th Anniversary Subscription Campaign, and have asked our readers to send in enough subscriptions to bring our mailing list up to 20,000 readers by the month of February—the month which marks our twentieth consecutive year of publication.

For this special campaign, we have cut the subscription price to only \$1.00 per year in lots of ten or more subscriptions, with a free one-year renewal or extension being given to everyone who sends this many. This means that an individual may have at least a \$22.00 value (ten subscriptions and a renewal) for only \$10.00!

Now our usual "club rate" for churches is \$1.00 for each subscription in lots of 15 or more. But since we are making this special effort to reach 20,000 readers by February, we have decided to have a special "club rate" for this campaign. The rate we have decided upon is:

75c FOR EACH SUBSCRIPTION IN LOTS OF 20 OR MORE.

This rate will apply only to churches, and we are asking you, as the pastor, to be the agent to tell your people of this special campaign "club rate." **TO EVERY PASTOR WHO OBTAINS 20 OR MORE SUBSCRIPTIONS, WE WILL GIVE A LIFE SUBSCRIPTION TO TBE.**

If you will write to us, we will be happy to send you free copies of TBE for your use in acquainting your people with the paper and this special "club rate."

Your help in spreading the truth via the printed page will be deeply appreciated.

The Editors,
THE BAPTIST EXAMINER

But let each group stand up and define that statement, and let us see if unity will remain. "If the Bible is our final authority," one might say, "then it is a final authority on baptism, the Lord's Supper, church government, and doctrines not related to salvation." And from here, this speaker might proceed to state what his group believes the Bible teaches on these doctrines. Now, unless the other groups agree with the party this man represents, then there is no agreement on the basic principle of the Bible's authority. One holds that the Bible is authoritative with regard to what he believes and practices; the other does the same. But even both of these could be believing and practicing things that the Bible in no way authorizes. They can both be wrong, but if they disagree they both cannot have the Bible as an authority for faith and practice.

We believe this lack of real unity is the chief folly of modern interdenominational movements. Although a brief statement of faith is adopted, the various groups are really not united in faith. Therefore, the only way that their "unity" can exist is to stifle their convictions by silence or compromise.

Witnessing

(Continued from page one)
it despite persecution, reproach, and rejection. Oh, that we had our minds so singularly fixed upon this work!

Acts 3:15: "And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."

The disciples had a glorious subject to witness of! "God hath raised Him from the dead!" We are witnesses of it, and we declare it unto you, that whosoever believeth might be saved.

Acts 5:32: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey

"I Should Like to Know"

1. Would it do any good to send the Examiner to Southern Baptist ministers who evidently have their minds made up to go along with "the program" regardless of the cost to the souls of their members?

There are still many men in the Southern Baptist Convention who love Christ and the Truth more than the Cooperative Program. But it is doubtful that any good would come from sending any paper to one who is "sold out" to "the program." Usually, such men ask that their names be dropped from the mailing list.

2. Why is it that Southern Baptist papers do not print the truth like TBE instead of so much that pertains to the program?

The Southern Baptist state papers have a man-made, unscriptural program to keep going; that is their task. TBE has the Truth to present; that is its task. While the state papers are primarily concerned with facts, faces, and figures, TBE is primarily concerned with the presentation of the Word of God.

3. Are you for the overthrow of mission boards?

We are for the overthrow of him.

Acts 10:39-41: "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

Notice Peter says that God did not show Christ to all the people, but only to chosen witnesses. God could have very easily revealed Christ to all without exception, just as when Christ comes again every eye shall see Him. But not so; God has committed the task to chosen witnesses! Witnesses are to tell the world of the work of Christ. A blessed privilege indeed.

Acts 13:31: "And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people."

All of these verses should impress us with the fact that witnessing is a very important part of our service to the Master. If we do not witness of Him, how can we claim to be His servants! Did you ever see a true servant who acted as if he had no master? If we are His servants, we are His witnesses.

Where should we witness? Everywhere! To "every creature!" It is said of the early disciples that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). Oh, for the same zeal and power for today!

Paul said that he witnessed "publicly, and from house to house" (Acts 20:20). That is a good way to reach people, don't you think? Publicly, and from house to house? How many do that kind of witnessing today?

Now with the Scriptures called to your attention, let us go on into the message which I have for you today.

1. Some Things That Would Discourage Us From Witnessing

Most of us are often discouraged from fulfilling what we know to be right. We know we should witness, but we often fail to do it. Why? I will offer these few thoughts as to why:

1. Our human helplessness is a source of discouragement to us. We have no power within ourselves to save people. We can talk, we can pray, we can urge, but we cannot save. The Word of God says: "Not of the will of man." Also we read, "The flesh

anything that is not in harmony with the Word of God, which includes mission boards. May God loose all His churches from these usurping societies!

4. Should a person pray about where he should give the tithe?

Certainly, we should always pray about giving. But as to where we are to give the tithe is not to be prayed about, if we are members of a sound New Testament church. God tells us where to bring the tithe, so we need not pray about it. We do not have to pray about which way to be saved, for God tells us; we do not have to pray about how to be baptized, for God tells us; we do not have to pray about how to observe the Lord's Supper, for God tells us. So it is with tithing. "Bring ye all the tithes into the storehouse," is God's command. God's house in this day is the New Testament church. (See I Timothy 3:15, Eph. 2:21, 22.) That is where we are to bring the tithe.

But no one should give the tithe to an unsound church. That brings dishonor to God. Do not support the Devil's doctrine.

5. What are the restrictions to the Lord's Supper?

Restricted to professing Christians.—Matt. 26:26-29.

Restricted to baptized people.—Matt. 28:19, 20; Acts 2:41, 42.

Restricted to those walking orderly.—II Thess. 3:6.

Restricted to those sound in the faith.—I Cor. 11:18-20.

Restricted to an individual church.—I Cor. 10:16, 17.

Restricted to one cup and one loaf.—I Cor. 10:16, 17. (Cf. Matt. 26:26, 27.)

6. I am a member of a Convention church that is so eaten up with programs and all that it just isn't enjoyable going. I would like to know if it is right that I stay in this church? I have prayed much over this and as there is no other kind of Baptists out here, I would just like to know.

Personally, we could not stay in a Convention church for a moment's time, even if we had no place else to go.

7. By whom and when was Christmas changed from January 6 to December 25, and who gave the authority to make the change more than a thousand years after the Son of God was born?

Some historians say that in the fourth century the Latins began to observe December 25. To us it doesn't matter which day one observes, for Christmas is a pagan holiday brought over into "Christianity" by the Romanists. God's Word says nothing about Christmas and nowhere tells us to observe Christ's birth.

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WNRG—1250 ON THE DIAL	Grundy, Virginia
Sunday—8:30-9:00 A. M.	
WMLF—1230 ON THE DIAL	Pineville, Kentucky
Sunday—8:30-9:00 A. M.	
WKIC—1570 ON THE DIAL	Hazard, Kentucky
Sunday—8:30-9:00 A. M.	
WMNF—1280 ON THE DIAL	Richwood, W. Va.
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WPAY—1400 ON THE DIAL	Portsmouth, Ohio
Sunday—7:45-8:15 A. M.	
WBEX—1490 ON THE DIAL	Chillicothe, Ohio
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"A broken and contrite heart, O God, thou wilt not despise."

The Church

(Continued from page one)

Why people shy away from the name Baptist and deny our own heritage is beyond me; why, when interrogated regarding their religion, they "ashamedly" finally say, as if apologetic, "I'm a Baptist."

I say we have the truth, and we only have the whole truth. I say that each Baptist church is a foundation, pillar and ground of the truth. We are under divine marching orders to propagate the truth to every nook and corner of this earth.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."—I Timothy 3:15.

Certainly every man who visits a Baptist church has every right to expect to hear the truth, for unto her, and unto her only, has the truth been committed, and unto her only has the commission been committed. Therefore, a man who calls himself a Baptist preacher and will not preach the truth dishonors the name that he wears, and certainly dishonors the Christ whom he professes to serve. He compromises the truth and denies it.

We must, therefore, in this modernistic age lift high the banner of Christ. While we exalt and magnify His glorious, matchless Name, we must see to it that His church is on the march until her message is heard around the earth—until all the nations have

"With most armies there are a lot of stragglers who go along and commit depredations that are charged to the soldiers. These vagabonds are known as camp followers. The army of the Lord is troubled with a similar class of depredators. They go along with the Christians, that is, they manage to get into the church, but they do nothing but serve the devil, and their meanness is charged up to the church."—Old Time Religion.

heard the Baptist message and the clarion call of the Gospel of Christ.

With those things before us, let us examine the origin of the Lord's church.

I.

THE ORIGIN OF THE CHURCH.

I take the position that Christ established His church when here in the flesh, and that it was not established on Pentecost, nor anytime since; and that any organization that had its beginning since, cannot be Christ's church. If a church were established on Pentecost, it couldn't be His church, for He wasn't there. You say that the Holy Spirit did it. I didn't know that the Holy Spirit had a church. What the Bible teaches is that the Holy Spirit is the administrator of the Lord's church—that He leads, guides, directs, energizes, and empowers the Lord's church in her activities. You ask me when and where did the church begin. May I direct your attention to the Gospel of Luke.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke 1:17.

I want you to note two things:

first, that John the Baptist was to come in the spirit and power of Elijah, and second, that his mission was to make ready a people for the Lord. John preached, men believed and were baptized upon their profession of faith in Christ. John the Baptist demanded "fruits meet for repentance" before he would baptize them.

"Bring forth therefore fruits meet for repentance."—Matthew 3:8.

I say, therefore, that the material which Jesus used was material which had been prepared by a Baptist preacher.

Somebody said, "Brother Cox, there never was but one Baptist on this earth." Well, I say that there was one Baptist. You can't find a Methodist, a Presbyterian, a Holy Roller, a Campbellite, a Roman Catholic, or anything else, but you can find a Baptist.

The objector says, "Why, did you not know that Baptist was his name?" No, I did not know that. The angels, the devils, and the Holy Spirit did not know that. God did not know that. It took some heretic to start that.

The Gospel of John tells us that his name was John, and not "John the Baptist."

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

In Luke 1, when the angel appeared to John's father, he did not at first believe. He was skeptical and asked for a sign. He was speechless until John was born. Notice that the angel said his name was to be John and his father said his name was to be John. His mother said, "Give him some paper to write upon," and he wrote "John," not Baptist.

Therefore, when God got ready for a Baptist, He made one, just as when He got ready for a man, He made Adam.

He or she that would deny that there have never been any Baptists since John would deny the law of reproduction. He might as well say that there has not been man upon the earth since Adam, because Adam died; but there have been billions since.

Thus we establish the fact that is undeniable and indisputable, that his name was John, that his title was Baptist, and that he baptized because he was a Baptist and not vice versa.

Sometimes even Baptists slip a cog right here. They say he was a Baptist because he baptized. That isn't so; in Matthew's Gospel he was called the Baptist before he ever baptized a single soul. We read:

"In those days came John the Baptist, preaching in the wilderness of Judea."—Matthew 3:1.

I might add that the only baptism that Christ ever had was Baptist baptism, and that the only baptism that the apostles ever had was Baptist baptism.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained"

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a witness with us of his resurrection."—Acts 1:21, 22.

No man, therefore, could be one of the original twelve unless he had first been baptized by John the Baptist. Christ required Baptist baptism before He ordained any of the apostles. We have nothing to be ashamed of; we have a wonderful heritage. We have something that we can be everlastingly humbly grateful for—our Baptist heritage.

It almost breaks my heart and drives me to my knees to think that there are folk who would for one moment deny the fact that they are Baptists, and be almost apologetic that they are Baptists. Let us, therefore, determine in our hearts that we will not only be grateful that we are Baptists, but that the world will hear from us the glorious message which is Jesus Christ the Lord.

Notice that one could not be an apostle without Baptist baptism.

But somebody has said, "Brother Cox, are you sure John's baptism was Christian baptism?"

Isn't that a crazy question? I don't use the word "foolish"; that's a plain crazy question.

We have enemies on every hand who take the erroneous and unenviable position that the baptism of John was not Christian. They are accusing Christ of having unscriptural baptism, the apostles of having unscriptural baptism, and every baptized person who has lived since then of having unscriptural baptism.

Let us examine the Word of God to see whether or not the baptism of John was Christian or Scriptural. When John baptized our Saviour, it was the only time that all three Persons of the blessed Trinity were in evidence. There was the Son being baptized, the Holy Spirit in the form of a dove, and the voice of the Father in thunderous tones saying:

"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."—Matthew 3:17.

It pleased God the Father for Christ to have Baptist baptism; it pleases God when you and I have Baptist baptism.

Acts 19:5 is the key text that Campbellites and others use to deny that Christ had Christian baptism, because of the fact that Paul baptized those twelve there at Ephesus. But let us examine to see whether John's baptism was Scriptural, or whether they had been baptized with proper authority.

No doubt they were baptized by Apollos (Acts 18:24—19:1) who did not have church authority. Apollos never met John the Baptist.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."—Acts 19:4.

They had not heard about the Divine Spirit of God. How in the name of common sense can you preach the Gospel of Christ and men's hearts be opened and the Holy Spirit not be present or even mentioned? It is utterly ridiculous to assume that such could happen. Apollos baptized without Scriptural authority; that is to say, no church authorized him. Therefore John's baptism was Scriptural. Consequently, it was their lack of faith in Christ, and their ignorance of the Holy Spirit, and Apollos' lack of authority that rendered the baptism of the twelve at Ephesus null and void.

"The baptism of John whence

Have You Grieved Jesus?

"I came to your church last Lord's Day,
I walked up and down the aisle;
I noticed your seat was vacant,"
Said the Master with kindly smile.

"Yes, I was home," I answered,
"Some folk from over Jamestown way
Drove over for a week-end visit,
So we stayed 'round the house all day.

"Oh, I had an awful headache,
I had a roast in the pan;
Or we over-slept this morning
But I go whenever I can.

"Why I went to the morning service
Not over two months ago:
So much work must wait 'till Sunday,
There's no time for church you know."

The Master gazed at me sadly,
As He was about to speak;
"My child," He replied, "are there not
Six other days in the week?

"If all of my other children
Should treat me the same as you;
My house would be closed — deserted,
Then what would lost sinners do?"

I saw I had grieved my Master,
As slowly He turned away;
And I vowed He'd not find me
Absent again on His holy day.

—Author Unknown

was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?"—Matthew 21:25.

The Bible teaches that John's baptism was of Heavenly origin.

"And I knew him not; but he that SENT ME TO BAPTIZE (Greek: 'in') WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1:33.

In John 1:31, John said that he knew not Christ, but that Christ might be manifested to Israel as the Divine Son of God. Therefore, he came baptizing in water. Likewise, every believer is supposed to be baptized for the same purpose—that he might manifest unto the world that he is a son of God. Brother, if you are baptized for any other reason, then your baptism is not valid, and certainly not Scriptural.

May I say again: Anyone who denies or refuses Baptist baptism, rejects the counsel of God, and the judgment of God is upon him. You say, "Now, Brother Cox, you are going too far." Listen:

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7:30.

It is evident that anyone who refuses Baptist baptism and by the authority of a Baptist church is open to scorn, and the anger of God is upon that person.

There is no need to sing, "Oh, how I love Jesus," if we don't do what He says.

"A good man out of the treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:45, 46.

Now when did the church come into existence?

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."—Matthew 4:18-22.

I understand that the word "ecclesia" is used 115 times in the New Testament, and that 112 times it is translated "church"—"a called out assembly."

Had these apostles been baptized of John? Certainly. They were the first members of His church—that is, Christ's church.

"Why, Brother Cox, I thought that when Christ prayed all night (Luke 6), that was when He started His church."

I do not accept that theory in the least. Baptists have been driven off of that by the cold hard facts of truth.

If you will go back and re-appraise particular verses, you will notice that it was an ordination service. There were many members at this time. In Mark 3 we have an account of the same service as is recorded in Luke 6, and it is called an ordination service.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."—Mark 3:14.

Matthew 4:18-22 tells us when the church had its birth, for He called them out and said, "Follow me, and I will make you fishers of men."

Notice that on Pentecost three thousand people were added to the church. For those who take the Pentecostal theory of the church's birth, how can you add to something that does not exist? They were saved and "added to them." "Them" refers to the church. Therefore, the church was in existence then, and had 120 members. (Cf. Acts 1:15). After that service was over, they had 3,120 members.

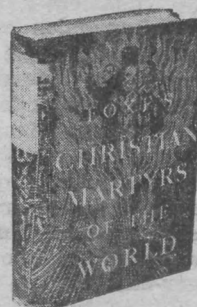
On the shores of Galilee Christ (Continued on page 4, column 3)

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Various Objections To Immersion Answered

By J. M. Pendleton

SECTION VII (Continued)

6. It is argued that the question (Acts 10:47), "Can any man forbid water that these should not be baptized?" intimates that water was to be brought.

This objection to immersion is specially destitute of force. The question only means, Can any one forbid the baptism of these Gentiles, who have received the Holy Spirit as well as the Jews? Baptist ministers, in receiving candidates for baptism, often say to the church, "Can any man forbid water, that these should not be baptized?" Does this imply that the water is to be brought in a "bowl" or a "pitcher"? Evidently not.

7. It is supposed that the jailer (Acts 16:30-34) could not have been immersed in prison.

Baptists do not say that he was immersed in prison. The jailer brought out Paul and Silas from the prison before he said, "Sirs, what must I do to be saved?" Then they "spoke to him the word of the Lord, and to all that were in his house." It seems, then, that they were in his house (verse 32). In verse 34 it is said, "And when he had brought them into his house," etc. Verse 33 contains an account of the baptism. They left the house when the baptism took place, and they went back into the house when the baptism was over. Did they leave the house that the jailer and his family might have water poured or sprinkled on them? Was it necessary? Certainly not, but it was necessary to the administration of apostolic baptism.

8. Pedobaptists urge that the baptism of the Israelites unto Moses in the cloud and in the sea is irreconcilable with the idea of immersion.

In being baptized into or unto Christ we publicly assume Him as our leader. The Israelites in being baptized unto Moses publicly assumed him as their leader. The resemblance of their passage through the sea, with the cloud above them, to Christian immersion no doubt suggested to Paul the language he employed. There was no literal baptism, and there was no pouring or sprinkling. How often is Psalm 77:17 referred to to prove that the Israelites had water poured on them! Unfortunately for this view of the matter, it is said, "The clouds poured out water." It was a cloud that Paul refers to — the miraculous cloud, the symbol of the Divine Presence. This cloud had no more water in it than that on which the Saviour rode triumphantly to Heaven. It will be observed that the Israelites were baptized in the cloud and in the sea. In literal baptism the water constitutes the envelopment. The person is baptized in water only. In the case of the Israelites it required the sea (which was as a wall on each side) and the cloud (which was above) to complete the envelopment. Who does not see that the word "baptize" is used in connection with the passage of the Israelites through the sea because it means "to immerse"? If it could be conceived that the miraculous cloud poured

forth water, and that the pouring constituted the baptism, what had the sea to do in the baptismal operation? Absolutely nothing; but Paul says that "our fathers were baptized unto Moses in the cloud and in the sea." (I Cor. 10:2).

9. It is contended that the phrase "divers washings" in Hebrew (9:10 in the original, "baptisms") indicates more baptisms than one.

It is a significant fact that MacKnight, a Presbyterian translator, renders the phrase "divers immersions." The Mosaic law required unclean persons to "bathe themselves in water;" it required unclean vessels to be "put into water;" and it said, "All that abideth not the fire ye shall make go through the water" (Num. 31:23). It surely will be conceded that these regulations involved "divers immersions." There were "divers" occasions for immersing, and "divers" objects were immersed. Moreover, in the same chapter of Hebrews the verb *ranizo* ("to sprinkle") is used three times. If by "divers washings" the inspired writer included sprinklings, why did he use a different word when, as every body knows, he intended to convey the idea of sprinkling? Is there a man under the sun who can tell?

10. Immersion, it is affirmed, is indecent and dangerous.

What says Richard Watson, in his *Theological Institutes*, a work so highly approved by his Methodist brethren? Here is his language:

"With all the arrangements of modern times, baptism by immersion is not a decent practice: there is not a female, perhaps, who submits to it who has not a great previous struggle with her delicacy."

Again: "Even if immersion had been the original mode of baptizing, we should in the absence of any command on the subject, direct or implied, have thought the church at liberty to accommodate the manner of applying water to the body in the name of the Trinity, in which the essence of the rite consists, to different climates and manners; but it is satisfactory to discover that all the attempts made to impose upon Christians a practice repulsive to the feelings, dangerous to the health, and offensive to delicacy is destitute of all scriptural authority and of really primitive practice." (Vol. 2, pp. 648, 660, New York edition).

Immersion "not a decent practice"! Yet the Methodist "Discipline" authorizes it! Does it authorize an indecent practice? It recognizes immersion as valid baptism, and its validity must arise from the appointment of Jesus Christ. It cannot be valid unless He has appointed it. Will Methodists dare say that one of Christ's appointments "is not a decent practice"? Will they say that this "practice" is "repulsive to the feelings" of Christ's friends to do what He has commanded? No "female," it seems, "submits to" immersion without a great previous struggle with her delicacy! Ah, indeed! Baptists who practice immersion know nothing of this "great struggle." The temptation to write something severe on this point is quite strong; but I resist it, and only say that persons who see "indecent" or "indecent" in immersion are vulgar-minded. The "indecent" and the "indecent" are in them, not in the ordinance of Christ.

In the foregoing extract from Watson, where he refers to "the church" as "at liberty to accommodate the manner of applying water to the body in the name of the Trinity," the discerning reader will detect the germ of Popery. Ah, that "liberty to accommodate"! How mischievous has been its operation! It led Calvin to say that, though immersion

was the primitive practice, "the church did grant liberty to herself, since the beginning, to change the rites somewhat, excepting the substance." It led Watson to say that "if immersion had been the original mode of baptizing" the church would be "at liberty to accommodate the manner of applying" the water. In the last decade it led Dean Stanley to refer to the substitution of sprinkling in the place of immersion, (admitted by him to have been the ancient baptism as "the triumph of common sense and convenience over the bondage of form and custom." Alas! the exercise of this assumed "liberty to accommodate" — that it, to deviate from the order appointed by Christ — resulted in the establishment of the Romish hierarchy, and has led to the formation of every Pedobaptist church under Heaven. This fact is intensely suggestive.

I have now examined the most prominent objections of Pedobaptists to immersion. Whatever else may be said of these objections, it cannot be said that they have weight. They are light as the thin air — lighter than vanity. They indicate the weakness of the cause they are intended to support. An examination of them must confirm Baptists in the belief of their distinctive principle which has now been considered — namely, that THE IMMERSION IN WATER OF A BELIEVER IN CHRIST IS ESSENTIAL TO BAPTISM — SO ESSENTIAL THAT WITHOUT IT THERE IS NO BAPTISM.

The Church

(Continued from page three) called men together and the church had its birth. But you say, "That's a mighty small number." In Matthew 18:20, we read:

"For where two or three are gathered together in my name, there am I in the midst of them."

I don't care how few in number the members of a church may be, Christ has never had a little church. Every church of the Lord Jesus is a great church, because it has a great Head — the Lord Jesus Christ.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and

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heareth him, rejoiceth because of the bridegroom's voice, this my joy therefore is fulfilled." — John 3:29.

Brother, how could a man have a bride if no such thing existed? "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." — II Corinthians 11:2.

But you say, "What is the bride?" The bride is the church. Therefore, He had a bride. He has not married her yet because she is in her virgin state and will not be married until the Lord splits the skies asunder and calls for His own. Then the multiplied billions of earth, and the myriads of angels shall be caught up together to meet Him in the air. Then the church will be married to the Lord, and everyone who was not affiliated with the Lord's church on this earth will be on the sidelines at the wedding.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." — Rev. 19:9.

Brother, the bride will not have to be invited; she will know her place.

Then I come to I Corinthians 12:28:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

Now when were the apostles set in the church? They could not be set in a church that did not exist. Brother, He had a church, and He set them in as first officers and they were the apostles.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." — Luke 6:12, 15.

Thus we have established that the church had its birth during the personal ministry of the Lord Jesus Christ.

Somebody has asked, "Didn't the church start with the Apostle Peter?" Why, no. For example, two words are employed in my text (Matthew 16:13-19). The word for Peter is "petros," which means "a small rolling stone from the huge overwhelming rock which is the life itself." Now notice: It is the living rock that is Christ, for He said, "Upon this rock (Petra—myself) I will build my church."

"For other foundation can no man lay than that is laid, which is Jesus Christ." — I Corinthians 3:11.

The object of Peter's faith was Christ.

II.

HER NATURE.

"One of the most dangerous and damaging doctrines is the unscriptural, heretical universal, invisible church theory."

When the word "ecclesia" comes from the word "ek kaleo," meaning "a called-out assembly," how can a universal, invisible thing ever assemble?

Somebody says, "Don't you know that the Holy Spirit by baptism puts you into that invisible body?" I want to show you the fallacy of such as that. Let me ask you, how many of you have been baptized in the Holy Spirit? You say, "All of us have." You have not.

Don't jump on the Holy Rollers if you claim for yourself baptism by the Holy Spirit. Don't you say that you were baptized in the Holy Spirit the day that you believed. Brother, there is not one word in the Scripture that teaches that.

There have been only two baptisms of the Holy Spirit: on the day of Pentecost (Acts 2) and when the household of Cornelius was saved (Acts 10). From that day it has not been repeated. The idea that men are put into an invisible body by Holy Spirit baptism doesn't have a leg to stand

A Living Thief

The late eloquent George C. Lorimer used to tell how once he asked a man to join the church. "No," said the man, adding: "The dying thief never joined the church, yet he went to heaven." "Will you aid the Church then by making a contribution to missions?" added the doctor. "No," answered the man, "the dying thief never gave to missions, and yet he went to heaven." "Ah yes," retorted Lorimer, "but there is this difference between him and you. He was a dying thief and you are a living one."

on. It is rotten to the core. It will destroy the Lord's church. It will destroy true missions and it will destroy everything that we hold dear to our hearts. We need to rise up with all the force of heart and soul and expose this heretical thing and tell the people the truth about it.

"Now ye are the body of Christ, and members in particular." — I Corinthians 12:27.

The church at Corinth was the body of Christ at that place.

The church that Christ established was a visible church. Even the word itself means that. In Romans 16:16, they have more than one, for it means "ownership." He bought His church, His blood washed His church, and He'll present His church, holy and unblameable, before God.

III.

THE CHURCH IS INDEPENDENT.

I do not hesitate when I say that any church which becomes affiliated with any ultra-scriptural, anti-scriptural organizations loses that much of her independence.

Secondly, she admits that the thing she joins is bigger than she is, else she couldn't have joined it. I hate to see these people of ultra-religious organizations stand up and say, "I'm an independent fellow," because they are not.

I'll tell you how much freedom you have if you belong to any other than the church. You have about as much freedom as a frog in a snake's belly. You can move around but you can't get out.

The only kind of church that the Lord recognizes is a visible church. Therefore, the Lord's church is independent in every sense of the word.

"But be not ye called Rabbis: for one is your Master, even Christ: and all ye are brethren." — Matthew 23:8.

The Southern Baptist Convention has organized the clergy in one group and the laity in another. They are exercising authority over the heritage of the Lord. They and other organizations do this.

Where you have a head, a president, you do not have independence. You have somebody to come between you and the Head of your own church, which is

Men may misjudge thy aim,
Think they have cause for blame;
Say thou art wrong!
Hold on thy quiet way;
Christ is the Judge — not they;
Fear not! Be strong!

Christ.

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church." — Ephesians 1:21, 22.

In Acts 1, independency was practiced. The church in conference that chose the deacons got the instructions from the church and not from headquarters (Acts 6). In I Corinthians 5, Paul said to exclude the man. In II Corinthians 2:6-8, he is talking about the same fellow. Punishment had been meted out by the majority. How can you get the consensus? (Continued on page 5, column 1)

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PERSONAL WITNESSING—DO YOU DO IT?

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8:35.)

The Church

(Continued from page four)
of the people without a vote. That's a democracy, the vote of the people.

A man said to me, "I'd belong to a Baptist church if they didn't vote on members." I said, "If I were to read that to you in the Bible, would you believe it?"

"Him that is weak in the faith receive ye, but not to doubtful disputations."—Romans 14:1.

IV

THE CHURCH AND MISSIONS.

I repeat, the Baptists are the only recognized missionaries. They are to do the work that the church is supposed to do. It doesn't have a board; the church does that.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.

My argument has always been, and is now and shall always be, that the church has no right to re-delegate its power to any agency or board or committee, that the church and the church alone has the right to send out missionaries under the direction of the Holy Spirit. In the eleventh chapter of Acts and the nineteenth verse through the twenty-second verse we read:

"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word unto the Jews only, (or to none but unto Jews only), and some of them were men of Cyprus and Cyrene which, when they were come to Antioch, spake unto the Grecians preaching the Lord Jesus and the hand of the Lord was with them, and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas that he should go as far as Antioch."

From these Scriptures we notice that the church there in Jerusalem sent Barnabas, and that no board or committee sent him out, but that the church and the church alone sent him to Antioch. We notice that word "they," they sent him. Now they who? The church in Jerusalem. They, that is the church, had heard how the Greeks had received the word of the Lord, and they sent out

The Antioch Church

In Acts 13:1, 2, 3, 4 we read:

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, Manaen, which had been brought up with Herod the tetrarch, and Saul for they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus."

So we can readily see from these verses of Scripture that it was the church at Antioch that sent out these two missionaries under the leadership of the Spirit of God, and we notice further that even the church does not have a right to tell the missionaries where to go, that that is left entire to the direction of the Holy Spirit. We notice that He said "for the work whereunto I have called them," and also the expression, "and they being sent by the Holy Spirit."

From these verses we can readily see that the church sent them out under the leadership of the Holy Spirit, that it was not a foreign mission board, neither was it a missionary committee but it was the local church. And when Paul and Barnabas had completed this particular missionary tour they returned to the church that sent them out and gave a detailed report of all that they had accomplished.

"And thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come and had gathered the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts 14:26, 27.

They were genuine missionaries, and did as they should

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have, they made their report to the home church, the church that had sent them out, but this is not the procedure today. Oh, no, the missionaries of today are sent out by the foreign mission board, and this unscriptural board tells them where they can go and where they cannot. Now if that is taught in the Word of God, I am unable to find it. This is a direct violation of the Word of God, and also the destroying of the sovereignty, and independency of the local church.

Now let us notice Paul's second missionary tour. Who sent him out, and who accompanied him?

"And Paul chose Silas, and departed being recommended by the brethren to the grace of God."—Acts 15:40.

The church exercising her God-given right in sending out and supporting missionaries under the Leadership of the Holy Spirit.

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

"I robbed other churches, taking wages of them, to do you service."—II Corinthians 11:8, 9.

In this particular verse we notice two things: first, Paul said that he had received wages from other churches, and second, he did the Corinthian church service, or that is, he labored among them while other churches supported him as we notice in the ninth verse:

"And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied."

And so we can see that other churches supported Paul. These brethren from Macedonia were sent by the churches of Macedonia with offerings to help the Apostle Paul. In his letter to the Philippians, Paul commends them for their help.

"Now ye Philippians know also that the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only, for even in Thessalonica ye sent once and again unto my necessity."—Philippians 4:15, 16.

In these Scriptures we find a church supporting Paul on the mission field. Now how did this church do this? Well, we find the answer in the second chapter of Philippians and the twenty-fifth verse:

"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor and fellow-soldier, but your messenger, and he that ministered to my wants."

There are two or three things that are brought out in this text: first, Paul said that he was his companion in labor, and also that he was the messenger of the church and that he ministered to Paul's wants. Here is that which is taught in this text. The church there at Philippi raised a monetary offering, and sent Epaphroditus as a messenger of the church with the offering to Paul.

Now let us notice how the churches determined to send relief to the poor saints in Jerusalem in Corinthians 16: 1, 2, 3:

"Now concerning the collection for the saints, as I have given order (or instruction) to the churches of Galatia even so do ye, upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gatherings (or collections) when I come, and when I come whosoever ye shall approve by your letters, they will I send to bring your liberality unto Jerusalem."

And thus we understand from

The Anvil Of God's Word

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word
For ages skeptic blows have beat upon,
Yet, through the noise of falling blows was heard,
The anvil is unharmed, the hammers GONE."

these Scriptures that the church in New Testament times and at Corinth with the churches of Galatia were to elect messengers and instruct them as to their message, and too, they sent letters of recommendation by them, so that the brethren at Jerusalem would know that they were bonafide messengers. We notice again in II Corinthians 8:19 something else along this line:

"And not that only but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and declaration of your ready mind."

Now notice that they were chosen by their respective churches as messengers, and we have already seen what a messenger was; thus we see that even the brethren that carried the offerings of the churches to the poor saints in Jerusalem had to be chosen by the churches, and properly instructed by their respective churches. But someone will say that the word messenger is not used in II Corinthians 8:19. Granted, but Paul, in speaking in the same chapter in verse 23 uses the word messenger in discussing the same subject, and the same people:

"Whether any do inquire of Titus he is my partner and fellow-helper concerning you; or our brethren be inquired of they are the messengers of the churches and the glory of Christ."

Now in this same manner were the missionaries elected, and sent out under the leadership of the Holy Spirit, and also in this same manner they were supported.

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

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

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

The greatest and grandest institution on earth is the church that Jesus established and commissioned, and this church and this church alone (and I mean a local congregation) has the right to send out missionaries under the direction of the Holy Spirit; this is what the New Testament teaches and what was practiced

what our forefathers believed and practiced; may the day hasten when we, as members of the church that Christ built, return to the plain teaching of the Word of God. Relative to this important matter, may we lay aside every pre-conceived idea and notion and gladly and courageously turn back to the "thus saith the Lord." The time has come for action and for much study, and thus may we search diligently the Word of the Lord that we may be fully equipped for the action that must inevitably come.

Who did God promise to be with throughout the ages? The church that was to preach, baptize, and indoctrinate—those who had been made disciples.

I say that a church that does not do something for missions is doomed to failure, everlasting destruction, and the removal of the last candlestick. No church can long survive who does not do something for missions or who loses the missionary vision.

So the church is, by its nature, visible, independent, missionary, and indestructible.

A man said to me, "The way things look, the church can't long survive." Brother, nearly two thousand years have passed and it's still here. Let communism overrun the world and Christ's church will still survive. Let all the forces of evil seek to destroy, but the gates of Hell shall not prevail against it.

I praise God I am a member of His church.

READ THE BIBLE

What Sheffield has said about reading Homer may be adapted and emphatically said about reading the Bible:

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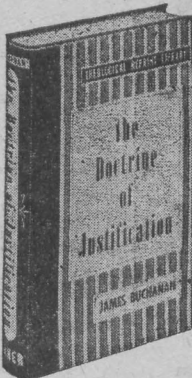
For all books else appear so mean, so poor,

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And the Bible will be all the books you need.

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BE HONEST WITH CHILDREN

Dr. B. was called to visit a sick boy twelve years of age. As he entered the house the mother took him aside, and told him she could not get her boy to take any medicine except she deceived him.

"Well, then," said Dr. B. "I shall not give him any. He is old enough to be reasoned with."

He went to the boy, and after an examination said to him, "My little man, you are very sick, and you must take some medicine. It will taste badly, and make you feel badly for a little while; then I expect it will make you feel better."

The doctor prepared the medicine, and the boy took it like a man, without the least resistance, and would take from his mother anything that the physician had prescribed; but he would take nothing else from her. She had so often deceived him, and told him "it was good," when she gave him medicines, that he would not trust anything she said. But he saw at once that Dr. B. was telling him the truth, and he trusted him; he knew when he took the bitter draught just what to expect.

This simple incident contains instruction of deep and solemn importance, deserving the careful consideration of every parent. "Honesty" with children, as well as with others, and in all circumstances, "is the best policy."

—Evangelical Messenger

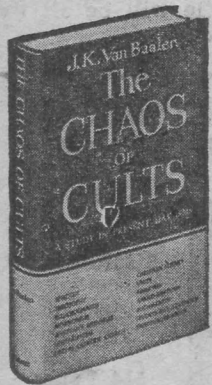
"What A Penitent Believer..."

(Continued from page one)

could be at all interpreted sanely to indicate that obeying the gospel has anything at all to do with salvation. You may say, "Well Bro. So-and-So says that is what it means." I don't care what that heretic says on this, or any other subject—what I want is, what does the Word of God say? It is preposterous, it is absurd, and it is ridiculous for a man to say that obeying the gospel refers to the matter of baptism. Instead, the only three times that the statement occurs in the Bible is in my text in Romans and in this passage in II Thessalonians, and in I Peter 4:17, and in all three of these, obviously they state that to obey the gospel is to believe in the Lord Jesus Christ as a Saviour.

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these heretics who believes that to obey the gospel means to be baptized, was in my printing shop to get a little order of printing. In the course of our conversation he made mention of obeying the gospel. I asked him what he meant by the expression and of course he meant "to be baptized." Naturally, we didn't agree in our discussion, but we did agree upon one thing. He said before he left that he would agree with me that a man had to be a penitent believer before he should be baptized. He said that this was his position and the position of everyone in his church. He declared that though he believed in baptismal regeneration, he would never baptize an unbeliever, but rather only that one who had become a penitent believer.

Now, beloved, I want to show you what a penitent believer has before he is baptized.

I

A PENITENT BELIEVER HAS REMISSION OF SIN.

"And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their FAITH said unto the sick of the palsy: Son, be of good cheer; THY SINS BE FORGIVEN THEE."—Mt. 9:2.

Notice, on the basis of faith, Jesus said, "Thy sins be forgiven thee." There is not any indication of baptism—not any indication of drops of water being sprinkled or poured upon the man, or of the individual's being immersed in water. Rather, it says, in view of this faith, "thy sins be forgiven thee." You can see, beloved, that this man had remission of sins in view of the fact that he was a penitent believer in Jesus Christ.

In the tenth chapter of Acts we have the story of Cornelius at Caesarea. We read:

"To him give all the prophets witness, that through his name whosoever BELIEVETH in him shall RECEIVE REMISSION OF SINS."—Acts 10:43.

You will notice that Peter said to this man that everybody who believes in Jesus Christ shall receive remission of sins. Not one word is said about an individual being baptized, but rather Peter says that all the prophets, including the prophets of the Old Testament and the prophets of the New Testament—that all the prophets have borne witness that the man who believes in Him shall receive remission of sin.

It is rather interesting to me when I turn to the next chapter and find Peter vindicating his ministry to the Gentiles, that he tells them that he went to the house of Cornelius in order to tell Cornelius how to be saved. God had told Cornelius to send for Peter:

"Who shall tell thee words, whereby thou and all thy house shall be saved."—Acts 11:14.

You will notice that Simon Peter went to this home of Cornelius for one specific purpose—to tell him how to be saved—and in doing so, he told him that the man who believed in Jesus Christ shall receive remission of sins.

Listen again:

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive FORGIVENESS OF SINS, and inheritance among them which are sanctified BY FAITH that is in me."—Acts 26:18.

Paul is making his defense before Agrippa and as he does so, he said that God sent him to the Gentiles for one specific purpose, that they might receive forgiveness of sin, by faith. There is not an indication of works on their part, or church works—not an indication of anything except faith in the Lord Jesus Christ.

I say then, beloved friends, the man who has believed, the man who is a penitent believer, has remission of sins right then.

I turn to that man who says that to "obey the gospel" means "to be baptized" and by baptism a man is saved thereby, and I ask him to read these three Scriptures of Matthew 9:2, Acts 10:43, and Acts 26:18 and when he does,

Sunday School Lesson — Outline and Notes by John R. Gilpin

The Decline of King Solomon's Glory

LESSON FOR SUNDAY, SEPTEMBER 7, 1958

I KINGS 9-11

Memory Verse: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—II Cor. 6:14.

I. God's Warning To Solomon. I Kings 9:1-9.

Now that Solomon had built the house of the Lord, his own house, and had succeeded in establishing the great empire, the Lord appeared unto Solomon a second time to warn him lest his prosperity might lead him astray. In Vs. 4 and 5 He promises that if Solomon walks in the way of the Lord his throne shall be established forever; but if he fails to do so, then Israel will be cut off out of the land of Palestine. Vs. 6 and 7.

II. Solomon and the Queen of Sheba. I Kings 10:1-13.

The glory and fame of Solomon was spoken of the world around. The Queen of Sheba even came a great distance that she might talk with him. When she had communed with him and had seen all the glory of his kingdom, we are told that she fainted. V. 5.

Although she had been told many things concerning Solomon's glory, yet she confesses that the half has not yet been told. V. 7. We need to keep in mind that the glory of Solomon is only a type of the glory of God that shall be revealed when Jesus comes again. In spite of all that we might read and learn concerning the glory of that kingdom which Jesus shall set up, we will be compelled to say with the Queen of Sheba "that the half has not yet been told."

III. Solomon's Wisdom. I Kings 10:24.

Solomon had received his wisdom at the right source, since God had put it into his heart. It is interesting to notice that the whole world sought after Solomon because of the greatness of his wisdom. Is not this always true that the world seeks after the man who has learned his wisdom of God?

IV. Solomon's Declension. I Kings 11:1-8.

The record tells us that Solomon loved many strange women (V. 1), and that he had chosen 700 wives and 300 concubines. He had thus sinned against the sanctity of the Mosaic law of marriage, not only in the taking of too many wives, but in taking wives from the idolatrous nations round about. Cf. Ex. 34:16; Deut. 7:3, 4.

Along with each wife had come a new god, for each of the foreign wives had some foreign idol which she insisted that Solomon have built for her as a place of worship. This was not only a violation of God's first and second commandments (Ex. 20), but was a sin against the light of two visits which Jehovah had paid to Solomon, one in the beginning and the other near the close of his reign. I Kings 3:5-15; I Kings 9:1-9.

Likewise, Solomon sinned in that he broke the charter of the kingdom which God had given to

Israel. Cf. Deut. 17:14-20. God had said that Israel should not multiply horses for their chariots but Solomon had 40,000 stalls of horses. God has said for the king not to multiply the number of wives, yet Solomon had a thousand. The charter had said that the king should not be lifted up above his brethren, but in order to support his wives in their extravagances he forced those of his country to work as slaves and oppressed them with high taxes which eventually brought about a rebellion.

We are not to suppose that all of this came about in a day's time, but that Solomon's decline was gradual. Anyone who sins against God declines gradually. No one falls to the depth of sin in a moment's time. The old tree continually becomes more and more rotten until it falls. Thus Solomon's declension was gradual.

V. Broad Mindedness. See V. 8.

Some say be broad. But Christ said to follow Him was to walk a narrow road. Hear these words from the Son of God: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—Mt. 7:13, 14.

The Platte River is a broad river, in some places more than a mile wide. But it is usually dry and never strong. So is a broad Christian (?). The Shoshone River is narrow, but deep. It is always full and blesses a valley of hundreds of square miles by furnishing water for irrigation and generating electricity. To the Big Horn Valley it furnishes life and light. So with a narrow Christian. "Broadminded" is a slogan of the Devil!

The above are causes of Solomon's downfall.

VI. Chastisement. I Kings 11:9-43.

We note in I Kings 9:4-7 that God had promised to bless Solomon if he walked with God and had promised to take Israel from the land if Solomon had failed to walk with God. Now we notice how God has kept His promise.

In order to chasten Solomon while living, the Lord raised up adversaries, namely, Hadad (V. 14), Rezon (V. 23), and Jeroboam (V. 26). The tribe of Judah is to continue just because of the promise which God made to David. Perhaps the only reason why some of our schools, churches, and institutions continue to stand is because that some of our forefathers have received promises from God by faith. Cf. Heb. 11:33.

VII. Some Lessons From Solomon's Decline.

1. The destructive effect of yielding to sensual indulgence. The man who yields his power to the appeal of sex is doomed.
2. It is a warning that until the very end of life a fall is possible.
3. It is a warning against worldly marriages.
4. It shows how that many professing themselves to be wise become fools. Rom. 1:22.

he will see that when a man believes—when he becomes a penitent believer, he right then has remission of sins before baptism takes place.

II

A PENITENT BELIEVER IS SAVED BEFORE BAPTISM.

We read:

"And he said to the woman, THY FAITH HATH SAVED THEE: go in peace."—Luke 7:50.

"Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should BELIEVE AND BE SAVED."—Luke 8:12.

"And Jesus said unto him, Receive thy sight: THY FAITH HATH SAVED THEE."—Luke 18:42.

"And brought them out, and said, Sirs, what must I do to be saved? And they said, BELIEVE ON THE Lord Jesus Christ, and thou shalt BE SAVED, and thy house."—Acts 16:30, 31.

"For I am not ashamed of the gospel of Christ: for it is the power of God UNTO SALVA-

TION TO EVERY ONE THAT BELIEVETH: to the Jew first, and also to the Greek."—Romans 1:16.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to SAVE THEM THAT BELIEVE."—I Cor. 1:21.

"Receiving the end of YOUR FAITH, EVEN THE SALVATION of your souls."—I Pet. 1:9.

You can see by the reading of these seven passages of Scripture that a penitent believer is saved as soon as he believes on the Lord Jesus Christ as his Saviour. Now, beloved, why in the world would a man talk about obeying the gospel and say that obeying the gospel means salvation through baptism? Why in the world would any man say that if you are baptized your sins will be washed away? In the light of these verses which I have read, and I might multiply them again and again, you can see that whenever a man becomes a penitent believer, he is saved right then.

III

A PENITENT BELIEVER HAS ETERNAL LIFE.

The Word of God tells us that when a man becomes a penitent believer he has eternal life right then. Listen:

"He that BELIEVETH on the Son HATH EVERLASTING LIFE: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever BELIEVETH in him should not perish, but

have ETERNAL LIFE."—John 3:14, 15.

"Verily, verily, I say unto you, He that heareth my word, and BELIEVETH on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation: but is passed from death unto life."—John 5:24.

"And this is the will of him that sent me, that every one which seeth the Son, and BELIEVETH ON HIM, MAY HAVE EVERLASTING LIFE: and I will raise him up at the last day."—John 6:40.

"Verily, verily, I say unto you, He that BELIEVETH ON ME HATH EVERLASTING LIFE."—John 6:47.

(Continued on page 7, column 1)

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What Happened To Persecutors

Of thirty Roman emperors, governors of provinces, and others high in office, who distinguished themselves by their zeal and bitterness in persecuting the early Christians; one became speedily deranged after some atrocious cruelty; one was slain by his own son; one became blind, the eyes of one started out of his head; one was drowned, one was strangled; one died in a miserable captivity; one fell dead in a manner that will not bear recital; one died of so loathsome a disease that several of his physicians were put to death because they could not abide the stench that filled his room; two committed suicide; a third attempted it, but had to call for help to finish the work; five were assassinated by their own people or servants; five others died the most miserable and excruciating deaths; several of them having an untold complication of diseases; and eight were killed in battle or after being taken prisoners. Among these was Julian the apostate. In the days of his prosperity he is said to have pointed his dagger to Heaven defying the Son of God whom he commonly called the Galilean. But when he was wounded in battle, he saw that all was over with him, and he gathered up his clotted blood, and threw it into the air, exclaiming, "Thou hast conquered, O thou Galilean."—Wm. S. Plumer.

"What A Penitent Believer..."

(Continued from page six)

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that BELIEVING YE MIGHT HAVE LIFE through his name."—John 20:31.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter BELIEVE ON HIM TO LIFE EVERLASTING."—I Tim. 1:16.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to ETERNAL LIFE BELIEVED."—Acts 13:48.

Now here are a number of Scriptures that show us that when a man is a penitent believer, he has eternal life. How do you get eternal life? By faith in the Lord Jesus Christ.

I come back to that individual who says that you either have to be dipped or be damned—I come to that individual who says that you have to go down into the water and have your sins washed away—I come back to that individual who says you meet the blood of Jesus Christ in the water and thereby you are saved, and I say to him, "My brother, why in the world would you talk about a man having to be saved on the basis of water, when the Word of God says that a penitent believer already has eternal life?"

IV

A PENITENT BELIEVER IS NOT CONDEMNED.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that BELIEVETH ON HIM IS NOT CONDEMNED: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:17, 18.

Beloved, listen, any individual who has believed in the Lord Jesus Christ has not one sentence of condemnation resting against his soul. The Word of God specifically says that if you have not believed, you are condemned already, but if you have believed, you are not condemned.

I ask you, why in the world is it that heretics get so far afield, and why is it that religious leaders get so far from the truth, to try to prove a point? Why in

the world would a man ever say that you have to wash your sins away in the water when the Word of God specifically says that the man who has become a penitent believer has remission of sins, he is saved, he has eternal life, and he is not condemned.

V

A PENITENT BELIEVER IS ALREADY JUSTIFIED IN THE SIGHT OF GOD.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that JUSTIFIETH the ungodly, his FAITH IS COUNTED FOR RIGHTEOUSNESS."—Rom. 4:4, 5.

"Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even WE HAVE BELIEVED in Jesus Christ, that we might be JUSTIFIED BY THE FAITH OF CHRIST, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. 2:16.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him ALL THAT BELIEVE ARE JUSTIFIED from all things, from which ye could not be justified by the law of Moses."—Acts 13:38, 39.

From these verses you can see that when a man is a penitent believer, he is already justified. I tell you, the man who believes in baptismal remission of sins will search this Bible in vain to find any reference to being justified by baptism. Rather, before baptism, when he became a penitent believer, he was justified from all things.

Notice again: "To declare, I say, at this time his righteousness: that he might be JUST and the JUSTIFIER OF HIM WHICH BELIEVETH IN JESUS."—Rom. 3:26

When is a man justified? This verse says it is when he believes in Jesus Christ—not when he is baptized—not when he goes down into the water. Rather, he is justified when he believes in the Lord Jesus Christ.

Listen again:

"Therefore we conclude that a man is JUSTIFIED BY FAITH without the deeds of the law."—Rom. 3:28.

"Seeing it is one God, which shall JUSTIFY the circumcision by FAITH, and uncircumcision through FAITH."—Rom. 3:30.

In other words, Jew or Gentile, circumcision or uncircumcision, you will find justification only by faith in the Lord Jesus Christ.

I say then that the man who is a penitent believer doesn't need baptism to get his sins washed away, for he already has them washed away. His sins are already removed. He already stands justified in God's sight.

VI

A PENITENT BELIEVER HAS THE LOVE OF GOD IN HIS HEART.

"Therefore being justified by FAITH, we have peace with God through our Lord Jesus Christ: And hope maketh not ashamed;

because the LOVE OF GOD IS SHED ABROAD IN OUR HEARTS by the Holy Ghost which is given unto us."—Rom. 5:1, 5.

What does it say? The man who has believed in Jesus Christ has the love of God shed abroad within his heart. Before baptism, he already has the love of God within his heart.

I come to that man who is saying that you have to be baptized in order to be saved, and I ask him, "Will water give to an individual what faith will give?" Faith will put the love of God in a man's heart. If faith will do that, then certainly the individual doesn't need baptism for the same purpose.

VII

A PENITENT BELIEVER IS A CHILD OF GOD.

"But as many as received him, to them gave he power to become the SONS OF GOD, even to them that BELIEVE on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13.

How do you become a son of God? By believing on the name of Jesus Christ—not by baptism, but by believing on the name of Jesus Christ.

Read it again: "For ye are all the CHILDREN OF GOD BY FAITH in Christ Jesus."—Gal. 3:26.

How do you become a child of God? By faith in Christ Jesus.

I ask that man who says that you have to be baptized to be saved—I ask him this question, "Who would you want to baptize, a man who is a child of the Devil or a man who is a child of God," and he says, "I prefer that he be a penitent believer." All right, beloved, if he is a penitent believer, he is already a child of God just as soon as he has believed on the Lord Jesus Christ. Apart from baptism, before baptism, ahead of baptism, he is already a child of the living God.

Listen again:

"Whosoever BELIEVETH THAT JESUS IS THE CHRIST IS BORN OF GOD." I John 5:1.

Beloved, the man who has believed is God's child. He is God's child right then. His baptism from necessity may be postponed for days, months or even years, but he is already God's child, and he has been from the hour he believed upon Jesus as a Saviour.

A business man was telling me sometime ago about going to a funeral of an old gentleman whom he had known from childhood. He said that this man was sick about a year before he died, and that in that year's time one of these "be dipped or be damned" preachers who believes that you have to be baptized in order to be saved, had visited this old man many, many times, and the old man had professed that he was saved. He had said that he believed in the Lord Jesus Christ, and that he was a saved man. This business man told me that he went to the funeral. He said that this preacher told the congregation that he had visited this man twenty or thirty times in the past year and that he had said that he was a believer on Jesus, but that he had never gotten to the place that he could be baptized. He said this preacher said, "It is a shame for a man to get that close to Heaven and not get in, because he wasn't baptized." This business man came back from that funeral and came to see me, and told me about it. He said, "Brother Gilpin, who in the world am I to believe, that

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preacher, or the testimony of that man who said he was a child of God by faith in Jesus?"

I tell you, beloved, the man who is a penitent believer has remission of sin, he is saved, he has eternal life, he is not condemned, he is justified, he has the love of God shed abroad in his heart, and he is a child of God. Why does he need baptism to get all this, when the Word of God tells us that he gets it all by faith?

VIII

A PENITENT BELIEVER HAS A PURE HEART.

"And put no difference between us and them, PURIFYING THEIR HEARTS BY FAITH."—Acts 15:9.

This was the day when they were having that great Jerusalem conference to decide whether a man is saved by circumcision and by keeping the law, or whether he is saved entirely by the Lord Jesus Christ. Simon Peter's testimony was that there wasn't a bit of difference between Jewish salvation and Gentile salvation, that God saved the Jew and Gentile in exactly and precisely the same way, and that both of them had their hearts purified by faith. Or in other words, they had a pure heart the very moment they believed on the Lord Jesus Christ.

I think about some of these folk who believe that you have to be baptized in order to be saved. I think about the man who said to a friend of mine several years ago, that if our Saviour hadn't been baptized, he would have gone to Hell for sure. Beloved, I think of that individual, and I think of those like him who believe in baptismal regeneration, and I say, "Man, what can water do? The fellow who has believed in Jesus has remission of sin, he is saved, he has eternal life, he is not condemned, he is justified, he has the love of God in his heart, he is a child of God, and he has a pure heart. Isn't that sufficient?"

I say to that man who says that to obey the gospel is baptism and by baptism you are saved—I say to that individual to turn to the Word of God and see that obeying the Gospel is nothing more nor less than faith in the Lord Jesus Christ. I repeat my challenge that no man can find any place in the Bible where obeying the Gospel is to be interpreted as baptism, and I offer a hundred dollar bill to the man who will find one verse of Scripture that could be interpreted

FLESH and SPIRIT

(Gal. 5:17-23)

1. The flesh is full of hatred. The Spirit manifests love.
2. The flesh practices envy. The Spirit abides in joy.
3. The flesh agitates strife. The Spirit lives in peace.
4. The flesh is full of wrath. The Spirit is long suffering.
5. The flesh arouses seditions. The Spirit is always gentle.
6. The flesh practices impurity. The Spirit radiates goodness.
7. The flesh worships in idolatry. The Spirit trusts through faith.
8. The flesh continues in pride. The Spirit walks in meekness.
9. The flesh reveals in drunkenness. The Spirit continues in self-control.

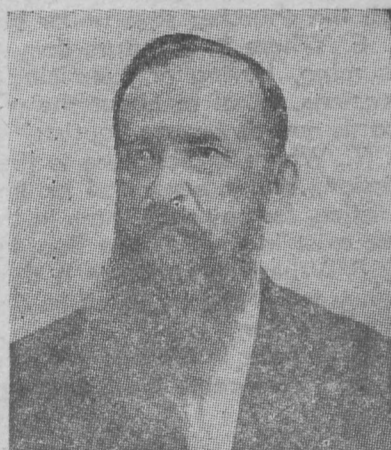
whereby you can find that to obey the Gospel is by baptism. Rather, beloved, in the three instances where it is used it is found that obeying the Gospel is by faith in the Lord Jesus Christ as a Saviour, and the man who is a penitent believer has everything that he needs to take him straight home to Glory when he dies.

So far as I am concerned, I would like to see everybody that is saved, baptized. You know if I had my way I would make a Baptist out of everybody in the world. If I had my way I would preach the Word of God, and I would give men the truth and I would have them follow Jesus Christ in baptism after they have been saved. I would try to teach them the truth concerning the Word of God, and thus make a Baptist out of them.

Beloved, whether you ever become a Baptist or not, if you have become a penitent believer and you have put your faith in the Lord Jesus Christ, which incidentally is a God-given faith, right then, even before you are baptized, before you are a member of the church, you already have remission of sin, you are saved, you have eternal life, you are not condemned, you are justified, the love of God is shed abroad in your heart, you are a child of God, and you have a pure heart. Thank God, you have all that by faith in Jesus Christ and not by the waters of the baptism. I thank God that Jesus saves, and not the water.

May God bless you!

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Unscripturalness of Mission Boards

(Continued from page one)

thus repudiate the assumptions, usurpations and persecutions of the Mission Board system.

THE TWO PLANS

HUMAN PLAN

1. Board Direction
2. Faith in Men
3. Human Plan
4. Ignorance of Man
5. Weakness of Man
6. Purpose of Men
7. Precept of Men
9. Began in British Parliament.
10. Began in the Seventeenth Century
11. Finite and Dying
12. Confusion
13. Hatred
14. Division
15. Powerless
16. Board Gets the Glory
17. Inequality
18. Unjust
19. False
20. Failure

DIVINE PLAN

1. Divine Direction
2. Faith In God
3. Bible Plan
4. Wisdom of God.
5. Power of God
6. Purpose of God
7. Precept of God
9. Began at Jerusalem
10. Began in the First Century
11. Eternal
12. Peace
13. Love
14. Unity
15. Irresistible
16. God's Glory (in church)
17. Equality
18. Just
19. True
20. Successful

Not An Enemy Of Missions

It is argued that those who oppose the board system are enemies of missions and that their contention is harmful to the cause of Christ. This is not true. It is a falsehood made out of whole cloth by the Mission Board devotees. However, if one knew or believed that the board system is an injury to missions, as it is now conducted, then his advocacy of reforms and a return to the Bible plan is not only right, but a sacred duty; and instead of being enmity to, is the best sort of friendship for missions, and commends such an individual to our confidence and highest esteem.

We therefore advocate reform and return to the Biblical model of missions—that of church control apart from any and all boards—as a true friend of missions.

Some Questions

1. Where in Scripture do you find anything like a Mission Board extra of churches, for the prosecution of mission work? We deny.
2. Where in Scripture do you find anything like a delegated religious body, extra of churches, bounded by state or territorial lines, taking charge of the "energies" of churches? We deny.
3. Where in Scripture do you find such Mission Board framing a constitution and by-laws and incorporations, assuming the right to "direct the energies" of the churches, excluding the churches, as such, from representation or delegation? We deny.
4. Where in Scripture do you find such boards appointing, controlling, removing missionaries, refusing to allow missionaries to return to their fields, fixing fields, salaries? We deny.
5. Where in Scripture do you find such boards making, changing, interpreting and enforcing their own laws over missionaries and mission funds; charging, trying and dismissing missionaries from service, denying their right to communicate with the churches save under board censorship? We deny.
6. Where in Scripture do you find such a Mission Board assuming, having or exercising any such office, powers or functions, in, of or about the matter of missions, as Mission Boards now do among Baptists? We most emphatically deny!
7. Where in Scripture is there precept, example, or permission, either expressed or implied, either in principle or practice, for any such thing in the matter of missions, as does now exist in the Mission Board system? We deny.
8. Where in Scripture is there authority for sending your money to a Mission Board to dispense it among the missionaries. We deny.
9. Where in Scripture is there authority for putting the property on foreign fields in the name of a Mission Board? We deny.

In Conclusion

The words of the famous Baptist preacher of another era, A. J. Gordon—ought to settle once and forever the matter of mission work—whether by boards or churches:

"Let every church become a foreign missionary society, having its own field or station, and its own representatives for whom it is directly responsible. Confederation instead of delegation or of relegation might thus be secured. The local churches cooperate in the work of missions without funding their responsibility in a common treasury.

"We are profoundly persuaded that this responsibility should be retained by the local churches, and for this reason, the Head of the Church has fixed it there, and it cannot be transferred."

Witnessing

(continued from page 2)

And this thing works both ways: We not only feel our own helplessness to save, but we see the helplessness of the lost man. He is dead in trespasses and in sins, a lover of sin, not inter-

ested in Christ. That tends to discourage us.

But let us not look to our flesh or to others for power. If we do, discouragement will win. If we keep our eye on the power of God, we will witness with power.

2. Our lack of patience tends to discourage witnessing. I mean by

this that we want to see results, and when we don't see them as we think they ought to be, we shrug our shoulders and say, "What's the use?"

Patience—that is a jewel of grace; we need it if we are to witness for the Lord. "Wait on the Lord," we are told. "Cast thy bread upon the waters;" you may not find it as quickly as you might like, but God promises that His Word will not return void.

Look at old Noah, if you want to see an example of patient witnessing! Years and years and years of preaching. Only eight were saved. I fear that Noah would not rate so well with our moderns, for he could not get very many "decisions." But I would rather have Noah to preach to men than the decisionists, so-called evangelists, of our time.

Look at Noah. He is an example of patience. "But only eight souls," you say. Yes, that's all God saved. If God is satisfied with eight, wouldn't you be? Do you want more than what God wants? You see, we need to conform to the will of God; we need patience.

3. Smallness in number also tends to discourage. The world is gullible for numbers, and that philosophy has rubbed off on most of us. Now there isn't anything particularly wrong with a big crowd, but when we start basing matters on numbers, we are off track.

I have mentioned Noah; now look at Jesus. How many did He miraculously feed? Over 5000. Then how many said, after Jesus had preached, "This is hard doctrine. We won't have it," and went away from Christ? Only twelve remained, and one of them was lost. Jesus didn't have a large crowd following Him because they loved Him, but because they wanted something. They liked the bread and fishes and the miracles. What did that crowd do? They slew Christ. They crucified Him.

Jesus had a small church, but He used it mightily. Let us get encouragement, then, and go on witnessing for the Lord. Do you realize that our church, though a small one, probably witnesses to more people than any other church in this city. To my knowledge, we do. Our radio broadcasts are heard by thousands; our paper is read by thousands; we visit people in our city; we distribute tracts; we preach to those that come to services. You see, God is using a small church to witness to more than these big churches in town. We don't have to be discouraged so long as we serve a big God. Every New Testament church, regardless of size, is a big church, for it has a big God.

4. Our place of worship might cause some of us to be discouraged in witnessing. You might say, "Well, we don't have a nice big building to meet in and it doesn't seem as if we can get others to attend."

Listen, beloved, our task is not to get men to a nice building, but to get them under the sound of the Gospel. Keep that in mind. People get saved everywhere. It's the Gospel message we want them to hear, not a nice building to see.

The early churches met in houses. Later, when persecuted so severely, they met in caves, in the wilderness, in secluded places. People still were saved. Why? The Gospel went forth in the power of the Spirit. It didn't take a cathedral, a temple or anything else; only the power of God.

II. Some Things That Should Encourage Us To Witness

We might go on naming more of the things which discourage us from witnessing, but they all fall into the same category—looking to the flesh instead of God. Leaving these, let us notice the numerous encouragements we have:

1. The fact that God saved us should encourage us to witness to others of the grace by which we are saved. Do you think a person is saved who doesn't want others saved? I don't. The first desire that comes into a man's heart when he is saved is the desire to see others converted to Christ.

Christ is so beautiful to the saved soul that he wants others to see Him.

Do you not have a longing in your heart to be used of God to bring others to Christ? If you are saved, you do. And I believe that desire will constrain you to not give in to discouragement, but to do what you can to witness.

2. The power of the Gospel should encourage us to witness. We read in Romans 1:16 that the Gospel is the power of God unto salvation to every one that believeth. Where does the Gospel get its power? Why, the Omnipotent Spirit of God goes with the Gospel, opening hearts to receive it, and empowering it to men.

Paul said, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost."—I Thessalonians 1:5.

God's Spirit accompanies the Gospel witness. In fact, He is the One who leads men to witness to others. He is the One who burdens us, gives us the zeal to witness. Naturally, He empowers the message which glorifies Christ.

Now shouldn't this truth give us encouragement? Why, the Gospel message is the most powerful thing we could speak to men! Why? Because the power of the Spirit of God rests upon it.

3. The sovereignty of God is also an encouragement to us. You know we often fail to be consistent in our preaching and practice. For instance, we preach that God has elected men unto salvation and that He will use the Gospel message to call them to salvation. But many of us, after preaching the truth, give the lie to it by not going forth and seeking out the elect with the Gospel. It should not be so. Paul said, "I suffer all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (II Timothy 2:10).

Paul wasn't one of these hyper-Calvinists who has no burden for the sheep not yet called. Rather, he zealously preached to all men, knowing that God would call out His elect through the Gospel message applied by the Spirit.

Christ has said, "All that the Father giveth me shall come to me." And He has sent the Gospel message to say to them, "Come unto me; Believe on me; Look unto me."

Some say that if election were true, they would not preach. To the contrary, because it is true, we should be encouraged to witness to the lost, knowing of a surety that God shall save some. Isn't that what Paul said? He said he wanted to do all he could to "save some." We should have the same attitude.

4. Another thing that should encourage us is that we have the truth. Now whether we have the truth or not some would debate. But they would agree with me when I say that if we do have it we should preach it. The man who believes he has the truth, yet conceals it and doesn't declare it, is a poor specimen of character. If we have the truth—and we believe we do—let us preach it.

Aren't the heretics zealous for the spreading of error? Aren't the idolaters of our age seeking to indoctrinate others? Then why sit we here and do nothing? The Gospel cause is the greatest of all; let us get up and be marching on! Let us fire the Gospel-truth in all directions, defeat the enemy and win for the glory of God.

Do we have the truth of salvation? Then, we should preach it. Do we have the truth as to the ordinances? Then let us not keep quiet about it. Do we have the truth as to the church Jesus built? Then shall we conceal it because of the reproach of men? No, never! Let us preach all the counsel of God.

Now let us consider—

III. What Should Be Our Outlook As To Witnessing?

First, we should set out to be witnesses; not converters or "decision" getters, but witnesses. God

When Self-Effort Ends

No sooner is Jesus by the eternal agency of His Spirit revealed in our hearts, and His completely finished obedience discovered to the eye of faith, than we cease going about to establish our own righteousness, and joyfully submit to the imputed righteousness of the Incarnate God. Self-excellence and self-dependence vanish in that blessed moment, and the language of the soul is, "Thy merits, O Thou Redeemer of the lost, are all my salvation, and an interest in Thee is all my desire!"—Toplady.

does not tell us to convert men, for He does that. It is not our job to make the world better; it is not for us to be a benevolent society; it is not our duty to educate men secularly; it is not for us to furnish soup, soap and sunshine for the down-and-out. What is our task?—Witnessing.

I think many people are discouraged from witnessing because the devil has led them to believe that they must also do the converting. The sign-on-the-dotted-line theology and decisionism and pray-throughism of our time have deceived many as to witnessing. Listen, it is not your part to get men saved; only the Spirit of God can give the new birth, and He quickens whom He will. Your job is simply to witness, as the Spirit leads. We have enough Ishmaelites in churches today without adding any more via the route of decisionism.

Of course, the ultimate purpose of witnessing is to win. We should witness to win souls to Christ. But the winning is the Spirit's work. God gave us the privilege of witnessing, and the Spirit does the winning. Let us see that we don't go about trying to play Holy Spirit.

IV. How Should We Witness?

Witnessing should always be done with much prayer—constant prayer—to God for His guidance. We want to witness as God leads.

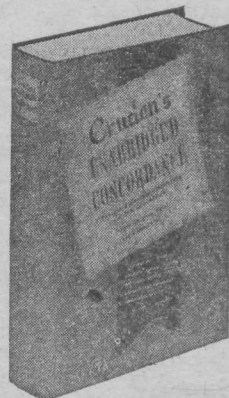
Witnessing should be done patiently and constantly. We must not give up because we see no immediate results. We should not do it in spurts but constantly.

As to methods, there are several ways to spread the Word. Foremost is by the spoken word. Preaching and personal witnessing are the best means. But in addition to these, tracts, the printed page, are effective.

Churches and individual members should bear witness. This is the purpose of our life on earth. We are to be witnesses of the truth.

May God grant us grace to be faithful, effective witnesses!

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