

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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## Another Year And You Are Not Saved!

By C. H. SPURGEON

"The harvest is past, the summer is ended, and we are not saved." (Jeremiah 8:20).

**Not saved!** Dear reader, is this your hearing, and times of refreshing have come from the divine presence, and yet you are without Christ. All these hopeful seasons have come and gone—your summer and your harvest have past—and yet you are **not saved**. Years have followed one another into eternity, and your last year will soon be here: youth has gone, manhood is going, and yet you **are not saved**. Let me ask you—**will you ever be saved?** Is there any likelihood of it? Already the most propitious seasons have left you unsaved; will other occasions alter your condition? Means have failed you—the best of means, used perseveringly and with the utmost affection—what more can be done for you? Affliction and prosperity have alike failed to impress you; tears and prayers and sermons have been wasted on your barren heart. Are not the probabilities dead against your ever being saved? Is it not more than likely that you will abide as you are till death forever

bars the door of hope? Do you recoil from the supposition? Yet it is a most reasonable one: he who is not washed in so many waters will in all probability go filthy to his end. The convenient time never has come, why should it ever come? It is logical to fear that it never will arrive, and that Felix-like, you will find no convenient season till you are in Hell. O bethink you of what Hell is, and of the dread probability that you will soon be cast into it!

Reader, suppose you should die unsaved, your doom no words can picture. Write out your dread estate in tears and blood, talk of it with groans and gnashing of teeth: you will be punished with everlasting destruction from the glory of the Lord, and from the glory of His power. A brother's

voice would fain startle you into earnestness. O be wise, be wise in time, and ere another year begins, believe in Jesus, who is able to save to the uttermost. Consecrate these last hours to lonely thought, and if deep repentance be bred in you, it will be well; and if it lead to humble faith in Jesus, it will be best of all.

O see to it that this year pass not away, and you an unforgiven spirit. Let not the new year's midnight peals sound upon a joyless spirit! Now, **Now, NOW**, believe, and live.

"Escape for thy life;  
Look not behind thee,  
Neither stay thou in all the plain;  
Escape to the mountain,  
Lest thou be consumed."

—Morning and Evening. (pp. 734, 735).

## The Authority Of The New Testament Church

By BOB L. ROSS

[Sermon preached at Temple Baptist Church (Bristol, Tenn.), Colvary Baptist Church (Ashland, Ky.), and Kings Addition Baptist Church (South Shore, Ky.). Recorded at the latter church for publication in TBE.]

"All power (authority) is given unto me in heaven and in earth."  
—Mt. 28:18.

In some recent experiences which I have had, I have been made to deeply realize once again the great importance of God's authority in religion in particular and a need for the stressing of this authority to the people who profess to be the saints of God. I won't burden you with any details of these recent experiences which I have had, but will just say that I have been rather upset and greatly burdened to learn of the attitude which has even been taken in our Baptist ranks, not to mention other ranks, with regard to the matter of the authority of God in the church. Good people whom I thought were fully-grounded and settled in this truth are not so and it has caused me to realize that the truth needs to be stressed more than ever and people need to be made conscious of the fact that we must have authority in our religious activities.

Every action of our life is related to God's authority. In other words, everything we do is either performed out of respect for God's authority and what His will is or in rebellion to God's authority as our supreme governor. Now an act of rebellion to God's authority is to disown

Him as our sovereign and rightful governor. When we do that which is contrary to the will of God, then we are rebelling against it; therefore we are choosing that which we consider to be a better thing.

Now, especially is God's authority important in the religious realm. In this connection I want to read Isa. 1:12 to refresh your memory as to a question—which was raised back in the days of the prophet Isaiah—that had to do with the religious practices of some people back there.

The question that is raised here, which I want to stress, is the question—"Who hath required this at your hand, to tread my courts?"

These people were doing something which had a definite religious flavor to it. They were offering up certain sacrifices unto the Lord and they were treading the Lord's courts. But the Lord comes to them with this question: "Why are you doing this? Who hath required you to do this?" In other words, "On what authority are you doing what you are doing?"

Now the question—"Who hath required this at your hand?"—still comes down to us today. And

as I look out on the religious world, there are any number of things which I could bring under this question. I could look into the ranks of the Protestants and Pedo-Baptists and ask the question, as they would sprinkle a baby, "Who hath required this at your hand?" And then I could look out on the religious world, as it observes certain holidays such as Christmas and Easter, and say, "Who hath required this at your hand?" I could look out upon the numerous organizations in the religious world today, such as the conventions and missionary boards and societies and all manner of other organizations, and ask the question, "Who hath required this at your hand?"

So I say then, that God's authority in religious activities is certainly an important thing, because if God has not required it then certainly we have no authority for doing it. Things may be wrong in many respects with our churches and our worship, but let me say that God's authority back of our worship and back of our churches is the great essential foundation. If the authority of God is not back of it, then everything we do, regardless of how pious it may be and regardless of

how it might conform to what is righteous, so far as the form of it goes, then it's all in vain.

### I. What is Meant by Authority?

What do we mean when we refer to "God's authority"? Well, by God's authority is simply meant that which God approves of or commands by a positive appointment. When God expresses His approval, expresses His will and appoints a matter, then it has God's authority back of it, and if God's authority is not back of it, then we have no business doing it in the name of the Lord. We would more properly do it in the name of the devil or in the name of a man rather than in the name of the Lord.

To do something in the name of the Lord means you are doing it on the authority of the Lord; it is done on the authority of God. His name means that He authorized this thing. To baptize in the name of the Trinity is to baptize on the authority of the Trinity.

### Examples

Now let me give you some illustrations of this particular matter. Abraham had the authority

of God to leave his home and to father the nation of Israel. God gave him that authority because God had chosen him for that particular purpose: to leave his home and go out to another place that God would give to him and to his posterity. Otherwise, why go and leave his relatives, expecting God to give him another place? Why should he do so? Well, God's authority was back of it.

Then, to come further in illustrating this, Moses was authorized by God to lead the children of Israel out of Egyptian bondage and then, later on, to build a tabernacle. Moses had the appointment of God for that position and work. No one else had the authority of God to lead Israel out of Egypt. God appointed one man and that was Moses. Now you might find many faults with Moses, such as the fact that he could not speak very well, and such as the fact that he was always more or less afraid to do something. His faith would balk and stop and stammer and he would try to find excuses. Yes, you might find many faults with Moses and you might have been able, if you had lived back then, to have pointed to another man whom you would have thought would have made a better leader; but God authorized one man and it was Moses and nobody else had the authority to do the work.

Then the building of the tabernacle came along; who was it that God authorized to oversee this work? It was Moses. It was not his brother. It was not someone else in this Israelite camp, (Continued on page 3, column 1)

## The Baptist Examiner Pulpit

### "WHY I BELIEVE IN MISSIONS"

Sermon Preached by Pastor John R. Gilpin

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. 10:12-15.

I think most of you who have known me over a period of time know that all of my ministry I have emphasized missionary endeavor. When the Lord first called me into the ministry, I had some little impression that maybe I might go to a mission field

myself. However, later on I felt very definitely that this was not God's purpose for my life, but rather that it was God's purpose for me to be of help to lots of other folk who might thus go as missionaries. Through the years I have tried to emphasize scriptural missions, and I thank God for the privilege that He has given me of doing so, and of assisting others in their missionary activities.

Let me say that every bit of preaching that we do is missions. When Brother Bob spoke over the radio this morning, that was missionary endeavor—just as great a missionary endeavor as if he were in a foreign country preaching the Word of God to the heathen. In fact, there were lots of folk this morning perhaps who listened to the Word of God who knew no more about the Lord Jesus Christ than if they lived in

a foreign country.

Whenever we send out THE BAPTIST EXAMINER each week to the thousands of readers to whom it goes, that is missionary endeavor. To be sure, we don't attempt to baptize, for that comes in the realm of the work of a church, under church authority. THE BAPTIST EXAMINER does do the teaching, looking forward to salvation, which is the first part of the Great Commission, and we certainly do the teaching of saved people after they have been baptized, which is the third part of the Great Commission. Actually it can be said that we are carrying out every week in TBE two-thirds of the Great Commission.

When we preach from this pulpit, that is missions. When we speak to a man on the street and invite him to come to the service (Continued on page 6, column 3)

### THIS PASTOR SETS A GOOD EXAMPLE

We have just received a letter from Pastor Millard Chapman of Illinois, whereby he has sent us 34 new subscriptions for various members of the church of which he is pastor. He says:

"I receive your paper and highly endorse it for our people to have in their homes. May God use you as you contend for the Faith through the printed page."

I thank God for Brother Chapman and his church and for this list of new readers. We trust that our paper will be a tremendous blessing to them, and may the example of Bro. Chapman stir up dozens of pastors to do likewise.

### "JUST ANY CHURCH WILL DO"

On a hot August afternoon I picked up two small boys hitchhiking to a nearby village. I asked what church they attended. The two replies I received were striking and impressed me for these two growing boys, not yet in adolescence, answered in the language of adults.

"I go to first one church and then another," spoke one. The second hesitated, but after being pressed, related, "I attend the nearest church around."

These two answers are in harmony and express the same thing. They mean no church affiliation, and no concern about God. Just any church means no church.

The young Americans did not (Continued on page 8, column 5)



# CHURCH MEMBERSHIP

By FRED T. HALLIMAN  
2938 North Seely Avenue  
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God's revealed will teaches us that every saved person ought to become a church member by the initiatory rite of baptism in water. Saved people certainly did this in New Testament times; being born again, they were baptized and became members of churches. I believe that church membership is important and that it matters much whether a Christian unites with a church or not. There are some things the Bible teaches about church membership, and like most every other Bible doctrine there are many things that men have devised that are erroneous. We shall first deal with the erroneous ideas.



ELD. FRED HALLIMAN

1. The idea that church membership saves. Many people think of the church as a sort of "safe deposit box" for the soul or a "fire insurance policy" and believe that having their names on a church roll is equivalent to having them on the Lamb's Book of Life. No church can save a soul; only Christ can save. If you are basing your hope of eternal life upon your church membership, repent of your "dead works" and receive Christ as Saviour.

2. That all believers are in the church. This is the "universal invisible church" theory. This is wrongly based primarily on verses of generic usage and has every saved person "baptized by the Spirit" into the church. This, of course, is supposed to make every one, even the Old Testament saints, members of the Lord's church. When this theory is brought under the searchlight of God's Word, it will not stand. In Acts 2:41, 47 we read where "They that gladly received His Word were baptized; and the same day there were ADDED unto them about three thousand souls . . . and the Lord ADDED to the church daily those who were being saved." People are not "born" into the church; they are born into God's family. They must first "receive the Word," and then they can be added to the church.

3. That church membership makes no claim on one's time. There are church members by the thousands who believe that. They unite with the church because it is the popular thing to do, and occasionally they will "drop in" to see how things are going. They never have time to come to church, but they will never let church attendance interfere with a favorite TV program, ball game, pleasure trips, company, etc. Else they will attend church services in the morning, and then go fishing or riding in the car in the afternoon. Some folk think the Lord "owes" them a "good time" on Sunday afternoon. Sunday is the Lord's Day to worship and honor Him, and if it is the Lord's Day, then it is not ours to do what we will with any part of it. You may as well withhold your tithes or any thing else from the Lord as any part or all of the Lord's Day. Most folk that do this are just lost "church members." If they are saved they are worldly and "conformed to this world."

4. That a church is to pamper one's ego. Many unite with a church for what they can GET, not what they can GIVE to help reach the lost with the gospel and help stand for the truth. They expect to be visited often, but never feel like visiting others. They want to be petted by the preacher or deacons, but never act friendly themselves. Christ did not establish His church for such. The mission of the church is to preach the gospel and administer the Word in general. When that has been faithfully done there will be little time left for anything else.

Some things the Bible teaches about church membership:

1. That every saved person should be baptized and become a member. We have already referred our readers to Acts 2:41, 47, where the saved were being added

commission. This we intend to do in New Guinea.

2. That once in a church a person should continue steadfastly in doctrine, fellowship, the Lord's Supper, and in prayer.

"And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."—Heb. 10:25.

It is the manner (habit) of some people to neglect to assemble together, but it should not be so. One church informed me, while holding a meeting for them, they had not observed the Lord's Supper in 10 years because some of the members were always out of fellowship. If and when a member finds himself out of fellowship with the majority of the membership, he should get right or get out, and after a reasonable amount of time if such members have done neither, the church should exclude them. A New Testament church is to be of one mind and one accord at any and all cost. And if it means exclusion of some rebellious church members in order to take the Lord's Supper, they should do so.

3. That it is every member's responsibility to seek to build up the church of which he is a member.

"Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excell to the edifying of the church." See also Eph. 4:11-12.

People need to realize that this cannot be done by complaining and criticizing. A group of complaining church members can tear down more in a week than a faithful pastor can build up in a year. Folk can build up the church of which they are members by being faithful in prayers, witnessing to the lost, church attendance, following the leadership of the pastor (so long as he follows the leadership of the Lord), and tithing. When a church is in one accord, and the pastor is being led of the Lord, whatever he asks the church to do will "please the whole multitude" (Acts 6:5a).

4. Church membership carries with it the obligation to back the disciplinary measures the church may have to take. The Lord commanded that the church practice discipline when necessary (Matt. 18:15-18). The New Testament churches practiced it (I Cor. 5:1-13), and many other passages teach that churches should carry out disciplinary measures when necessary.

5. Care should be exercised as to what church a person should join. Christ established ONLY

ONE church. All others are man-made and a child of God should be careful not to join a church that some man started. I am a firm believer in church authority. Many Baptist groups are operating today without any church authority. Therefore, they are operating on their own and will not be rewarded for their works. Also, many Baptist churches are mis-named because they are corrupt in doctrine and practice. When seeking for a New Testament church one should "Prove all things" (I Thess. 5:21).

One should not unite with just any church in order to have his membership where he is. In fact, if it is not a New Testament church, one would be better off not to join any. May God lead you to one where you can serve and honor Him if you are not in one where you can do so at the present.

## GONE ABOVE

A woman was dying in a poorhouse and the attending doctor heard her whisper, "Praise the Lord."

"Why, auntie," he said, "how can you praise God when you are dying in a poorhouse?"

"Oh, doctor," she whispered, "It's wonderful to go from a poorhouse to a mansion in the skies!" —Selected.

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### A Blessed New Year To You!

Two thousand years ago the first Baptist preacher laid the axe unto the root of the trees (Mt. 3:10). Since that day every true Baptist preacher has faithfully done likewise.

This is our task in 1960. The Editors of TBE are more determined than ever to give our readers a militant, uncompromising ministry.

Arminianism, Modernism, Feminism, Lodgism, Universal Churchism, Free-Lancism, and Unionism, along with the twin evils and church-corrupters, open communion and alien immersion — always the spiritual enemies of God's people — must be met and defeated.

This is not the year for either retreat or retrenchment. This is the year for advance in the conflict and to give the enemies of the Truth "unshirred Hell."

God has gloriously manifested Himself and proven beyond a shadow of a doubt that TBE shall continue. The steel strike crippled us to such an extent that, humanly speaking, we should have ceased this written ministry and thus have stifled this all-powerful voice for truth — the printed page. Instead, God provided. The ravens brought food to Elijah and God rained manna upon Israel in the wilderness. Likewise, that our ministry might go on, God has put it into the hearts of His own to gloriously support TBE, in this modern twentieth century.

Our paper comes to you today because God has undertaken for us. Since He has thus brought us through 1959, we have no doubt as to the future. We will doubtlessly have many trying hard spots, but we are assured of His guidance and support for the future.

Seeing how God has blessed, and knowing the needs we have, as well as the urgency of sending forth this paper every week, we are entering 1960 with the greatest prayer-burden and the most aggressive world-program of our career. Knowing our needs, and the glorious open doors that are before us, we earnestly solicit your prayer-fellowship, and financial support. May you be led to speedily and regularly encourage us with your letters of inspiration and help.

Yours for the Truth once delivered,  
**BOB L. ROSS**  
**JOHN R. GILPIN**



# The Baptist Examiner

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Editor-in-Chief

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Editor

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## Church Authority

(Continued from page one)

but it was Moses, the man chosen and appointed of God. He had God's authority and no one else did.

When the high priest was appointed, who was it? It was Aaron, Moses' brother. He had the authority of Almighty God to occupy the position of high priest. No one else had that authority. Oh, someone else might come in and have on a costume similar to Aaron's and he might try to perform the ceremony which Aaron was to perform. But what would happen? Why, God would have shown His disapproval by smiting that individual to death, because He had authorized Aaron and no other.

Then the Levites, you'll remember, had the care of the ark, by the appointment of God. They were to take care of the ark of the covenant which was in the most holy place, the second room of the tabernacle, and when that ark was to be moved it was the Levites who were to have the care of it. You remember the time, then, that the ark was touched by someone else, what God did? Remember the time that the man Uzzah reached out and touched the ark in order to steady the ark, as it was upon the cart, when the oxen were tugging it along? This man Uzzah thought it was going to fall and he reached out his hand to steady it. When he did so God smote him dead. Why? He had no authority for doing it; no authority for reaching out his hand and touching that ark, even though it looked as if the ark would fall. God had appointed someone else.

Then when God appointed a king over Israel, who was the man that God anointed first of kings? Why it was Saul; he was God's anointed. He was the king of God's own choosing, this

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man Saul. When Saul died, perhaps you remember the story about the man who put Saul to death and how God's curse was put upon him and executed through David. This man touched God's anointed—smote him. What happened to him? Well, God had him smitten to death, because he was not to touch God's anointed.

And then to remind you again of this fact of God's authority, notice it was Solomon whom God authorized to build a temple, not another. An individual might, in the days of King Solomon, if he had the financial ability, build a temple just the equal to that of Solomon's, but even though it might be the equal of Solomon's temple and even though it might even surpass Solomon's temple, the authority of God was not back of it. A man might build a tabernacle in the time of Moses, that would equal the tabernacle which Moses and his crew of workmen had constructed. But God's authority would not be back of the building of that tabernacle and God's approval would not be upon it as a place of worship. It had to have the authority, the appointment of God back of it.

When God would send a man before the Lord Jesus Christ to make way for the Lord, to prepare a people for the Lord, what happened? What does the scripture say? Why it says there was a man sent from God. He had God's authority to do the work which he was doing. John the Baptist said, "He that sent me to baptize..." He was a man with God's authority back of his ministry. Now, someone else might have come upon the scene and performed the same thing John was doing, but where did such a one get his authority? He might baptize exactly as John baptized; he might preach the same message that John preached; but where was his authority? He had none. John the Baptist was the man appointed of God.

We are now living in a day and age when every Tom, Dick and Harry is loose with the great truth of God's authority. Why, they go out here and they think they are doing God a favor when they do something "in the name of the Lord." Everything is done, you know, in the name of Lord, whether God likes it or not. Maybe they start a church or baptize somebody or set up some independent organization to spread the Word of God, such as printing the Bible and distributing the Bible. They think they are doing God a favor, when God has not required it at their hands. Let me ask a question: Where and when did God authorize such an organization as the Gideons? Now I realize that many people have seen some truth, by reading a Gideon-sponsored Bible, but it's not because the Gideons did it. It's simply because it's God's Word. But the question is: Where did God authorize the Gideons to do this? That's the question. Do they have God's appointment? If so, when and where did they get it? I raise the same question

about all these other denominational, undenominational or interdenominational organizations, regardless of the nature and characteristics of each. Where does God authorize these movements?

The only thing I can find authorized in God's Word to do His work in this day and age is His church.

Now, every Tom, Dick and Harry that says he is doing this or the other "in the name of the Lord" is not necessarily telling the truth, regardless of his intentions of doing so. He might think he is telling the truth; but when I raise the question, "Where and when did God authorize you?" he runs into a dead-end street and he cannot answer.

Well, beloved, it is offering up "strange fire" unto the Lord when a man comes along and offers up something or does something in the name of the Lord when God hasn't authorized it. You'll remember the story in the Old Testament about Abihu and Nadab, how they offered up the strange fire unto the Lord. They thought they were doing God a favor and an honor, but God was displeased with it and they were consumed by fire from the Lord. And I say the same is the condition and state of those people who are doing things without God's authority back of it. It's strange fire unto the Lord.

## II. The Lord Jesus Christ Prefaces the Commission and Bases the Commission Upon the Authority Which Was Given to Him.

Now, can you not see the great importance of authority when even the Lord Jesus Christ Himself had to have it? You might say, "Now wait just a minute. Stop right there. Isn't Jesus Christ God? Isn't that authority enough?"

Yes, Jesus Christ certainly is God. But in the work of redemption, under the covenant relationship, the Lord Jesus Christ has taken the position of mediator and thereby has put Himself in the position of a man under Law to God to fulfill the Law for those for whom He stood. He laid aside, so to speak, His authority—not that He could do so in an essential sense, certainly not—but in this covenant relationship, certainly one of the great mysteries of God and His work is that Jesus Christ took a position that was in subjection to the Father. He took a subjective position to the Father in the covenant relationship, and all of this commission which He gives here, of course, has to do with that covenant because it is the message of the Gospel that He is sending forth and authorizing.

All right, Jesus in this covenant position, subjected to the Father, says that all authority or all power is given unto me in Heaven and in earth. In other words, Jesus Christ in this subjective position had to have the authority GIVEN to Him of God the Father. The Father authorized Jesus Christ to do the work that He did. And the Holy Spirit likewise has the same authority in the covenant relationship. The Father has taken the position of governorship in the covenant; the Son has taken the position of the surety and mediator in the covenant, and the Spirit of God has taken the position of administrator of the Father's will and the Son's work. The Father willed it; the Son has come into the world to perform the work and the Holy Spirit has come to administer the work to God's people.

So the authority has been given, or granted to the Lord Jesus Christ. Therefore Jesus said, "Because I have the authority to send you, you go, you preach, and you baptize and then you teach." Don't you see, then, the great importance of God Almighty's authority when even Jesus Christ prefaced and based the commission upon the fact that He had God's authority? He had the authority of God to commission His church. This authority was given to Him as the head over the church.

(Continued on page 4, column 2)

## "I Should Like to Know"

### 1. Did Judas take the Lord's Supper?

No. The supper that Judas partook of was the one that preceded the Lord's Supper. John 17:2 says, "And supper being ended, the devil having put into the heart of Judas Iscariot, Simon's son, to betray him."

Then in John 17:30 we read, "He then having received the sop went immediately out: and it was night." Compare Matthew 26:21-25 with John 13:21-30. Then, we believe, the Supper was instituted.

### 2. How do you account for the hand of Judas being on the table with Jesus after they had eaten the Lord's Supper?

The writers of the four narratives do not always present things in a chronological order, as all Bible students observe. The case mentioned in this question is evidently an example of this. Compare Matthew 26:21-29 with Luke 22:19-23, and it will be seen that Matthew records Jesus' announcement of His betrayal before the institution of the Supper, whereas Luke records it after the Supper. Likewise, Matthew records Jesus' statement in 26:29 after recording the Supper whereas Luke records this statement before the Supper (Luke 22:13). So in view of the fact that the writers do not always present things chronologically, it is no valid argument to insist that Luke 22:21 proves that Judas was at the Supper. John plainly shows that he went out (John 13:30).

But what people hope to prove by proving that Judas was at the Supper is beyond me. What if He were present? What does it matter? It doesn't prove "open" communion, for Judas was a member of the church in which the Supper was instituted. He professed salvation, had been baptized, and was in good standing so far as morals were concerned. "He was unsaved," someone says. Yes, and here we have a lesson. We do not know who is saved and who is lost. All we can do is act upon the basis of the profession and morality of a person. If we had to exclude all unsaved people from the Supper, we would never

observe it, for the power absolutely to discern who is saved and who is not saved is beyond our ability.

### 3. Did Jesus eat the last passover? If not, why did He tell them to "prepare us the passover, that we may eat." (Luke 22:8)?

As to the first question, we will simply quote the following verses to show that Jesus did not eat the passover:

John 18:28—"Then led they Jesus from Caiphas unto the hall of judgment: and it was early and they themselves went not in to the judgment hall, lest they should be defiled; but that they might eat the passover."

John 19:14—"And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!"

John 19:31—"The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

John 19:42—"There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

Here is another passage that reveals this was not the passover that preceded the Lord's Supper. After Jesus had said to Judas, "That thou doest, do quickly," we read in verses 28 and 29 of John 13: "Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor."

These verses show that the passover was on the same day of the crucifixion. And we believe that Christ, dying as "our Passover" (1 Cor. 5:7), fulfilled the passover, being crucified at the time of the slaying of the pass-over lamb. Thus, we have a minute fulfillment of this type of Christ.

(Continued on page 8, Column 1)

# Married Vessels

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# Are The Modern "Tongues" Really Of God Or The Work Of Fakers?

By ROY MASON  
Tampa, Florida

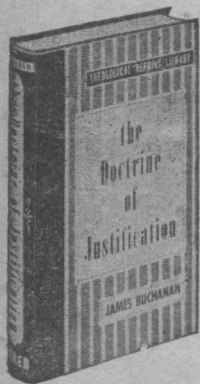
The Bible certainly teaches that there was a gift of "tongues" in apostolic times. There are religious groups today who claim to have the gift of tongues, identical with that received on Pentecost. There are good reasons for believing that what is today palmed off as "tongues" is phoney. We recall that a certain preacher located a tent in Tampa, and he gained quite a following. He bought time on a radio station, and in his broadcasts he poured out a torrent of words—words that didn't mean too much, then all at once he would lapse into a "tongue." Each time he would do this, he seemed to make the same kind of sounds, which suggested that he had memorized a jargon of some kind which he palmed off as a "tongue." He further furnished evidence of his lack of integrity when he suddenly deserted his wife and ran off with his pianist.

During student days, I preached for a Baptist church at Jenks, Okla., and one of the members told of a big holiness meeting held in a tent right across from his house. The preacher was a "tonguer" and one night he burst out "speaking" a language that no one understood. It was supposed to be a holy language of some kind, and some one arose and interpreted what had been said. There was present a young man who had served in France during the first World War. This young man was disgusted and he arose and denounced those who had put on the tongue performance as frauds. He said, "That wasn't a holy tongue that I listened to—it was French, and the man didn't say what the interpreter reported him as saying. He just rattled off a conglomeration of French that meant little or nothing." Probably the preacher, like the soldier, had served in France and had picked up some French, so he used it to simulate a divinely given "tongue."

Some claim that the tongues of the Bible were some kind of ecstatic language. They make much of the expression "UNKNOWN tongue" used in I Cor. 14:19. Unfortunately for such, the word "unknown" is not in that Scripture at all. It is in italics which indicates that it was added by the translators.

Read Acts 2:1-11 and note several things:

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1. The gift of tongues came in connection with the baptism in the Holy Spirit, and was the demonstration and proof that the Holy Spirit had come in a special manner to abide with the church. This like gift was later repeated at the home of Cornelius to prove that the gospel was for Gentiles as well as Jews. (See Acts 10:44-48). We have no indication that the baptism in the Holy Spirit was to be given to believers all down through this age. We are told to be "filled with the Spirit," but we are not told to be "baptized with or in the Spirit," nor are any instructions given as to how such a baptism might be received. If the Lord meant for us to be baptized in the Spirit, He would certainly tell us what to do in order to do so. We know one thing—He has not told us to go to a so-called "altar" and "take on" while people pound us on the back and holler.

2. The people on Pentecost spoke in ACTUAL LANGUAGES, for people understood what they were saying (Acts 2:6). It was not a gibberish.

The question arises, if those who claim to speak in tongues were actually given the same gift that people received on Pentecost, would they have to study the language of a country when they go as missionaries? I served for a time as a missionary in Brazil, and the Holiness missionaries down there had just as hard a time learning Portuguese as any of the other missionaries had, yet they supposedly had the "tongues" gift!

Paul in I Corinthians devotes some space to the question of tongues. Let us note several things:

1. TONGUES WERE NOT A MARK OF EXTRAORDINARY SPIRITUALITY, for the Corinthians were among the most immature Christians that we read anything about in the New Testament.

2. Paul commanded that no one should speak in a tongue unless there was some one who could interpret what he said (I Cor. 14:28). If no interpreter, keep quiet.

3. He prohibited more than two or three speaking thus during a meeting of the church, and each was to take his turn—they were not to speak all at once in confusion, as is often seen today (v. 27). This itself kills modern "tongues" practices.

4. There was to be NO CONFUSION in the church meetings (v. 33). To the contrary, confusion is worse confounded around places where modern "tongues" are exercised.

5. THE WOMEN IN THE CONGREGATION WERE NOT TO SPEAK AT ALL (v. 34). Among modern "tonguers" the women are the most vociferous of all.

The above regulations given by Paul are utterly ignored where "tongues" are spoken today. The truth seems to be that THEY HAVE THE WRONG THING, AND THEY EXERCISE IT THE WRONG WAY. They are plain phonies.

## Church Authority

(Continued from page 3)

On Pentecost the Holy Spirit came and took up His abode in the church, and Christ by the Spirit indwells the church. And Ephesians 2:21, 22 would have us to understand that Jesus Christ by His Spirit dwells in the church.

That is where His authority is today, in the church to which He gave this commission in Matthew 28:18-20. Christ, therefore, having all authority — and I emphasize all authority — authorizes His church, which is the body, to disseminate the truth.

Now listen, let me give you a great fact here: the covenant of redemption of eternity past — the blessings of that covenant — come to us through the medium of knowledge. In other words, the

truth is preached unto you and by God's grace you receive the knowledge of it, and therefore through hearing the Word of God you have faith and you are blessed with the unsearchable riches in Christ Jesus. How is that to be administered? I say that in this day and age, the church is that body appointed of God to administer the truth of the unsearchable riches of Christ, which He has executed for us and purchased for us as our Surety in the covenant relationship. Have I any ground for saying that? I certainly have. In Eph. 3:10, the apostle says:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

What is made known by the church? The manifold wisdom of God. In what sense? According to that eternal purpose — or that covenant relationship — which he purposed in Christ Jesus our Lord.

And what does it say in 3:15 of I Timothy? It says:

"The house of God, which is the church of the living God, the pillar (support) and ground (base) of the truth."

Now, I ask the question: Where would the truth be today were it not for the faithfulness of the church, by the grace of God?

God at one time had the tabernacle as the appointed place of worship, and the tabernacle disseminated God's truth. The tabernacle was that center of worship where the truth of God with regard to the work of Christ was made manifest, and you'll find in Leviticus 17 God forbidding an individual to offer his offering anywhere except at this tabernacle. If he went out there in the field and offered it, or went somewhere else, then he was gone awhoring after devils. Now the tabernacle occupied the place of priority as the appointed place of worship for awhile in the Old Testament. What if some man had gone out and built another tabernacle and had set up a priesthood and carried on sacrifices? Maybe it was exactly as they were doing over in Israel. Would God accept that worship? Certainly, God would not, because God had authorized the tabernacle and no one had any authority from God for building another.

When the temple came into existence, the same authority had to be there. It was God's house. It was God's place of worship. It was God's dwelling-place upon this earth. Of course, God cannot be contained in houses made with hands, but so far as a finite revelation was concerned, God was working in the temple and the truth was propagated forth from the temple, and that was the center of worship. Nobody else had any business going out building another temple.

Now the church is God's house today. I Tim. 3:15: "The house of

God, which is the church of the living God."

In Heb. 3:6, referring to the Lord Jesus Christ and His house, it says: "But Christ as a son over his own house; whose house are we," etc.

What's Christ's house? Why it is that house over which He is the head. What house is He the head over? The church, according to Ephesians 1:21, 22.

In Heb. 10:21: "And having an high priest over the house of God." Now what is it referring to here? It's referring to the Lord Jesus Christ as the high priest over His house. What house is that? It's that house over which He is the head; it's that house of which He is the foundation. It is that upon which we as lively spiritual stones are built up. It's that house that is referred to in Ephesians 2:19, 20 when it says:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the HOUSEHOLD of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

If there is anything emphasized in the epistles of the apostle Paul, it's this fact, that the church is God's house (I Tim. 3:15), that Christ is head over the church (Eph. 1:22), and that we as spiritual members of that church are to offer up our sacrifices unto God. Over in the book of I Peter 2:5 it says:

"Ye also, as LIVELY STONES, are built up a SPIRITUAL HOUSE, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

And it says in Eph. 3:21:

"Unto him be glory IN THE CHURCH by Jesus Christ throughout all ages, world without end. Amen."

We can't go outside of God's house — that is, we can't sever ourselves from a relationship to God's church — and expect our sacrifices to be acceptable unto the Lord. And yet some of these people that talk about being so "deep" in the Word of God reject God's church! Sometimes I hear these radio preachers, one of them in particular who is always talking about "the riches of His Word," and yet that man has never yet taught any truth in regard to the church of the Lord Jesus Christ and church doctrines. I can't understand how a man can read the New Testament — especially the epistles — and not realize his obligation to be a part of the Lord's body, His church, and to work and to serve the Lord in His church.

Well, authority is an important thing in our religion and the Lord Jesus Christ has authorized His church to do this work which He has mapped out in the commission.

## III. How Far Does This Authority Extend?

The Lord Jesus says, "All authority has been given to me. Therefore, you go and do these things." How far does this authority extend? Well, we can examine the commission and it plainly is outlined for us.

First of all, the authority to GO and PREACH comes under this particular matter. Nobody has any business going for the Lord, unless the Lord has sent him. You don't have any business preaching, unless the Lord has sent you. You don't have any business teaching, unless the Lord has sent you. You don't have any business assembling together and holding services, unless the Lord has sent you. You don't have any business doing any kind of evangelism in the name of the Lord, unless you are doing it because the Lord has sent you. That is, you must have His authority.

When we send an ambassador to another country, he goes on the authority of this nation. If I were to go over there and should say, "Now, I've come to represent the United States," the first thing they would ask of me is, "Where are your credentials?" In other words, let me see some evidence of your authority. And the United States, not having given me any authority, would

certainly not be approving of me in going over there to represent them, although I am a citizen of the U. S.

There are a lot of people who think that because they are Christians they have the authority to do everything under the sun that is to be done for the Lord. But just because I'm a citizen of the United States does not mean I have the authority to administer and execute business in behalf of our nation. I must have some authority if I'm going to do that.

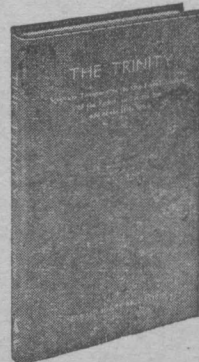
So the authority to go comes under the authority that the Lord Jesus Christ has given to His church. He says, "You go." "You mean to say that a man can't even witness for the Lord unless he has church authority?" I say he can't witness for the Lord without God's own authority, and since God has commissioned the church, I say unless the Lord has given His authority to a person in a way other than through the church, then he has no authority to witness. Every man who is a member of the Lord's church ought to witness, yes; that's one of the things he is to do as a church member. He is to be a witness and the Lord has authorized that. The Lord certainly has authorized that, but when that man is severed from the church he has no authority for doing it. He is out on his own.

Also, BAPTIZING must have God's authority. We preach the essentials of baptism, that scriptural baptism involves first, a person who is saved; secondly the proper way, that is by immersion (which is baptism); and then thirdly, a scriptural design, which is all figurative; and then lastly, the right authority, a New Testament church. Why the church? Because God has authorized the church. The authority to baptize is an essential in scriptural baptism. You can't have scriptural baptism without scriptural authority. Look at it this way: Suppose another man had come and said, in the days of John the Baptist, "Well, I'm preaching and baptizing just like John and you can come to me and it will be just as well as if you were to go to John." Would you have gone to that man? I wouldn't. Why? Because he was not sent of God for that. All right, when a man or group of people today come up and say they have the authority to baptize, I want to know where they got it. And if they can't put their finger on the authority, we might as well reject the baptism because God rejects it and it's no good in any wise at all.

You'd better be mighty careful what you do in the name of the Lord, because when you say you are doing it in the name of the Lord, you are saying you are doing it on the authority of the Lord; so let's not profess to have the Lord's authority if we don't really have it.

(Continued on page 5, column 1)

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## Church Authority

(Continued from page four)

Thirdly, **TEACHING** comes under this commission. Jesus has the authority. He commissions His church: therefore the church is authorized to teach. "Teaching them to observe all things whatsoever I have commanded you." That includes the Lord's Supper. That includes the Word of God, the Bible. That includes everything that comes under the head of teaching; the church has that authority.

The reason we have so many false religions in the world today is simply because men have taken it upon themselves to do what God authorized His church to do. Do you realize that? Look out here at the seminaries. You see the modernism out there, don't you? You see the heresies. You see the Arminianism. You see all kinds of isms. Why is there heresy there? I say it's there for this reason: Men have taken upon themselves to do what God authorized His church to do, and beloved, God's blessing is not upon any group of men, or any single man, that God has not authorized and therefore they must go off on all kinds of tangents. Now listen, the Word of God is spiritual and can only be discerned by the Spirit of God. It can only be blessed to the heart and understanding of men by the Spirit of God. And God's Spirit is not going to bless any man or any group of men that God has not authorized to teach His Word. God might bless His Word, in many cases, to individuals, but in a general sense, God's Spirit is not there blessing.

You take these schools: they start out and for a little while they are seemingly sound, being started by a sound man, in many respects. Well, it's not long until they've gone totally off-track, so far as truth is concerned. They are corrupted by modernism. Why? Because God did not send them, and God is not blessing them with a spiritual understanding and application of the Word of God. That is exactly why, I believe, the schools are as they are today. They have shown their contempt for God's authority by running outside the church, wanting to do it on their own, thinking they can do something better than the Lord has authorized. And so God has shown His contempt for them by giving them over to a reprobate mind, that they might believe a lie and be damned.

The teaching of God's Word has been committed to the church.

For many years the church did not even have a Bible. We did not even have a written record. How was the Word of God taught

in those days? It was taught by the ministry of the church, under church authority, as God had given authority to the church. The Romanists, of course, have taken the truth in this respect to a heretical extreme, whereby they have concocted the idea that the church is a legislative body; that is, the church has the authority to legislate new doctrines and practices. Beloved, I certainly agree with the principle that the church has the authority to teach God's Word; it's not ordained in the ministry—that is, the authority is not in the ministry, but the authority is in the church. But Roman Catholics have their power in the hierarchy and so far as the so-called laity is concerned, the church members have no voice. So you see, they have corrupted the truth with respect to church authority. They have become a hierarchical legislative body, holding all the authority, keeping it from the church.

But I say that every church member is equal in this situation, and it is the body that has the authority under God and under the leadership of the Holy Spirit. The body has the authority to execute this teaching, and of course God calls men, His Spirit-led church approves those men and they simply act in the position as servants of the church.

The Roman Catholics have gone to the heretical extreme by adding to the Word of God with their hierarchy and their legislative methods; but on the other hand, there have been some that have gone to the other extreme and they have contended for what I will call here "Bible authority." Now don't misunderstand me; I believe the Bible is God's Word and I believe the Word of God is truly our authority; but under this expression, "Bible authority," I mean that these men have taken this position: they say, "Well, I've just taken the Bible for my authority and so the church has no authority in this thing. I'm just taking the Bible and there is no such thing as church authority." The thing they overlook is this: **The Bible teaches church authority!** The Bible teaches church authority, yet under the farce, the deceptive idea and the smooth, slick, deceiving expression of "The Bible is my authority," they go out and give people a false and warped understanding as to church authority. They make church authority mean Romanism, and they make Bible authority exclude all church authority.

Let me say that the Bible is our authority and the Bible teaches that the church is to administer God's Word. Now the same Bible these free-lancers plead for authority teaches that the church is to administer God's Word. So don't ever be deceived by those who go to the heretical extreme of contending for a Bible authority in that sense. For if that were the case, there would not have been any authority for several hundred years, because we didn't have a Bible for the first few hundred years of the Christian church. Oh yes, we had a few epistles here and there, but I'm talking about a collected volume. And for that matter, when the Roman Catholics were in such power, there were very few people that even had access to a Bible. Very few churches even had a Bible. Yet they still had God's authority and they were still teaching the truth. Why? Because God's church was built by Jesus, and He said, "The gates of Hell shall not prevail against it." He's going to receive glory in the church "throughout all ages."

### Objections

There are some objections which are offered to the view that I am advocating. They say, "Well, what about Philip? Don't you know that Philip didn't have church authority?" Well, first of all I'll say that the idea that Philip didn't have any church authority is based upon a pure assumption. It's a pure assumption that Philip was not under the authority of a church. Somebody might say, "Well, it's an assumption that he was."

I'll say this: the assumption that he was is in accordance with a firm Biblical principle, whereas the other assumption is not. The assumption that Philip was under church authority certainly is in harmony with the great doctrine that God must authorize the work, and the other one is not on such a Biblical principle. And furthermore, if you're going to assume in that way, in contradiction to plain Biblical principles expressed elsewhere, you might as well do this: When you come upon a place where you don't read of saved people being baptized, you might as well conclude that they never were baptized, because it does not say anything about it in that particular scripture. But we see in other scriptures the great principle that all believers were baptized, therefore when we come to another place and it does not expressly say that they were baptized or had been baptized, we can safely assume that they were baptized.

But in connection with Philip, let me say this: **The Holy Spirit of God authorized Philip to do what he did, so he had God's authority.** You say, "Oh, that's not church authority." But I remind you of this fact, that the authority which the church has is the identical authority which Philip had: it's **GOD'S AUTHORITY**. The authority which a church has to do something is God's authority and the authority which Philip had under the Holy Spirit was God's authority. Now God is not bound to any particular ordinance or appointment that He makes. We are, but God isn't; such was made for us. In other words, whereas God once appointed the tabernacle as the place of worship, He later appointed the temple, and now the church. And God is sovereign in His church and out of His church and everywhere else, and if God authorizes a man other than through the church, that's still God's authority. I'm not saying that in our day and age God does that, but I'm simply pointing out a fact to you, that God is sovereign everywhere, and if God wants to speak to a man over here in this country and tell him to do something, then God has the authority to do it, because He's God.

So Philip had God's authority.

They say, "Well, what about Ananias? He baptized Paul. He baptized Paul and didn't have any authority." That is another assumption, and I might say a thoroughly unfounded assumption. It is an unfounded assumption that Ananias didn't have authority; that is, authority of a church to baptize. How do you know he didn't? You say, "Well, it's just not mentioned." All right, I might assume then that Ananias was a lost man because it doesn't say that he was saved. That is the same type of reasoning which comes to conclusions on the basis

that it doesn't say such-and-such a thing. How many times does God have to say a thing before He means it? If God says and illustrates in one place that you must have authority, how many other times does He have to say that? But like Philip, Ananias was under the direct command of God for doing what he did. God told Ananias to do what he did in the case of Paul, baptizing him, so he had **God's authority**. Don't let anyone tell you that Ananias didn't have any authority, because God Almighty authorized him to do what he did.

Another case is Paul's mission work. They say, "Well, look at Paul; he went everywhere establishing churches and baptizing. He didn't have any authority."

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Paul had authority on at least three counts, that I might name.

First of all, he was a chosen vessel of God, **commanded of God** to do exactly what he did. But, you say, "That's not church authority." It's the **same authority the church has—God's authority**.

Secondly, he was sent out by churches. As an illustration of that, read Acts 13:1-4 where the church at Antioch sent him out. Furthermore, if you'll read the account in the book of Acts you'll find that Paul always had respect for the authority of the churches. For instance, when he went on his second missionary tour, you'll remember how he and Barnabas had a split. Barnabas chose Mark and took off. But Paul chose Silas and was **recommended to the work which he did**, recommended by the brethren, the church. He always had respect to the church, and when Timothy joined Paul to go on missionary travels, it says that he was "well reported" of by the brethren (Acts 16:1, 2). No doubt Paul wanted to know from the church something about Timothy. All right, there are two counts.

Thirdly, Paul was an apostle, and it is clear that apostles, if you'll study the scriptural record carefully, had an office which is not present in the churches today. The apostles had a peculiar office which does not exist in the church today. And Paul was such an apostle.

So I say that Paul had God's authority in everything that he did, and furthermore I would say that in the majority of cases, if not all, he was under a church in his work. Somebody says, "Oh, he went down to Samaria there for three years before he ever joined the church." Well, I don't believe it, but what if he did? He was **under God's authority in doing that**. But he had been baptized by Ananias, and there was no doubt a church there in Damascus. Ananias was a member of it and perhaps the pastor. Paul was with the disciples there for awhile after he was saved. No doubt it was a church.

And so, these objections vanish away when the smog of unfounded assumptions is exposed and removed. God's authority is back of it all, whether it is through the church or by direct revelation and commandment of God, God's authority is back of it.

### IV. How Is This Authority Executed and Perpetuated?

As I've already mentioned and indicated, this authority is exe-

## Peace

(II Corinthians 12:9)

With eager heart and will on fire I fought to win my great desire: "Peace shall be mine," I said; but life

Grew bitter in the endless strife.

My soul was weary, and my pride Was wounded deep. To heav'n I cried:

"God grant me peace, or I must die!"

The dumb stars glittered no reply.

Broken at last I bowed my head, Forgetting all myself, and said, "Whatever comes, His will be done,"

And in that moment, peace was won. —Selected.

cuted and perpetuated by the church, under the leadership of the Spirit of God. In Matthew 16:18 the Lord Jesus Christ said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

The church is to execute the commission, and thereby perpetuate the commission and the authority, and it is under the leadership of the Spirit. Of course, when a church is doing things contrary to the Word of God, God's authority is not back of it. But when they are under the leadership of the Spirit, in harmony with God's Word, doing things according to the Word, then God's full authority is back of it. The church authorizes as the Spirit of God leads them in their actions.

Take preachers, for example; a man is called of God to preach; he is to be approved for that work by the church. I think it's well for a church to approve a man in the sense of ordination, in which they are approving him as a God-called, doctrinally sound man. And so far as I can understand this matter, such approval is the extent of ordination. The church simply says, "We're putting our stamp of approval on this man as called of God and doctrinally sound." It doesn't mean that that man can go all over the country and baptize and start churches and administer the Lord's Supper to every person he comes in contact with. That authority is not given in ordination. Ordination, as we know it, just simply means that the church is putting its stamp of approval upon the man as sound in the faith and as a God-called man. And of course, when he's

(Continued on page 6, column 1)

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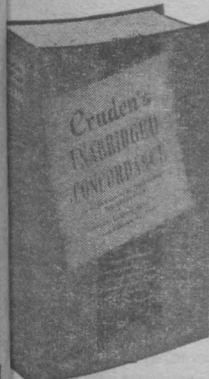
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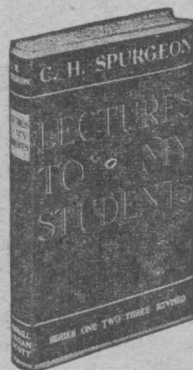
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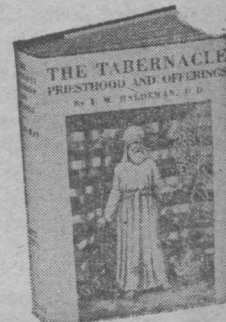
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# Election

By H. R. YOUNG

The Bible teaches it. It separates fact from fiction, truth from falsehood, man's reasoning from God's Word—the Bible, the wheat from the tares, God's churches from Satan's organizations, God's Elect from the Devil's world.

Election is a great gift fixed forever, an invisible and eternal Rock of Offence, which the Romanist, the Arminian, the Modernist, the Atheist, the Satan-inspired bodies of men, the world of people, and speakers and writers can never imitate or counterfeit, change or pass. It never can be removed. It is a sea that has been salvation to some but the destruction of all of Satan's armies and war-chariots.

The false priest, the false prophet or the false preacher cannot preach or teach to others what he knows not, what he cannot understand. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Election is a great sign to the Elect people of God. By that sign they know that every priest, prophet, preacher or leader of religion who does not believe in it and preach and teach it, is a false representative of Satan.

False religious leaders can imitate, counterfeit, lie, deceive, curry favor with the sentimental, feign good manners, carry Bibles, pray, sing and many other things, but are stopped short when they come up to the impassable Rock of Election set by God and cannot proceed any further. It is not possible, God has decreed it, his Elect people will not be deceived by false religious leaders.

False religion is the Devil's religion; a pack of sentimentality, secular good manners, every deceit and satanic lie and will deal with all who are not Elect: "According as He hath chosen us in him before the foundation of the world" (Eph. 1:4).



## Church Authority

(Continued from page five) called to a pastorate, he is ordained to the pastorate; he takes that office, and when he's not in the office of a pastorate, then he is not holding down that particular position, as a bishop. So preachers are authorized by the church to take the office of a pastor, to do missionary work, to represent them at certain places and do various things for the church, as they are authorized and appointed. They baptize as the church authorizes them. Whatever the business of the Lord may be, the church is to authorize the person performing that work.

It is a church proposition, in executing and perpetuating the authority which has been given unto it in the Great Commission of the Lord Jesus Christ.

Now some people say, "All that is necessary is baptized believers to be a church, and you don't have to have any other authority than just baptized believers."

They think that a group of baptized believers can get together and start a church without any authority back of it. They say that the authority is in the baptism. Well, you can't take baptism out of the commission, and you can't take the Great Commission away from the church. Therefore, you must have church authority in the matter of baptism and so it comes back to church perpetuity, and it comes back to church authority; not baptism perpetuity and baptism authority. Baptism is just one act that is in the commission for the church to perform. You might as well say that the authority is in the going as in the baptizing, or in the teaching as in the baptizing, because all of them make up the same one com-

mission and you can't split the commission up and say the authority is in one part of it and not in the other part of it. Actually, the authority is the basis for these particular actions, not in them.

## V. What Should Be Our Attitude Toward Alien Authority?

Alien authority: that would be authority other than from a scriptural New Testament church. That would be authority other than the Lord's authority, as given in the Commission to the church.

What should be our attitude with respect to free-lance evangelism? We should reject, as being without authority, all evangelism that is not under the control of a New Testament church. That means we reject unionism, interdenominationalism, mission boards, mission societies, and in a word, all extra-scriptural, unscriptural and anti-scriptural organizations. That means we do not believe that the Gideons, the Christian Businessmen's organization, Billy Graham Evangelistic Association, Young Life, Youth for Christ and all other such movements have God's authority.

You hear a lot of these outfits claim to be "arms of the church." Where in the Bible does it ever say that the Gideons and Youth for Christ are "arms of the church"? They are not in the Bible, so the church must have sprouted some limbs here late-

ly. Anyhow, these organizations could better be set forth under some other figure rather than an arm. I would prefer to think of these unscriptural movements as parasites, sapping the church of money, men and glory.

And a word about Graham: what church sent him out? To what church is he responsible? Instead of reporting to a church when he returns from a tour, he drops in and reports to Ceaser, the President. He is getting the glory, not the church. He despises a New Testament church and will speak harshly of it when it will not bow to his unionism. His mouth is full of evil things for the church that will not unite with him and his gang of religious compromisers.

I say, then, evangelism that is not under the Lord's church is not properly authorized and should be rejected.

Likewise, alien baptism — baptism administered by an unauthorized administrator — should be rejected. That means we will not accept the baptism of the Campbellites, Romanists, Protestants, Hardshells, Free-Wills, Holy Rollers, free-lance evangelists and the like. These are without the Lord's commission and authority, being started by some man or group of men. Proper authority is a great essential in scriptural baptism. Without it, baptism is of no good, regardless of how or when it took place. As Baptists, we must reject alien baptism.

And I could go on, naming various things we must reject. However, I think you should be able to do a little thinking and applying, after hearing the truths of this message as to authority. Look around you and see if things are being done with God's authority back of them. Do not receive or approve of them, if they do not have it.

If you were baptized by one without authority, be re-baptized. If your church started without proper authority, re-organize. Do not go on in doubt and distress, but get right on this matter. You will be much happier and more pleasing to the Lord, when you do so.

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## "Why I Believe In Missions"

(Continued from page 1)

ices, that is missions. When we have a part in sending Brother Fred Halliman to the foreign mission field, or any other missionary that God may lead us to have a part in his ministry, that is missions.

Before I attempt to tell you why I believe in missions, I say that missions is the preaching of the Gospel of Jesus Christ to people everywhere you go, whether over the radio, whether by the printed page, whether from the pulpit, whether on the street, or whether through a missionary that goes to a foreign field. Where ever we have an opportunity to witness for the Lord Jesus Christ, that is missionary activity and missionary endeavor.

Beloved, I believe in missions, and I want to give you a few reasons why that is true.

### I

## EVERY UNBELIEVER IS LOST.

I am afraid too many times we just don't believe that this is true. An infidel years ago said, "If I believed that men were lost, I would do more about reaching them than you do." I often think of that statement. I wonder if we truly believe they are lost in view of the fact that we do so little toward reaching them.

This infidel went further and said, "If I believed that men were lost, if it were necessary, I would crawl on my hands and knees to tell them how they might be saved." He said, "I just don't believe that you Christians believe that men are lost." Well, I am wondering if the thought of man's lost condition has ever yet entered completely into our minds, and if we have ever fully realized how awful the condition of unsaved individuals really is.

We read:

"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 3:18.

"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.

"He that believeth and is baptized shall be saved; but he THAT BELIEVETH NOT SHALL BE DAMNED." — Mark 16:16.

Here are verses which say that the man who does not believe is condemned already. These verses say that the man who does not believe shall not see life. They say that the man that does not believe shall be damned. Do we fully grasp the truth that every unbeliever is definitely lost? Well, if the unbeliever is lost, shall not see life, is condemned, shall be damned, how dreadful is that man's spiritual condition so far as the danger is concerned? Listen:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." — Rev. 21:8.

If men are lost, what is going to be the outcome? What is going to be the spiritual results of their lives? Where are they going to live eternally? They shall have their part in the lake which burneth with fire and brimstone.

Beloved, I say in the light of these verses, I believe in missions because every unbeliever is lost, and in that lost condition he is already condemned. He does not have life. He shall be damned and he shall have his part in the lake which burneth with fire and brimstone.

Now that is one good reason why we ought to believe in missions. That is one good reason for stopping every man you see on the street and preaching Jesus Christ to him. That is one good reason for preaching over the radio, or for preaching through THE BAPTIST EXAMINER, or for preaching from this pulpit. That is one good reason for sending a missionary to a foreign country. Beloved, I say to you, it is well for us to remember that every unbelieving individual is lost.

People say that the heathen are not lost without the Gospel. All my life, throughout the entirety of my ministry especially, I have had it brought to me again and again that we would be better off if we left the heathen alone, that the heathen are not lost in their condition — that they would be all right if we just left them alone, that it is only when we go there and preach to them and they realize their condition, that they are lost. Now that is the most foolish, idiotic, insane argument that I ever heard in my life, and I will show you why it is idiotic and insane.

Suppose that the heathen are

not lost without the Gospel. Then we are doing them an injustice by sending the Gospel to them. The fact of the matter is, ought not to send the Gospel to them, because the majority of them will not hear, and will not believe, and will not receive Jesus Christ any more than individuals will hear and believe and receive Jesus Christ here. Therefore, have merely been the means causing them to be more responsible than they were. Therefore, I say we are doing them an injustice by sending the Gospel to them. The fact of the matter is, if the lack of the Gospel makes men to be immune, so that men are not responsible beings in the sight of God, then we do the world an injustice by teaching and preaching the Word of God here. If men are not lost without the Gospel, then the best thing that we could do would be to discontinue this church and to tear up the Bibles, destroy the song books, and build a monument Heaven high to Tom Paine, Bob Ingersoll and all the balancers of the infidels within the world. Frankly, I say to you, if men are not lost without the Gospel, let's get rid of the Gospel. Let's get rid of every evidence of the Gospel. If men are not lost without it, then we need to destroy it so that the individuals in the world will not have it, for the world knows this world at large without the Gospel today is going on in Hell in high gear, denying Jesus Christ as a Saviour.

Beloved, I believe in missions because every unbeliever in this world is lost whether he lives in this country, or whether he lives in some other country. Whether he has heard the Word of God or whether he has never heard the Word of God, every individual outside of Jesus Christ is lost on the road to Hell. I believe ought to tell men of the fruitfulness and the fearfulness of their condition that men may turn to Jesus and be saved.

### II

## THE LORD JESUS CHRIST COMMANDED IT.

If there were no other reason than the very fact that Jesus Christ commanded us to be missionary, that in itself is sufficient reason for me being a missionary, and for me being interested in missions. We read:

"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 always, even unto the end of the world." — Mt. 28:19, 20.

"And he said unto them, GO ye into all the world, and PREACH THE GOSPEL TO EVERY CREATURE. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." — Mark 16:15, 16.

"And that repentance and mission of sins should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem" (Continued on page 7, column 1)

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## "Why I Believe In Missions"

(Continued from page six)

Luke 24:47.  
"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, EVEN SO SEND YOU."—John 20:21.

Here are the four accounts of the Great Commission as laid down by the four Gospel writers, Matthew, Mark, Luke and John, and all four of them give to us the words of Jesus Christ Himself. I believe in missions because the Lord Jesus Christ Himself commanded it. If there were no other reason in this world for my believing in missions, that is sufficient in itself. If the Lord Jesus Christ commanded it, it is not mine to question, it is not mine to disobey, it is not mine to try to alter or to change the matter, nor to substitute the plan. Rather it is mine to obey because Jesus Christ said to do so.

I read you one other verse wherein the Lord Jesus Christ gave to us a very definite statement by way of a command as to our missionary activity. Listen: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in JERUSALEM, and in ALL JUDEA, and in Samaria, and unto the UTTERMOST PART OF THE EARTH."—Acts 1:8.

Notice, these are the last words that Jesus Christ spoke on this earth, and these words have to do with missions. These last words are a command of the Lord Jesus Christ that we shall be witnesses for Him beginning at Jerusalem and extending to the uttermost parts of the earth.

Now, beloved, I ask you, what could be your attitude if you were standing by the bedside of one of your loved ones that was dying, and that loved one was saying to you, "Would you do something to you? Would you be interested, or disinterested? Would you be concerned or would you be unconcerned? Would you be careful to get the words that that loved one might say to you, or would you very carelessly listen and perhaps pass by and repudiate the words that are spoken? You know as well as I the answer. You know that if your mother or your father or one of your close loved ones were dying that you would strain every nerve in order to listen carefully and cautiously to those last words of that dying loved one.

Well, beloved, these are the last words that Jesus Christ spoke while here in this world. To be sure, He spoke through the Holy Spirit the balance of the books of the Bible, but the last time that Jesus spoke here in this world before He ascended unto the Father, He spoke the words that I have read to you. Surely

we ought to listen to them because they are the last words that the Son of God ever spoke within this world. Surely we ought to accept them. We ought to receive them and we ought to practice them because they are the last words that God's Son ever spoke while here in this world. I say then, beloved, I believe in missions, because the Lord Jesus Christ commands us to be missionary.

### III

#### MISSIONS IS GOD'S METHOD OF CALLING OUT HIS ELECT.

God has an elect remnant here within this world. I do not say that everybody within this world will be saved. I just say that God has an elect remnant that He chose unto Himself before the foundation of the world, and every last one of that elect remnant will be saved, and not a person will be saved except those who belong to that elect remnant that were chosen of God before the foundation of the world.

We read: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"—Rom. 10:14, 15.

You will notice that this text says that the preachers must be sent, people must hear them as they preach, and they must believe what they hear and after they have believed they will publicly profess their faith in the Lord Jesus Christ. Beloved, I am saying to you, missions is God's method of calling out His elect unto Himself.

Notice again: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

What is God's method of calling out the elect? Beloved, it is missionary activity. We preach the Word of God. The Holy Spirit takes the Word of God and applies it to the hearts of the individuals that are lost, and when the Holy Spirit makes that application men are saved. The elect of God are called out unto Himself.

The Hardshells believe in the doctrine of election. They believe that God has chosen a certain number unto Himself, and I'll agree with them in that respect. Then they take a further position. They say that since God has elected them, it is up to God to save them. Therefore they sit down and do nothing. They do not preach the Word of God unto the lost. They say that the Gospel is not for the lost, but only for the saved. They repudiate the commission of Jesus Christ and the command of the Son of God, and they do absolutely nothing for the bringing in of the elect of God. They say, "When God gets ready He will just knock them down, like He knocked Saul down on the way to Damascus, and He will save men in His own time in that manner." Beloved, that is not true. Missions is God's method of calling out His elect unto Himself. Listen:

"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.

Notice, who is going to be saved? Those that believe. How are they going to believe? By the foolishness of preaching.

You will notice that it doesn't say that God is going to save them by foolish preaching. There has been an awful lot of foolish preaching going on too. I don't say that every bit of preaching has been Scriptural, or true preaching. There has been a lot of foolish preaching that has gone forth into the world. It doesn't say that God is going to save people by foolish preaching, but it does say that God has ordained to save people by the foolish-

## THE NAME ABOVE EVERY NAME



"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

ness of preaching. What does He mean by that?

I don't suppose that there is anything that is any more foolish in the eyes of the world than preaching. Did you ever stop to think that the only religion that depends upon preaching for the making of converts is Christianity? The Moslems make converts at the point of a sword. The Jews make converts so far as their infants are concerned with a knife. They make converts so far as adults are concerned with an appeal to the head. Will you believe me when I say of Confucianism, Buddhism, Zorastrianism and all the false religions of the world, that not one of them depend on the preaching of the Word of God to make converts. Christianity is the only religion in this world that depends upon preaching, and in the eyes of the world there isn't anything more foolish than that I should stand here and preach to you, and tell you about Jesus, and exhort you to trust the Lord Jesus Christ as your Saviour. There isn't anything that seemingly in the eyes of the world is much more foolish, and yet God has ordained that by the foolishness of preaching He shall save them that believe. Beloved, I say to you, I believe in missions because missions is God's method of calling out His elect unto Himself.

We read: "The impotent man answered him, Sir, I HAVE NO MAN, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."—John 5:7.

Notice what this man needed. He needed a man to help him. What this man needed here is what every unsaved person needs. He needs a man to preach to him the Lord Jesus Christ. This individual needed a man, and unsaved people likewise need a man, a preacher, to bring to them the Word of God.

In the book of Acts we have a similar experience. When Philip was dealing with the Ethiopian eunuch, the Word of God says that when Philip asked the eunuch if he understood what he was reading, that the eunuch said:

"How can I, EXCEPT SOME MAN should guide me?"—Acts

8:31.  
Here was an individual who was reading the Bible, but he didn't understand it. He needed some individual to guide him in order that he might understand it. I tell you, beloved, the preaching of the Word of God is God's method of calling out His elect unto Himself.

Notice again: "Simeon hath declared how God at the first did visit the Gentiles, TO TAKE OUT OF THEM A PEOPLE FOR HIS NAME."—Acts 15:14.

This is the passage that has to do with the great Jerusalem conference when they were discussing the matter as to how men are saved. Some had said that you are saved by the keeping of the law, but Paul and Barnabas and others of the brethren testified that men are saved by grace through faith. You will notice that this verse says that God uses preaching in order to take out from among the Gentiles a people for His name. God has an elect remnant. He is going to get that elect remnant for His name, to bring honor and glory to His name. Beloved, I say to you, the way in which God does that is through the preaching of the Word of God.

We are living right now in a very perilous time so far as doctrine is concerned. Lots of people are saying it is important to preach, but they don't preach (Continued on page 8, column 1)

much doctrine and they are dangerous. In contrast, there is another group that says that you are to preach, but you are not to preach to the unsaved. Beloved, God needed a man in order to explain the Word of God to the Ethiopian eunuch, and what the Ethiopian eunuch needed in that day is exactly what every unsaved man needs today. He needs a man to explain to him the Word of God.

Beloved, listen, missions is God's method of calling out from among the Gentiles a people for His own name, and I believe in missions for that reason.

### IV

#### THE TRUTH HAS TO BE PREACHED TO THE LOST.

We read: "So then faith cometh by hearing, and hearing BY THE WORD OF GOD."—Rom. 10:17.

Men are saved thru faith, but how do they get faith? By the hearing of the Word of God.

Listen again: "And that from a child thou hast known the holy scriptures, which are able TO MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus."—II Tim. 3:15.

What does the Bible do to a man? It makes him wise unto salvation. I don't care whether a man lives in America or in the Orient, no matter where he re-

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## "I Should Like To Know"

(Continued from page 3)  
Now as to the second question, all the passages such as Luke 22:8 must be considered in the light of the verses we have quoted, as well as Luke 22:15, 16, which states: "And he Jesus) said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

So Christ, though He "desired" to eat the passover, did not do so, but was crucified at the time of the slaying of the passover lamb. The "supper" spoken of, which preceded the institution of the Lord's Supper, was not the passover, but something else.



## "Why I Believe In Missions"

(Continued from page 7)  
sides he will never be saved unless he hears the Word of God.

Notice again:  
"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.

"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.

"Whereby are given unto us exceeding great and PRECIOUS PROMISES: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever."—I Pet. 1:23.

"While Peter yet spake these words, the Holy Ghost fell on ALL THEM WHICH HEARD THE WORD."—Acts 10:44.

Notice, who did the Holy Spirit fall on? Those that heard the word. Beloved, listen, the Hardshells are a million miles from the truth when they say that God saves a man by the Holy Spirit, independently of the Truth. The Campbellites are just as far removed from the truth on the other hand when they say that God saves man by the Word independently of the Holy Spirit. These individuals were saved when the Holy Spirit fell on all them that heard the Word. In other words, the Holy Spirit does not work independently of the Word, and the Word does not work independently of the Holy Spirit. Rather, the two go together and thereby men are saved. I tell you, I believe in missions because the Truth must be preached to the lost for men to be saved.

V

## THERE WILL BE A RECKONING DAY.

Luke 19 tells the story of the individuals to whom the noble-

man gave the wealth when he was going into a far country. He brought out ten servants and gave to them ten pounds, and he said to them, "Occupy till I come." Then we read:

"And it came to pass, that when he was returned, having received the kingdom then he commanded these servants to be called unto him, to whom he had given the money, that he MIGHT KNOW HOW MUCH EVERY MAN HAD GAINED BY TRADING."—Luke 19:15.

Notice, there was a reckoning day for these ten servants.

Beloved, as surely as God looks down upon us, there is going to be a reckoning day for saved people, as to how they live, and how they serve the Lord, and the way in which saved people have tried to carry on missionary endeavor.

We read:

"For we must ALL APPEAR BEFORE THE JUDGMENT SEAT of Christ; that every one may receive the things done in

his body, according to that he hath done, whether it be good or bad."—II Cor. 5:10.

Someday we are all going to stand before the judgment seat to get our reward. We will find out then whether or not our service for Christ has been what it ought to have been. There is going to be a reckoning day so far as God's people are concerned.

Listen again:

"And TAKE HEED to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and SO THAT DAY COME UPON YOU UN-AWARES."—Luke 21:34.

I tell you, beloved, there is going to be a reckoning day. God's child is going to give an answer for the life he lives, the words he says, the way he handles his money, and his testimony for or against the Lord Jesus Christ. We read:

"And, behold, I come quickly; and MY REWARD is with me, to give every man ACCORDING

AS HIS WORK SHALL BE." — Rev. 22:12.

Notice, if you will, there is going to be a reckoning day for the child of God.

I turn to the Old Testament and I find that Daniel says:

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

I'll never forget one night several years ago when I had been over in Wayne County, West Virginia, to preach. As I was driving home, I couldn't help but be impressed by the multiplicity of the stars that were shining in the sky above. I don't think I ever saw a brighter night. As I drove along, this thought came to me—some of these days the individuals that have been faithful to the Lord Jesus Christ are going to shine as the stars for ever and ever.

Beloved, there is going to be a reckoning day for you and me. We are going to give an account for the life we have lived. We are going to give an account for the words that we have spoken, for the way we have used our money, and for the way we witness and testify for the Lord. When that day comes, I trust that we will be able to give a proper accounting of our stewardship so that in that day we will be able to shine as the stars for ever and ever.

## CONCLUSION

I turn to the book of Acts and I find that Paul on one missionary journey came to Troaz. He had tried to enter two doors, but in each instance God said, "No, not here." Now when he came to Troaz, in a vision he saw a man beseeching, and saying, "Come over into Macedonia and help us." Immediately Paul and his crowd loosed themselves from that city and went into Macedonia to preach the Word of God.

Beloved, every time that we

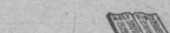
have an opportunity — every time that an opportunity presents itself to us, that is a Macedonian call that comes to us to give the world the Gospel of Jesus Christ. The world needs that Gospel. As the poet has said:

"I know a world that is sunken in shame,  
Of hearts that faint and tired,  
And I know a name, a name,  
That can set such a world afire."

Thank God for the fact that we know His name, and may we please God to give us grace to heed the Macedonian calls. When He comes to us and to give out the Gospel at every opportunity, we be faithfully looking for that day when there is going to be a day of reckoning for each of us saints of God.

Yes, beloved, I believe in missions. I believe in missions because every unbeliever is lost. I believe in missions because Christ commanded it. I believe in missions because it is God's method of calling out His elect. I believe in missions because the Bible plainly teaches that the Word of God must be preached to unsaved people in order to be saved. I believe in missions because it is going to be a reckoning day when God help all of us to be a believer in the doctrine of missions, and may we practice missions as a church until Jesus comes.

May God bless you!



## JUST ANY CHURCH

(Continued from page one)  
tell me one word about their intents, but in their replies they revealed much about the spiritual lives of both father and mother. I can see them with no faith in Christ, no hope in Heaven, no time for the church, and no interest in the souls of their children.—Selected.

# Most Urgent PRAYER REQUESTS



THE BAPTIST EXAMINER should be in every home in America. For over twenty years, under its present editorship, it has been contending for the Truth of God's Word. Its ministry should be enlarged and where thousands are reading it now, it should be read by millions. Pray that God will give it an extensive, extended and expansive ministry in 1960 the like of which it has never known before.

God has shown us of THE BAPTIST EXAMINER that there is miracle power in prayer. To our thousands of Prayer Partners, we come today with these most important prayer appeals.



## WE COVET YOU AS A PRAYER WARRIOR AND "FELLOW HELPER TO THE TRUTH" AS WE CARRY ON OUR WRITTEN MINISTRY

## "MY SECRET COVENANT WITH GOD"

### MY FAITH PROMISE, MISSIONARY OFFERING

EACH MONTH

- ☐ \$100.00
- ☐ \$50.00
- ☐ \$30.00
- ☐ \$25.00
- ☐ \$20.00
- ☐ \$15.00
- ☐ \$10.00
- ☐ \$5.00
- ☐ \$1.00
- ☐ \$

"Look not every man on his own things, but every man also on the things of others." "He which soweth bountifully shall reap also bountifully." — Phil. 2:4; II Cor. 9:6.

I will trust God to enable me to give the amount designated hereon to help reach lost souls for Christ through the written ministry of THE BAPTIST EXAMINER. This is an act of faith on my part. I am telling no one of this covenant, but am keeping it as my secret with God.

Believing the Scripture above, I expect to take inventory at the end of 1960 just to determine how I have kept my faith promise and observe how God has fulfilled His promise.

Signed \_\_\_\_\_ Date \_\_\_\_\_

"And because of all this we make a sure covenant, and write it." — Nehemiah 9:38.

(MAKE ALL CHECKS PAYABLE TO CALVARY BAPTIST CHURCH. ALL GIFTS ARE DEDUCTIBLE FOR INCOME TAX PURPOSES).

### MY FAITH PROMISE, MISSIONARY OFFERING

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