

The Baptist Examiner

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 30, NO. 25 ASHLAND, KENTUCKY, JULY 22, 1961 WHOLE NUMBER 1197

Rejoicing Because Of Election

By A. W. PINK

"Rejoice because your names
are written in heaven" (Luke 10:20).

The reference in our text is to the Lamb's book of life, in which are recorded the names of God's chosen and favoured people. This at once brings before us the glorious subject of Divine election, and tells us that it is a ground of the saints' joy. This is a truth of which we have no reason to be ashamed, and for which the true servant of God offers no apology.

There are those who say that election is a dangerous doctrine, and that it is the part of wisdom for the pulpit to be silent thereon. But this is to impugn the wisdom of the Most High, and implies that He made a mistake in saying so much about it in His holy

Word. In reality, it is a species of Romanism, which would withhold the Bible from the common people on the ground of its being a dangerous book.

There are others who say that we had better remain silent upon this doctrine because it stirs up contention and creates divisions. They tell us that if it be preached, it will drive some people away. I grant you that it does, and I for one am glad that it is so. The preaching of God's sovereign electing-grace acts as a flail to divide the wheat from the chaff. It is a great battering-ram against human pride, and therefore it raises the ire of self-righteousness. It is part of the children's bread upon which the "dogs" will not and cannot feed. God often uses its proclamation to bring to light the hidden things of dark-

ness. It increases the love of the sheep for the Shepherd; but it angers and drives away the goats.

The doctrine of election is to be preached for many reasons. First, because it honours and glorifies God, giving Him His true place, and proving that He is the Giver "of every good and every perfect gift." Second, because it stirs up the hearts of the regenerate to fervently praise their God: "Praise the Lord; for the Lord is good; sing praises unto His name; for it is pleasant" (Psa. 135:3). Why? "For the Lord hath chosen Jacob unto Himself, Israel, for His peculiar treasure" (v. 4). So in our text: saints are bidden to rejoice because their names are "written in heaven." So again, in 2 Thess. 2:13, we read, "But we are bound to give" (Continued on page 4, column 2)

What's Not In Hell?

Not only will the torments of Hell come from the things that are there, but they will come, too, from the things that are not there.

There will be no light in Hell. Forever men will be shrouded in darkness. Jesus said, "The children of the kingdom shall be cast into outer darkness." (Matt. 8:12). But hear Him say now, "I am the light of the world."

Jesus is the water of life here. He said, "Whosoever drinketh of the water I shall give him, shall never thirst." But in Hell, there is no water. The rich man cried out for one drop to cool his parching lips and was refused.

Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28). But in Hell there is no rest. There will be weeping and wailing and gnashing of teeth forever. Cries from tormented souls will ascend from the lake of fire forever. No rest!

In Hell there is no hope! In this life men have hope, but "When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth." (Prov. 11:7).

There will be no hope for salvation. God promises to save men today, not some other time. "Behold, now is the accepted time; behold, now is the day of salva-

tion." (II Cor. 6:2).

There will be no hope for Heaven. The rich man saw a great gulf fixed, so that none could pass from Hell to that better land.

There will be no hope for mercy. Forever, cries will ascend to God pleading for comfort, for ease, for mercy. But their will be none.

There will be no hope for escape. Forever sealed will be the doom of every lost soul. Eternally doomed! Eternally condemned! Eternally damned! No hope for escape! When men turn their backs upon the Saviour here, there destiny is settled for eternity.

Hear the Saviour say, "I am the way," but in Hell His back will be turned upon every lost sinner. Hear Him say that He has the water of life; but because sinners refuse Him here, their tongues will parch and crack from thirst in Hell. Hear Him say, "I am the light of the world," and then hear the shrieks of the lost as they are plunged into outer darkness. Hear the Bible say that Christ "is our hope," and then listen to the cries of the doomed and damned in Hell as they cry without hope.

Oh, the horrors and torments of Hell that will come to every unsaved soul who enters that place.

WHAT DOES THE BIBLE TEACH ABOUT THE ORDINANCE OF BAPTISM?

By BOB. L. ROSS

I shall consider this subject by giving a Bible answer to these questions:

- (1) What is baptism?
- (2) Who is to be baptized?
- (3) Why be baptized?
- (4) Who is to baptize?

If we can give a Bible answer to these four questions, then I think the subject of baptism will be covered as well as it could possibly be covered in this brief article.

First, then, "What is baptism?" and the testimony of all scriptures and of all Greek scholars answers—"It is immersion in water." Let us read a few passages which clearly indicate that baptism is immersion in water. Only the prejudiced person could see anything else but immersion in these passages:

Matthew 3:16 — "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

John 3:23 — "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."

Acts 8:36-39 — "And as they

went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.

Romans 6:4 — "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

I don't see how anyone can read anything like pouring or sprinkling into these passages of (Continued on page 6, column 4)

The Bible Doctrine Of The Church

SERMON PREACHED AT THE 1960 ASHLAND BIBLE CONFERENCE

By ELDER GERALD PRICE
Temple Baptist Church
Bristol, Tenn.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Mt. 16:15-19.

I

There are three views of the church taught, and on this scripture some say this is the invisible

church. But to me the Lord Jesus explained twenty-one other times, in Revelation and Matt. 18, what the meaning is. The term "church" is used in an institutional sense, but twenty-one times He tells us and gives us a definition that it is a local assembly. Over one hundred times it refers to the visible, local assembly. Also, not only those two views, but the future view concerning the church, which some Baptists disagree on. Some believe in the bride of Christ as composed of members of true New Testament churches; others believe in the elect of all ages or the elect since the Lord Jesus as composing the bride.

There are three uses that have been given of the word "church," but to me it is plain about the usage of the word. In Acts 7, speaking of the congregation of Israel, the church in the wilderness, it means "assembly." That is not all it means, for if it were just an assembly, even the Ephe-

sian mob over in the nineteenth chapter of Acts would have been a church. I have seen some Baptist churches that I wonder if the mob definition wouldn't have fit, but I certainly couldn't recommend that as being a church.

In the same chapter we find that it was a lawful assembly. Now all kinds of organizations, the Salvation Army and fraternal organizations, would be a church if it were just an assembly. The definition of a church is a called-out assembly of baptized believers, scripturally organized.

The "church in the wilderness" was local; it was visible; there was organization. This was true in the Greek language as to the usage of it. It was a local organization. There was organization connected with authority, and it is true in the Christian usage of the word "church." It means more than just a called-out assembly. It takes a called-out assembly, and it takes baptized believers, but it takes scriptural authority, scriptural organization with authority. An assembly without proper baptism and proper authority is not a New Testament church.

Now, beloved, if we don't believe that, we just might as well give up all that we stand for, and say that we believe in the (Continued on page 5, column 2)

The Baptist Examiner Pulpit

"THIRSTY SOULS"

SERMON BY PASTOR JOHN R. GILPIN

"My soul thirsteth after thee." —Psa. 143:6.

I am satisfied the Psalmist in these words expresses the universal experience of every man — namely, that of soul thirst. Now, maybe you call it restlessness. Maybe you refer to it as a wanderlust. I don't know what term you may use to describe the way in which you feel, but I am sure that the experience of the Psalmist is the experience of every individual that was ever born within this world — thirsting for something better, anxious for a change, desirous of seeing things differently to what they are at present. As I say, you may not call it thirst, but after all that is what it is.

Here is an individual who travels the world over. He is at home in most any nation in the world. He has been a world trav-

eler, but he still is not satisfied. He is still thirsting for something better.

Or here is an individual who has amassed a fortune and has money, shall we say, to even throw at the birds, and yet that individual isn't satisfied.

It is often declared that John D. Rockefeller said he got more satisfaction out of the first thousand dollars that he made than he got out of any million that he made thereafter. The things of this world just simply do not satisfy. There is a thirst on the part of individuals for something different and something better.

Not only is this true of the man who travels the world over, or the man who makes a tremendous fortune. It is also true of that individual who seeks, and aspires, and even achieves unto fame.

A few weeks ago I noticed in the paper that there was going to be a presentation of awards, to certain individuals in Hollywood, relative to their success or achievement as actors and actresses, and supporting actors and actresses. I didn't see it on television, for I was busy that night, but I saw the announcement about it in the paper. I am satisfied everyone of those individuals to whom some little trophy was handed as a sign of achievement in their particular realm of entertainment was not really satisfied thereby. After they received that little trophy, in the quietness and the quietude and the solitude of their own home those individuals were not satisfied. There is a thirsting there that even fame itself will not quench.

I tell you, beloved, the Psalm- (Continued on page 2, col. 1)

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

"Thirsty Souls"

(Continued from page one)
ist expressed it exactly when he said "My soul thirsteth after thee." It doesn't make any difference what you may do to quench that thirst as a world traveler, as a financier, or as one who has achieved fame in his own particular field, after all is said and done, you will still have a thirst after God that this world can't satisfy.

Speaking of achievement and fame, it is often said that when Alexander the Great had conquered the world that he sat down on the shores of the Aegean Sea and wept because there were no more worlds to conquer. He was not satisfied; he was thirsting for something else.

I say to you, this world can never satisfy the thirst within your soul. Regardless of what you may strive toward, and irrespective of what you may achieve, you will never find soul satisfaction. You will never find the

thirst of your soul quenched by the experiences of your life regardless of how full and how great those experiences may be.

I

IN HELL, MEN THIRST.

Believe me, beloved friends, unsaved people thirst in Hell. Isn't it something to think about, that a man will live unsatisfied in this life all the days that God has allotted him and then die, and go to Hell, to thirst eternally, still unsatisfied. The rich man when he died, cried:

"Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke 16:24.

Here was a man who had everything this world could offer him. The Word of God tells us that he fared sumptuously. The Word of God tells us that he was clothed in purple and fine linen. The Word of God tells us that it was an everyday experience for him to enjoy the things of this world. Even though he enjoyed all that this world had to offer him, when he died that thirst he had known when in this life was still with him, and his first cry was that Lazarus might come to him, and touch his finger in water and cool his tongue. Beloved, he was thirsting.

I tell you, men thirst in Hell as a result of a misspent life here within this world. The fact of the matter is, if you will turn to the book of Revelation you will find this truth very definitely presented you. Listen:

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still."—Rev. 22:11.

Here is a man who has gone through this life seeking, and grasping, and grabbing for the things of this world, which he trusts will satisfy his soul. He has tried everything so far as sinful pleasures are concerned. They do not satisfy, and he dies and goes out into eternity still unsatisfied and still thirsting.

While here in this world a man builds up an appetite for something of this world to the extent that appetite becomes a tremendous obsession of his life. Take the man who has an appetite for drink. I have seen people that it would appear to me if they did not get something to quench their thirst, they would apparently fall to pieces, proverbially speaking. But consider that individual. He has only been building that appetite for ten, twenty, thirty, or forty years. What is he going to be like a thousand years in Hell, a million, ten million, a billion years? "He which is filthy, let him be filthy still."

I tell you, beloved, men are going to thirst in Hell. Just like man thirsts in this life for something better, and reaches, and grabs, and grasps, and strives for something in this life, he dies and goes out into eternity unsatisfied, his thirsting just beginning, and that thirst will be developed throughout a never-ending eternity. That, beloved, is the experience of the unsaved.

CHRIST THIRSTED AT CALVARY.

When Jesus Christ was hanging on the Cross, He said: "I thirst."—John 19:28.

Notice, unsaved people thirst in Hell, and Jesus Christ thirsted on the Cross. I have said repeatedly from this pulpit and through THE BAPTIST EXAMINER for many years there is nothing that the unsaved man will suffer in Hell, that Jesus Christ did not suffer on the Cross. There isn't a thing that the unsaved man will ever experience in Hell that Jesus Christ did not experience when He went to the Cross of Calvary.

For example, we have already noticed how this rich man thirsted in Hell, and now we find also that Jesus Christ thirsted when He was hanging on the Cross of Calvary.

The Word of God tells us that the unsaved man is going to suffer darkness in Hell. We read: "But the children of the kingdom shall be cast out into outer darkness."—Mt. 8:12.

The word for "outer" is the kind of darkness that you can virtually feel. It says that the unsaved, even though they be children of the kingdom, even though they be professing religionists, even though they be church members, even though they be strict Jews as was the case of the crowd to whom Jesus was speaking, even though they be professors, they are going to be cast into outer darkness. Beloved, Hell is going to be a place of absolute darkness.

As the unsaved man suffers darkness in Hell, so Jesus Christ suffered darkness on the Cross. As He was hanging there the sun refused to shine, the stars withheld their brilliance, the moon and the constellations were darkened, and all the heavens were overcast. Why? God turned His back upon His Son and brought that cloud over the Cross so that God refused to look upon sin, even when sin was being punished in the person of His Son. I tell you, beloved, unsaved people suffer darkness in Hell, and Jesus Christ suffered darkness for three hours as He was hanging on the Cross.

The unsaved will also suffer separation from God in Hell. Listen:

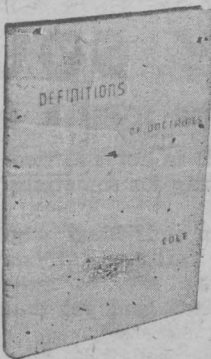
"Then shall he say also unto them on the left hand, DEPART FROM ME, ye cursed, into everlasting fire, prepared for the devil and his angels."—Mt. 25:41.

Notice, He says to the unsaved, "Depart from me." The unsaved are going to be separated from God. There is going to come a time when the unsaved are going to be completely shut off in Hell, separated from God.

Notice again:
"Not every one that saith unto" (Continued on page 3, column 3)

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"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Did Adam and Eve have a free will to choose, and did the devil and fallen angels have a free will to choose to sin?

People often misunderstand about "the will" because they fail to take the following major point into consideration: **no one ever chooses to do a single thing without being influenced, either from within or without.** If a person chooses to eat, it is because his appetite and taste have prompted his choice. If a person chooses to sleep, it is because his physical body has reached the point that it motivates the person to so choose. If a person chooses to "go to town," there is some reason that prompts him. If a person chooses to stay home, some reason is back of the choice. If a person makes any choice, it is influenced. You cannot put your finger on a single thing that does not fall into this mold.

Now as to sin, Adam and Eve certainly choose to sin. But that choice was not free from influences. Read Genesis 3 if you think there was nothing to influence their choice. The devil and his angels also chose; but again, there was some influence.

Now here is the important question as to this problem: **Does God regulate those situations, circumstances, "happenings," forces, and the like, that influence man's choice, or do they just come to pass in a haphazard manner?** Does blind Chance or a sovereign God regulate the choices that are inevitably made when certain influences are brought to bear upon individuals?

As for me and my house, we will believe in God in this matter, not Chance or Fortune or Fate. (Dan. 4:35; Eph. 1:11).

2. If God elected us before the world began, why did he create Adam if He knew Adam was going to fall?

First, there is no "if" in the matter of God's knowing about Adam's fall. He definitely knew it, for it came to pass as He had purposed. Get that point settled. If God eternally decreed to save us by Jesus Christ, He certainly knew from what He would save us and He knew how that sin would enter.

Secondly, as to why He created Adam, Revelation 4:11 gives an answer that satisfies every reverent Bible believer. "Thou hast created all things, and **FOR THY PLEASURE** they are and were created."

So far as we can learn from God's Word, that is as far as He unfolds His mind on the question under consideration.

3. Doesn't the Bible say something about God's repenting that he made man?

Yes, but it also says this: "God is not a man, that he should lie; neither the son of man that he should repent." (Num. 23:19).

"And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent." (I Sam. 15:29).

"For I am the Lord, I change not." (Mal. 3:6).

"The Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17).

What, then, does the Bible mean when it refers to God's repenting? Essentially — that is, as to God's own nature and purpose — we know it does not mean He has changed. But from man's viewpoint, as He views the actions of God, he would say that God does change. For instance, if God had for years been blessing a nation, then began to bring judgment upon the nation, man might say that God has repented. Not so; God has all along purposed exactly what He does in time. Neither God nor His purpose has changed, but this only appears so to man.

This, we believe, explains the reference to God's repentance. We have other similar things that so illustrate this matter. The Bible refers to God's "rising early" (Jer. 29:19, etc.). But this could only be language suited to man's thinking, for God does not go to sleep. The Bible also attributes human characteristics to God, but we know that God is Spirit, omnipotent, omnipresent, and essentially different from man. Man attributes such things to God, not because he is so characterized, but in order that he might express—as best he can—his understanding of God.

So when we read a statement about God's repenting, we should remember that this is so stated because God's actions will appear to man as a change of His part.

4. Is it right to cremate the dead?

The Bible sets forth the example of burying the body, rather than cremating it. God has shown His approval of this method of putting away the dead. This cannot be said as to cremation.

5. Is it scriptural to be "called into the ministry? What is a calling anyway?

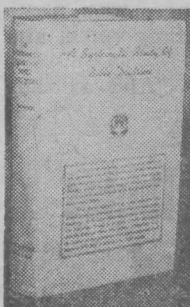
Yes, it is scriptural to be called into the ministry. As a matter of fact, calling is a very important part of the whole Christian faith. We are called to salvation by the Spirit through His use of the Gospel. Those whom God would have in the ministry are also called. For verses on calling in regard to salvation, see Acts 2:39; Rom. 8:28, 30; 9:24, 1 Cor. 1:24, II Tim. 2:13, 14, II Tim. 1:9, and many other verses (see Concordance).

As to the ministry, no man ever yet pleased God in it, unless God called him to it. John the Baptist called the apostles, and every preacher since Christ, received the call from God. Paul said "was made a minister" (Eph. 4:12). He says he was put into the ministry (I Tim. 1:12). The Bible tells us that God "gives" ministers to the church for her purpose (Eph. 4:11). We have never yet met a sound minister who did not have a call from the Lord to this work. On the other hand, we have met scores of hypocrites who have not had a call, and they themselves will admit, however, not every man that professes to have a call is necessarily telling the truth.

(Continued on page 3, column 3)

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Louisville Seminary Professor Endorses "Falling Out Of Grace" Heresy; Is Challenged To Debate By A Pastor

DALE MOODY JABS AT SECURITY (AND CALVINISM IN GENERAL) IN BOOK REVIEW; OWENSBORO PASTOR CALLS ON THE HERETIC TO DEFEND HIS POSITION IN PUBLIC DEBATE.

We recently received some mimeographed material prepared by Pastor Wendell Rone of Owensboro, Kentucky, who is a Southern Baptist. This material dealt with a denial of the doctrine of eternal security made by Dale Moody, professor of theology at Louisville Baptist Seminary in Louisville.

Moody's denial of security was made in a book review, appearing in the official seminary publication, *The Review and Expositor* (April, 1961). That review is quoted as follows (emphasis supplied).

"Life in the Son. By Robert Shank. Springfield, Missouri: Westcott Publishers, 1960. 380 pages. \$4.95.

"Step by step the missionary, evangelistic, and educational theology of Baptists has broken out of the strait jacket of Calvinism inherited from the Synod of Dort (1618) via the Westminster Confession (1643) and the Second London Confession of 1677. What Baptist today believes that Christ died only for the elect and not for the whole world (limited atonement)? What Baptist believes the double decree of predestination? Very few indeed! Yet because of certain confessions (and we deny having creeds!) the idea of irreversible faith, based on the idea of irresistible grace, is maintained despite sober experience and sound exegesis of the Scripture to the contrary.

"After reading the best statement of unconditional perseverance I knew (G. C. Berkouwer, *Faith and Perseverance*), I took up this volume for careful reading. Over and over the plain statements of Scripture are marshalled against traditional Calvinism. The arguments of Calvinism, are criticized for their inconsistencies, to obvious even in a trained thinker like Berkouwer. It is of special interest to note that the author appeals for most support to two distinguished Southern Baptists: A. T. Robertson and Charles W. Williams.

BOOKLETS

By BOB L. ROSS

Origin and Perpetuity of the Baptists (75c).
Gives historical proof of the existence of Baptist churches in every age since Christ. Quotations from Baptists and non-Baptists alike.

"Ekklesia"—The Church, Not Universal and Invisible (50c).
Deals with the word "ekklesia" and the various verses in which the word is used. This booklet is being used widely by pastors and teachers in study classes.

Laying the Axe to Arminian Heresies (25c).
Refutes the notions of Free-Willers and discusses the passages perverted by them.

"Close" Communion (5c).
Gives indisputable scriptural grounds for this doctrine and its practice.

These four booklets purchased together may be had for \$1.25 post-paid.

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Only the great B. F. Westcott offers so much support for the exegesis in this volume. Alexander Maclaren, the renowned British Baptist preacher, comes in often for clear comment. It would be a pity if this young man is answered only by shibboleths and silence instead of sound exegesis. Here and there he seems to make too much of a passage, but the general argument is sustained and searching.

"The weakest point in his exposition is his answer to the question: Is Total Apostasy Without Remedy? (Chapter 19). Of Hebrews 6:4-6 he says: 'The present condition of deliberate, open hostility may conceivably be remedied and the persons renewed to repentance and salvation' (p. 318). Here he should again follow A. T. Robertson who says that the passage bluntly denies the possibility of renewal of apostates from Christ and that it is a terrible picture and cannot be toned down (*Word Pictures*, Volume V, p. 375). The appeal to Romans 11:23, which has reference to Israel, to prove that individual apostates can be restored is unsound exegesis.

"He argues earnestly for a doctrine of conditional security, a security based upon constancy of faith. The faithfulness of God's grace is never called into question but the faithlessness of man is frequently pointed out. Dr. W. W. Adams has made an appeal in the introduction that should not be passed over. It is the appeal that any effort to refute the arguments of this book be discussed in the same manner in which the book is written. The author should not be condemned without trial! Stagnation has set in when we assume that all questions of Biblical interpretation have been settled by confessions of faith written in an age of rationalism. It is time to let the Bible speak for itself."

—DALE MOODY.

Actually, the book which Moody reviews is nothing more than another Arminian attempt to do away with the Bible doctrine of security. It just parrots off what other heretics in the past have propagated. Anyone who doubts this to be the character of the book can order it for themselves.

And we are not surprised to learn that Dale Moody likes the book. Such a heretic (as he has revealed himself to be) would be glad to endorse most anything that is opposed to the Word of God. He likes "neo-orthodox" theology, the universal church notion, and denies Baptists perpetuity — just to mention a few of his heresies.

Challenged To Debate

Pastor Rone, author of *The Baptist Faith and Roman Catholicism* and other worthy writings, has challenged Mr. Moody to debate the subject of security, but it is doubtful that the heretic will do so. Most of his kind are content to broach their heresies only in the presence of unsuspecting, ungrounded students or wishy-washy Baptists who would not know a Bible doctrine if it were right under their noses.*

The following are the propositions sent to Mr. Moody by Pastor Rone:

"Dr. Moody, in view of the fact that you have taken the position, both in writing and vocally, that it is taught in the scriptures that it is possible for a truly regenerated child of God to so sin by faithlessness as to totally apostatize from the faith and be eternally lost, I hereby issue a challenge to you to a public discussion in some mutually-agreed-upon place on

the following proposition:

The Bible teaches that it is possible for a truly regenerated and adopted child of God to apostatize so as to be finally lost.

DALE MOODY AFFIRMS
WENDELL H. RONE DENIES

"If the above proposition does not meet your favor, I will affirm the following:

The Bible teaches that the truly regenerated and adopted child of God will continue in saving faith until he reaches heaven because he is kept by the power of God.

WENDELL H. RONE AFFIRMS
DALE MOODY DENIES

"If the seminary at Louisville will agree to the discussion being held there, it is acceptable to me. I believe also, since you have taught and preached at the Third Baptist Church here in Owensboro, that it might be possible to arrange with our mutual friend, Brother T. L. McSwain, to hold the discussion in his church auditorium. That, too, would be acceptable with me. I would also be agreeable to holding it in some "neutral" spot other than in Owensboro or Louisville. Since you taught recently at Immanuel Baptist Church in Paducah, perhaps Frank Norfleet would allow us the use of his auditorium. Also, each of us will select his own moderator, and in agreement with them, we will agree on the rules of logic, the time allotted for speeches, answers, etc. I believe such a discussion would do more to clear the unsettled doctrinal air among Baptists in Kentucky than anything I know of. While we are at it, we might also include a discussion on the nature of the New Testament Church, wherein we can attempt to find your Catholic (Universal) Invisible church.

"Signed:

Wendell Holmes Rone, Sr.
Bellevue Baptist Church
Owensboro, Kentucky"

What next, Southern Baptist Seminary? We suggest you take down the name Baptist. You've kept it in the mud too long.

*Since preparing the foregoing article, Pastor Rone has sent a mimeographed copy of a reply from Moody in which Moody suggests a discussion of this doctrine before his class. Is he afraid to come out in the open and defend his position? We believe so.—B.L.R.



"Thirsty Souls"

(Continued from page 2)

me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Mt. 7:21.

Beloved, in Hell men are separated from God. The Father says through His Son, "Depart from me." There is going to be a separation. Unsaved people are going to be separated from God the Father.

Just as the unsaved are going to suffer separation from the Father in Hell, so Jesus Christ suffered separation from God the Father at the Cross, for at Calvary the Father turned His back. When the sun refused to shine and darkness came over the land for three hours time, the Father turned His face and gave His back to His Son, to the extent that Jesus Christ cried:

"My God, My God, why hast thou forsaken me?"—Mt. 27:46.

In the Old Testament the Psalmist David said:

"I have been young, and now a mold; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25.

At the Red Sea experience God never forsook His children. When the three Hebrew children were cast into the fiery furnace God never forsook them. When Daniel was put into the lion's den God never forsook him. When Jonah was in the belly of the fish God never forsook him. But at Calvary God did what God had never

So. Baptist Editor Warns Of Heretics Among So. Baptists

We are living in a time of tensions and we must be careful lest we create division among us or lose some of our foundational beliefs. An example of this is seen in Little Rock, Ark., where 26 Protestant clergymen have formed a conservative Metropolitan Little Rock Association of Free Ministers. Officers of this new group declared they have not organized against any one or thing except their actions were in opposition to liberalist and modernist philosophies. The new group is composed of churches of different denominations.

We have pointed to the fact that certain tendencies in some of our schools could eventually lead to a division among Southern Baptists. For instance, one of the firmest beliefs in Southern Baptist life has been in the perseverance of the Saints. This doctrine is being questioned and some are speaking outright in articles and otherwise against believing it. Some of the miracles are being interpreted through natural phenomena and this application leads eventually to the questioning of the Bible as our source of authority. This has happened among Northern Baptists and many other denominations.

Some of this is being done in

the name of academic freedom but this is the label under which so many modernists and liberalists came to the conclusion the Bible is not inspired, Jesus was not born of a virgin, there is no bodily resurrection and other conclusions which makes Christianity to these a moral movement toward better living on this earth and some hazy idea of some spiritual existence on beyond.

We definitely think it is unwise for Southern Baptist leaders to try to brand those who are seeking the facts with the title of "witch hunters." When some of us declare our own positions we are marked with the term "inferiority complex." We do not have the least intention of pursuing some imaginary situation nor do we have the least bit of inferiority complex for standing by the age old position of Southern Baptists regarding the Bible and its doctrines. We are not pointing out individual cases in this matter but we declare unto you now, the time will come, if this tendency continues, when more Southern Baptists will cry out against it and name those who are leading in that direction.

—Leon Macon, Editor,
Alabama Baptist

OUR COMMENT

Although Southern Baptist "Iron Curtain" papers are usually "hush-hush" in regard to the heretics that fill their seminaries and colleges as teachers, we are glad to see this editor come out with this brief article. Could this article have been prompted by Dale Moody's denial of security and W. W. Adams' approval of the "falling out of grace" book by Robert Shank?

The title of this editorial in the ALABAMA BAPTIST was "This Could Happen To Us." It should have been, "It Has Happened To Us!"—B.L.R.



"I Should Like To Know"

(Continued from page 2)

What is a call? It is the working of the Lord whereby He leads one to give his life to the work of the ministry. There are various circumstances, events, and situations that characterize each case in which one is called; but the basic fact is that God puts the individual into the ministry.

done before. God forsook His Son and God was separated from Him so that the Son cried, "My God, my God, why hast thou forsaken me?" Beloved, what Jesus Christ suffered in being separated from God the Father at the Cross, is what the unsaved are going to suffer by being separated from God the Father eternally in Hell.

I want you to see there is not a thing Jesus Christ suffered at the Cross but that the unsaved are going to have as their lot throughout a never-ending eternity. Take for example, at the Cross the crowd gnashed upon Jesus Christ with their teeth. Can you imagine what it was like for the Son of God to hang there upon the Cross, with the crowd milling around, looking up, and casting slurs at Him. Jesus said in prophecy:

"They Gaped upon me with their mouths, as a ravening and roaring lion."—Psa. 22:13.

Notice, they gnashed upon Jesus. They gaped upon Him with their mouths. Beloved, that is no more than what will be true of the unsaved in Hell, for we read:

"But the children of the kingdom (Continued on page 6, column 1)

JOHN'S BAPTISM

"The baptism of John, whence was it?"
—Christ

And they answered, "We can not tell."
—the Jews

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided over three theories touching the place of John's ministry:

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- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

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Southern Baptist Editor Warns Against NCC And WCC Momevents

About eight years ago when the National Council of Churches and the World Council of Churches were being formed we warned that this was an organic step toward union. At first these churches adopted a constitution which respected each denomination's independence but now it is being openly declared that the objective of these Councils is organic union.

Mr. Edwin Espy of New York, associate general secretary of the National Council recently declared in a meeting at Seattle that organic union of member denominations was stressed here as the ecumenical objective of the National and World Councils of Churches. Thus it has come clearly out in the open that these Councils intend to unite various denominations into one world organization with power to control all member churches.

There are only two results which could come from such an organic union. First, we will have another world church organization which will rob local churches of their local autonomy and secondly, this movement will head toward unity with the Ro-

man Catholic Church. We have foreseen this all along and now moves are openly materializing toward these ends.

There will be large numbers of churches, which believe in the biblical teachings of local control of each church, which will eventually unite to stave off the growth toward totalitarian church government. It is possible that we will have two ideas of church government in the future, totalitarian and democratic.

We warn our people now not to be gullible about being united for social strength whereby the social gospel is the main emphasis. Baptists, in order to be true to God's Word, must retain their emphasis upon the individual and the local church.—Alabama Baptist, Leon Macon, Editor.



Election

(Continued from page one)

thanks alway 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." Third, that the Lord's people may be brought to renounce all confidence in the flesh. Divine election leaves no room either for the religion or irreligion of the flesh. If we have confidence in the flesh Christ profits us nothing. The man who thinks he can be saved apart from God's election must have some confidence in the flesh, no matter how strenuously he may deny it in words. Shut out God's election and you must bring in the doings of the creature, and thus make salvation contingent upon man, and then it is not of grace alone. Let us now consider:

1. The Blessedness of Election.

This cannot be appreciated till we receive and believe what Scripture affirms concerning the lost condition of the natural man. Most, if not all, of the difficulties which people have in connection with God's election, arise from their ignorance about or disbelief of the lost estate and total depravity of the sinner. Many seem to think that all which happened to Adam when he fell was to bruise his knee or break his little finger; instead of killing himself. As the result of their sin, our first parents died spiritually, and in consequence of this, each of their descendants was born into this world "alienated from the life of God" (Eph. 4:18).

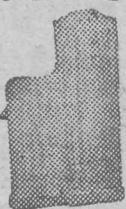
Many who claim to believe in the total depravity of man really believe nothing of the kind. They allow that man is depraved, but not completely so, for they contend that his will has escaped the effects of the Fall. They do not believe with the apostle Paul that in the flesh "dwelleth no good thing" (Rom. 7:18), for they insist that there is something in the natural man which is capable of co-operating with God, capable of responding to His overtures of mercy, capable of "improving" the help of His Spirit. But a dead man is incapable of responding to anything, and Scripture repeatedly affirms that the sinner is spiritually "dead." But it is just this which so few really believe today. If they did, they would cease speaking of man's power to do what is good. If they did, they would pray more earnestly for God to do for sinners what they are unable to do for themselves. What a dead man needs is not "help," but life, and only God can bring forth from the grave of sin and death.

God's Word teaches that all men are by nature depraved and corrupt (Rom. 3:12). It teaches that there is no soundness in them (Isa. 1:6). It affirms that their very righteousnesses are but filthy rags (Isa. 64:6). It declares that they are destitute of even a spark of spiritual life (John 3:3). Therefore do they love darkness rather than light (John 3:19). Therefore are their minds "en-

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mity against God" (Rom. 8:7). Therefore are their hearts "deceitful above all things and desperately wicked" (Jer. 17:9). And, all men would continue thus until the end of time, did not almighty power and invincible grace intervene.

Election, then, is God's most merciful provision in view of an otherwise hopeless situation: "Except the Lord of Hosts had left us a seed, we had been as Sodom, and been made like unto Gomorrah" (Rom. 9:29). Had not God's electing love intervened none had been saved. In and of themselves none desire to be saved; instead, they wish to be left to go their own way. Scripture declares, "There is none that seeketh after God" (Rom. 3:11). That is final. If, then, there came a time when you were convicted of your need, found a desire in your heart for Christ, and earnestly sought Him, this was because God had wrought in you what He has not in others. Then give Him the glory for it.

2. The Nature of Election.

It was from eternity. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him" (Eph. 1:4). I would press this point because there are some today that insist God does not elect till after we believe on His Son. But the Scriptures clearly and plainly teach otherwise. In Jer. 31:3 we find Jehovah saying, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Again, in 2 Tim. 1:9 we read, "Who hath saved us, and called

with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

It was unto salvation. As we are told in 1 Thess. 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." This also is denied by many. They say that God only elects unto temporal blessings, as in the case of the children of Israel; or unto official honours, as in the case of the apostles. But Scripture is very emphatic and explicit on this point also. In Acts 13:48 we read, "As many as were ordained to eternal life believed." And again, in 2 Thess. 2:13, "We are bound to give thanks unto God alway for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation."

It is of God's sovereign choice. In Rom. 9:15 we are told that God has affirmed, "I will have

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VISITORS AT CALVARY BAPTIST CHURCH



Mrs. Blanche Miller and daughter Sue of Jackson, Michigan, were recent Sunday morning visitors at Calvary Baptist Church. Mrs. Miller's brother, Dick, is pastor of Grace Baptist Church, Jackson, Michigan. Your editor has known this family for many years and thanks God for his knowledge of them. It was a real joy to have these two visit with us on the Lord's Day.

mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." There are those silly enough to say that we elect ourselves, but the whole tenor and teaching of Scripture is directly against them. As the Lord said unto His disciples, "Ye have not chosen Me, but I have chosen you" (John 15:16). God is ever the Chooser: see I Cor. 1:27-29. In this selection He is guided by nothing but His own imperial will: "Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight" (Matt. 11:25,26).

It is of grace alone. "Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11:5). Therefore, if it be of grace, it could not be because of anything good which God had foreseen in

cease quarreling with and rebelling against Him.

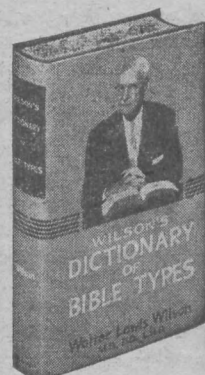
That the election of some just, is proven by the fact that God has elected a remnant; for whatsoever He does, is just. "Shall not the Judge of all the earth do right?" None has any right to say to Him, "What dost Thou?" To any who are so presumptuous as to challenge Him, the Most High says, "Nay but, man, who art thou that repliest against God? Shall the thing formed, say to Him that formed him, Why hast Thou made me thus? Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour?" (Rom. 9:20, 21). Certainly He has created us as His creatures; He has made us being, therefore He has an indubitable right to dispose of each and all as He pleases.

Returning now to our opening text, "Rejoice because your names are written in heaven," let us note how these words clearly imply that God's elect are privileged to know their election of Him; otherwise, how could they rejoice over it?

But how are they to know? First, by coming to Christ and receiving Him as their sinner's Saviour. This is clearly from His own words in John 3:37: "All that the Father gives Me shall come to Me; and I will in that cometh to Me I will in no wise cast out." Thus each elect sinner obtains evidence of the Father's predestinating love personally coming to His Son.

Second, by believing God's Word. This is brought out plainly in 2 Thess. 2:13. "God hath chosen you to salvation, through sanctification of the Spirit and belief of the truth." (Continued on page 5, column 1)

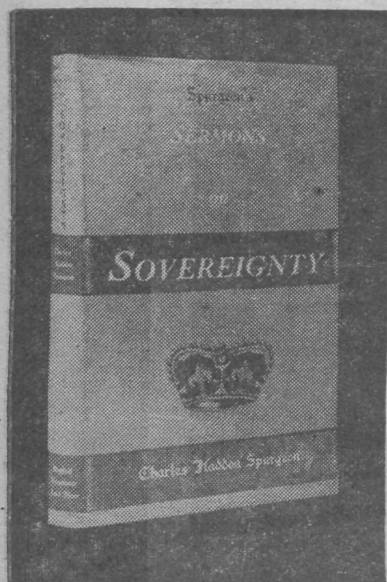
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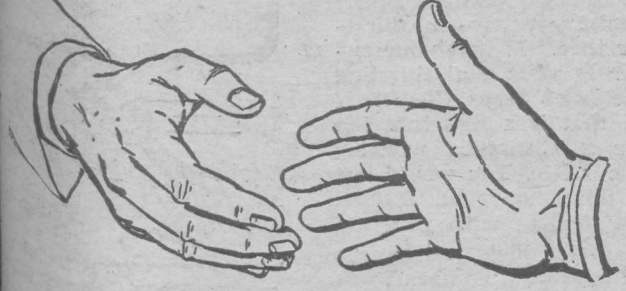
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down from the Lord Jesus Christ."

I said, "Well, I don't believe I came from a monkey, and I don't believe Baptist churches came from the Roman Catholics or Campbellites and all the other false organizations in the world."

I believe sound Baptist churches have come from the Lord Jesus Christ. I believe Baptists have authority, and if I didn't believe that, I would just as soon belong to anything else in the world. I believe that a church must be scripturally organized. Now I don't mean that a certain form and every little thing in the act of organization must be an exact way. I am no stickler for that, but I believe there must be control in the matter by a true church or churches of the Lord Jesus Christ. I believe this with all my heart.

I asked a missionary yesterday, "Are you sure your church is right? Have you got authority? If you don't, we certainly won't support you. It must be organized right, and it must be a true church of the Lord Jesus Christ with authority."

In this Scripture I have read, "I have given unto thee the keys of the kingdom," God is doing His kingdom work through the church of the Lord Jesus Christ. It is not church salvation. Salvation is in the Lord Jesus Christ and Him alone — plus nothing, minus nothing.

II

Now let's notice three things the church is not.

First of all, it is not the universal, visible Roman Catholic church, though I have more respect for that definition than I have for the Protestant notion—the universal, invisible church. Now under the universal, visible church a lot of things could take place. We have the national church, which comes under that idea, too — the church of England, and the church of Scotland, and the church of so-an-so. There is nothing taught in the Bible of a national church, and as for the universal, invisible church, that is too big for me, and it sounds spooky. I'd like to see a universal, invisible church baptize and take the Lord's Supper, and I know the pastor would starve to death. It is hard enough in a visible church. In over one hundred

REALITY--FORMALITY

CHRIST'S DEATH REALLY WASHES SIN AWAY; BAPTISM FORMALLY, CEREMONIALLY ILLUSTRATES THIS FACT.

What the Campbellites and all other "sacerdotalists" are ignorant of is the distinction between a reality and a formality.

Christ's death is the real remission of sins. His death satisfied all the claims of the Law of God, thus removing the condemnation of those for whom He died. Christ asserted that His death was for the remission of sins in Matthew 26:26. If His death is the reality — and who will deny it? — then baptism could not be

the reality, with respect to the actual remission of sins.

Baptism is a formality; that is, the remission of sins in a form or ceremony. It is that token of Christ's death which God has given to us that we might declare the remission of sins in a declarative, illustrative manner. Since Christ literally procured sin's remission, then baptism could only be "for the remission of sins" in the sense of formality or declaration.—B.L.R.

right person at the right time and in the right place, and hold the right ordinances, and have the right perpetuity. I believe it has continued in spite of the gates of Hades, or Hell, and that the Lord has promised it will continue until He comes again.

Another thing the church is not — a universal, invisible church as the Protestants have taught ever since they got into trouble with their Roman Catholic background and stretched themselves out on a limb to a universal, invisible church. It would have

the greatest blessing, following salvation.

Brethren, it takes a called out assembly, it takes baptized believers, and it takes scriptural organization to be a church. These three things are essential to soundness as a church.

III

Let's notice the three works of the church — make disciples, baptize, and teach them. In Acts 13 we certainly find that they were sent out by the church and they came back and gave a report to

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been better if they had all just been baptized and come into the true church rather than adopt that nation of the universal, invisible church.

Some people think the church is a building. The church is not a building. It is not any place that we worship.

Then we hear about the Southern Baptist Church, the Presbyterian church, the Methodist church. There just isn't such thing. A Baptist church, the church of the Lord Jesus Christ, is individual and local. It is not a super body or a convention.

We are all "called out," and we are baptized believers. In fact, the most scriptural people, I believe, on the face of the earth are meeting here today, but we don't have a church here. Now there might be some churches—Calvary Baptist Church and others — but even though we are baptized believers and we are gathered, we can't take the Lord's Supper. This is not a church. Thank God for the few true churches that are represented, but this is not a church here.

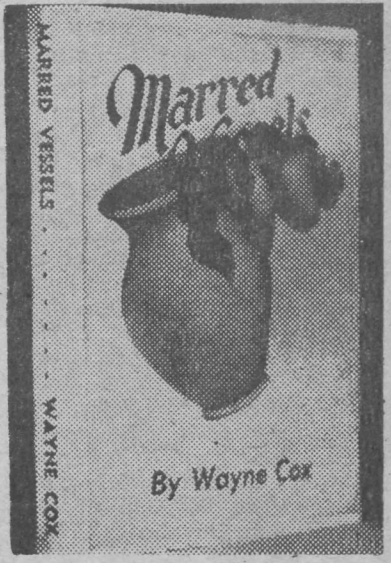
The Sunday School is not a church. Some people go to Sunday School, sing a song, and go home. Well, they haven't been to church. The Sunday School, the BYPU, and the missionary union are not the church. The church is the body of the Lord Jesus Christ. It is not just the called out. The universal, invisible crowd say, "The 'called out' is the church," but it must have authority. It must have the right organization. It must have that in order to be a true church of the Lord Jesus Christ.

You say, "What if we couldn't get authority?" Well, God doesn't want you to have a church, then. If you can't get church authority, you just leave it alone. If the Lord wants you to have a church He will see that you can have true church authority. When the Holy Spirit leads baptized believers, the right kind of material, and they have authority from a New Testament church, and are bound together in unity and agreement and one accord upon salvation by grace, baptism, and the Lord's Supper, and the Holy Spirit has brought agreement and unity among them, there is a true New Testament church. A Holiness preacher asked me once, "Have you got the second blessing?" I said, "Yes, when the Holy Spirit led me into the Baptist church by baptism." That was

the church. This was and is the true mission of a Missionary Baptist church. It is not for any kind of board. Thank God for Brother Fred Halliman, now in New Guinea, and the missionaries that are here today who are church sponsored. A New Testament church can, and has, and does (Continued on page 7, column 1)

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The Church

(Continued from page 1)

universal, invisible church. We might as well give up everything to start with, if we don't believe that much. Christ mentions authority, the keys to the kingdom, when He mentions "I will build my church." In Matthew 18, when He talks about church discipline and the member that doesn't live right, He also immediately mentions authority. When He gives the great commission to the church, "Go into all the world, make disciples, baptized, teach," authority is connected with it. In the Lord's Supper, one place after another in the New Testament, authority is connected with it.

A man said to me not so long ago, "Surely you don't believe in the Baptist church perpetuity. Surely you don't believe in the succession of the Baptist church

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uses of the word, it refers to a local, visible assembly.

One young preacher that I had great hope for said, "When I get married, my bride is going to be both local and visible." A year later he was preaching the universal church. I saw him and I said, "Have you decided to marry a universal, invisible wife, after all?"

I say to you, the church is visible and it is local. It has authority from the Lord Jesus Christ and it has a job to do. It has a commission. It must have the right purpose — to make disciples, to baptize and to teach, and it must have the right pattern, the right procedure, and the right practices.

Sometimes people are agreeable until you get down to the practices. In the last few years I have preached just as hard as I could the same thing all the time and found out twice I wasn't in a true church. I found out that my church was nothing but a free-lance organization without any scriptural authority whatsoever. I say to you, if it doesn't have authority it might as well be Methodist, Presbyterian, or anything else. I believe the church had to be started by the

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HELL

HELL! the prison house of despair,
Here are some things that will not be there:
No flowers will bloom on the banks of Hell;
No beauties of nature, we love so well;
No comforts of home, music and song,
No friendship or joy will be found in that throng.
No children to brighten that long dreary night,
No love or peace, not one ray of light;
No blood-washed soul with face beaming bright,
No loving smile in that region of night;
No mercy, no pity, pardon nor grace,
No water, O God, what a terrible place!
The pangs of the lost no human can tell,
Not one moment's ease; there is no rest in HELL!

HELL! the prison house of despair,
Here are some things that will be there:
Fire and brimstone are there, we know,
For God in His Word hath told us so;
Memory, remorse, suffering and pain,
Weeping and wailing, but all in vain;
Blasphemers, swearers, haters of God,
Sinners who refused to be washed in the Blood;
Lovers of pleasure more than of God,
Christ-rejecters while here on earth trod;
Murderers, gamblers, drunkards and liars,
Will have their part in the lake of fire;
The filthy, the vile, the cruel and mean,
What a horrible mob in Hell will be seen!
Yea, more than humans on earth can tell,
Are torments and woes of ETERNAL HELL!

—CATHERINE DONGELL

"Thirsty Souls"

(Continued from page three)
dom shall be cast out into outer darkness: there shall be weeping and GNASHING OF TEETH."—Mt. 8:12.

I dare say there will be many an individual that has lived in this world, to associate with people that he thought were his best friends, who will find those friends will gnash upon him throughout a never-ending eternity.

Here is a child who has been trained in sin by a godless, unsaved mother. That child meets the mother in Hell, and says, "I am glad to see you here," and that mother says, "Yes, and I am glad to see you here, for you led me into deeper sin."

Beloved, I tell you, there will be suffering in Hell when men and women will gnash upon each other with their teeth, but remember Jesus Christ suffered that same thing at the Cross.

I will go further and remind you that the Son of God suffered nakedness at the Cross. Can you imagine the sorrow that came to the Lord Jesus Christ as described in Psalm 22, which, by the way, is a photograph of our Lord's darkest and saddest hours given to us at least eight hundred years before He came to the Cross. In that minute picture which is given to us in Psalm 22, we see the Lord Jesus Christ was stripped naked, to be exposed to the vulgar gaze of the crowd that was gathered by His cross.

Beloved, as the Son of God suffered nakedness at Calvary, so the unsaved will be naked throughout eternity. Listen:

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."—Mt. 22:13.

What is wrong? He didn't have the wedding garment. He was naked and was cast into outer darkness.

But notice what it says about the Son of God:

"They part my garments among them, and cast lots upon my vestures."—Psa. 22:18.

I see them as they sat down at the foot of the cross and rolled the dice to see who was going to get the garments that Jesus wore. Beloved, Jesus suffered nakedness at Calvary, and the unsaved man is to be cast naked into an eternal Hell, bound hand and foot.

I'll remind you also that Jesus Christ suffered sorrow at the Cross and the unsaved man likewise will suffer sorrow in Hell. We read that the Lord Jesus Christ was a man of sorrow:

"I am afflicted and ready to

die from my youth up: while I suffer thy terrors I am distracted."—Psa. 88:15.

Brother, sister, Jesus Christ suffered sorrow at the Cross. What He suffered there, the unsaved is going to suffer throughout eternity. Unsaved man, unsaved woman, if you die and go to Hell, the sorrows that Jesus Christ underwent at Calvary will be like your sorrow throughout a never-ending eternity.

Beloved, I am trying to show you that just like men suffer thirst in Hell, so Jesus Christ thirsted at Calvary; just like men suffer darkness in Hell, so Jesus Christ suffered darkness at the Cross; just like men will be separated from God throughout eternity, so Jesus Christ was separated from God at Calvary; just like men will be gnashed upon throughout eternity, so they gnashed upon Jesus when He was hanging on the Cross; just like Jesus suffered nakedness and sorrow at the Cross of Calvary, so the unsaved are going to be naked throughout eternity and shall sorrow throughout a never-ending eternity.

I say to you, there is nothing that the unsaved will suffer in Hell that Jesus Christ didn't suffer at the Cross of Calvary. We read:

"Wherefore Jesus also, that he might sanctify the people with his own blood, SUFFERED without the gate."—Heb. 13:12.

Beloved, He suffered for our sins.

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III THE LORD JESUS CHRIST INVITES THIRSTY SINNERS TO COME TO HIM.

The Lord Jesus Christ knows about the thirst an individual has. He invites thirsty sinners to come to Him. Listen:

"If any man thirst, let him come unto me, and drink."—John 7:37.

Beloved, the Lord Jesus Christ said, "If you thirst, come to me." He didn't say to join the church. He didn't say to go to the pope. He didn't say to confess your sins. He didn't say to kneel down and pray. He didn't say to be baptized. He didn't say to take the Lord's Supper. He didn't say that you are to live up to the Golden Rule. Rather, He said to us, "If any man thirst, let him come unto me and drink." I tell you, beloved, this is the invitation that thirsty sinners need. It is the invitation to come to Jesus Christ for drink.

In the Old Testament we have a similar invitation given. Listen:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. 55:1.

The invitation to the unsaved man is this, "Are you thirsting for something better? Then come and you can buy wine and milk without money or without price." The average man who tries to sell, has a problem, and his problem is to get the buyer up to his price. If you go into the field of marketing, the biggest problem that you have is to get the buyer to come up to your price, but with the Lord Jesus Christ it is different. His problem is to get people to come down to His price, for He offers wine and milk without money and without price.

I say to you, in Hell men thirst. At the Cross, Jesus Christ suffered our thirst, and now He invites thirsty sinners to come to Him.

IV THE INDIVIDUAL WHO COMES TO CHRIST WILL NEVER THIRST AGAIN.

We read:

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me SHALL NEVER THIRST."—John 6:35.

"But whosoever drinketh of the water that I shall give him SHALL NEVER THIRST; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

Notice this, if you come to Jesus Christ, your thirst is quenched.

Are you thirsting for something better? Have you tried the world? Have you tried what it has to offer? Has the world satisfied you? Beloved, I know the answer. The world can never satisfy your heart. You can't put a round world into a triangular heart.

I tell you, this world can't never satisfy, but the man who comes to Jesus will be satisfied and will never thirst. As Jesus said, He will never hunger and never thirst.

You say, "Now, Brother Gilpin, that sounds good, but suppose I fall away? Suppose I sin? Suppose I do wrong? Suppose I fall away and be lost? Wouldn't I thirst again?" Beloved, Jesus said "If you come to me, you will never hunger and never thirst."

I tell you, the man who comes to Jesus Christ, never hungers and never thirsts. The Lord Jesus quenches that thirst and satisfies that hunger.

I am glad the man who trusts Jesus Christ can never be lost by sins that he may commit thereafter. How do I know that he can't be lost? Jesus said, "If you come to me, you will never thirst and never hunger." In Hell men thirst, but Jesus said, "If you come to me, you will never thirst." Therefore, the man who comes to Jesus Christ is saved for time and for eternity, and can never be lost and go to Hell, by sins that He may thereafter commit. I thank God we have a

promise that we will never thirst and never hunger when we come to Jesus Christ.

CONCLUSION

Let's recapitulate this message. First, men thirst in Hell. Second, Jesus thirsted at the Cross in our behalf. Third, Jesus invites thirsty sinners to come to him. Fourth, when a thirsty sinner comes to Jesus Christ, his thirst is quenched for time and for eternity, for the promise is that we will never hunger and never thirst.

I go back to my text and I hear the Psalmist say, "My soul thirsteth after thee." Is that your experience? Is your soul thirsting after the Lord Jesus Christ? If you are, that is a sign that the Lord Jesus Christ is working within your life. You would not have a thirst for God, if God were not dealing with you.

Oh, may God bless you, satisfy you, and save you, and send you away from this place with your spiritual thirst fully satisfied in His Son.

May God bless you!



Baptism

(Continued from page one)
Scripture. Furthermore, I could read to you the testimonies of Martin Luther, John Calvin, John Wesley, and a host of other Protestants who confess that immersion was the practice in Bible

(Continued on page 7, column 1)
"For several centuries after the establishment of Christianity baptism was usually conferred by immersion, but since the 16th century, the practice of baptism by affusion (sprinkling) has become the custom in many churches. Cardinal Gibbon says this:

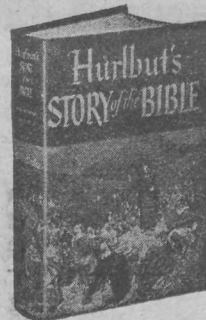
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times. Well, who gave anyone authority to change this practice? Where did sprinkling and pouring come from? We will let a Catholic answer that question.

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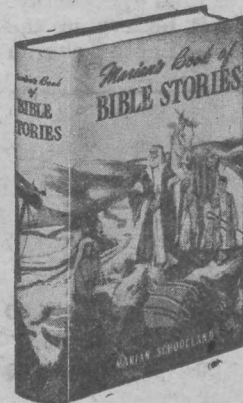
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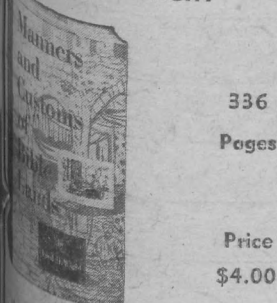
(Continued from page 5)
...a mission, to carry out, and ...able to send missionaries ...other countries under the au- ...of a church. We are to ...the Gospel, baptiz- ...in the name of the Fath- ...and the Son and the Holy ...and teach them to observe ...things. There have always ...churches making disciples, ...and teaching.

...far as I am concerned, the ...seminary and the great- ...in all the world is noth- ...a true New Testament ...Church. If I had young ...ers under my ministry for ...years, and if they didn't know ...more than these seminary ...I'd be ashamed to call ...a pastor of a New Testa- ...church. The greatest school ...at the world is a New Testa- ...Baptist church, the pastor ...the Word, standing for ...truth. A lot of churches you ...are "bringing in the king- ...building hospitals, and or- ...homes. They are doing a ...bit of everything except ...the Lord said. You know, ...to the Bible it is a ...easier to sooth your ...and give a few dollars ...an orphan's home than to take ...an orphan children and ...them yourself.

...New Testament church is ...in which the disciples ...It is a body in which we ...God, and if it be a true ...we need to assemble. ...to go fifty miles, we ...to be in a true church. We ...to be faithful in our attend- ...and our money should go

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through the church. I believe ev-
erything is to be done to the
glory of God through a New Testa-
ment church. I believe it with
all my heart (Eph. 3:21).

We need to pray for our
church. We need to stand for the
faith. We need to back it up with
our presence and our tithe. We
need to be faithful to the church
that holds these great truths for
which we stand, and without a
Holy Spirit-led New Testament
church these truths would have
fallen (1 Tim. 3:15). These truths
would have been gone from us.
Thank God for the body that He
has preserved and kept and sus-
tained (Eph. 3:10).

One dear old preacher said
when he first was saved he
thought he repented and he be-
lieved, and he just about did it
all, but he said that the more
he studied the Bible the less he
had to do with it. Finally, he said
that one day he saw he didn't
have anything in the world to do
with it. Brother, that is my ex-
perience. I thought I repented, I
believed, and I did. I was very
active in my repenting and my
faith, and I thought I had a whole
lot to do with it, but I just kept
on finding less and less, and fi-
nally I found that every bit of it
was of the Lord. Salvation is all
of the Lord.

Have you been lost? Have you
been under conviction? If you
have never been lost, you have
never been found. That is the
reason we have so many people
in our churches now that don't
know what it is to be under con-
viction.

I believe in Baptist churches
with all my heart, but I believe
that it is Christ in everything.
He is the head of the church. It
is His church, and it is His bap-
tism and Lord's Supper, and ev-
erything and every truth of the
church is connected with the Lord
Jesus Christ. That is what makes
it wonderful.

Somebody says, "Well, I think
you ought to preach Christ." I
do, too; but I think you ought
to preach His church and His bap-
tism, and His Lord's Supper, and
His everything else. I believe that
a New Testament church ought
to preach Christ and the truth
on every doctrine of Christ.

Let me say this, the first work
of a New Testament church is to
support its pastor. We have some
churches that think they ought
to be just a collection station for
missionaries. I believe in mission-
aries, but if a church thinks it is
just to be a collection station and
never try to build anything at
home, that is not the scriptural
idea of a New Testament church.

Here are examples of two ex-
tremes: There was once a great

preacher but his work was all
home centered and the work has
nearly ceased. Another was mis-
sionary, and all he had was fore-
ign missions for his breakfast,
dinner and supper. That work
ceased, too. In order for the thing
to be scriptural, it must be the
home base, the local church, and
also missionaries. This is the way
the Bible teaches it. We must see
the home base, the local church,
and then see the spread of the
Gospel of the Lord Jesus Christ
and how it is to be preached unto
all the world.

When a church talks about be-
ing missionary, but won't get out
and visit in their own commu-
nity and won't do anything
around home, that is about the
biggest hypocrisy I ever saw in
all my life. I don't care if they
give \$100.00 a week to missions,
it is nothing but a batch of hy-
pocrisy if we don't visit and do
all we can to make disciples and
teach them around our home base.
May God give us true assemblies
of the Lord Jesus Christ — true
missionary Baptist churches. How
we need that kind of church. How
we need to see them spread. If it
be the will of the Lord, God give
us the increase!

It used to be that we were
bothered mostly by Freewillers.
The last few years there has been
a renewal of Hardshellism. I no-
tice in our section that so many
brethren are trying to carry out
God's sovereignty for Him and
not tending to their own business
of responsibility. Brother, God is
going to tend to His sovereignty.
He takes care of His work, and
it includes everything, too. We
had better be busy making dis-
ciples, baptizing and teaching and
preaching the Gospel, and busy
about the great commission of
the Lord Jesus Christ. This is
what He gave us to do.

When we sing that song, "Faith
of Our Fathers," it just feels like
electricity running up and down
my spine. Do you know what that
means to me? It means a body of
people that has held the truths
of grace and baptism and the
Lord's Supper down through the
years. It means a Baptist church.
I can see our forefathers and
think of those who have held the
truth and it makes me want to
shout the praise of God. It does
something for my heart.

I want to say to you of the
true faith and like order, you are
the light of the world. You are
the salt of the earth. Don't lose

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IV

There is something else I have
to say, too; you are going to have
more to give account to God for
than anybody else. Did you know
that the churches who have met
here today, whom God has given
light, truth, and knowledge, when
you stand at the judgment seat
of the Lord Jesus, you are going
to have to be responsible and ac-
countable for to God. Do you
know what I believe about a Bap-
tist church? I nearly believe it



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is an election within election. It
is like in Israel. A people in a
Baptist church is an election with-
in an election. God has given you
light and wisdom and truth. You
are responsible for what you do
about it in your community and
where you are.

One day when all the saved
have stood at the judgment seat
of Christ, everyone that is not a
scriptural Baptist is going to lose
his reward, and they are going
to be sorry for it. When people
come through the judgment, ev-
erybody is then going to be Bap-
tist because they are all going to
agree that the Baptist doctrine is
Bible doctrine. You say, "Brother
Price, what are you talking
about?" I believe with all of my
heart that we have the truth of
the Word, we hold it, and we
preach it. I believe when we have
come through the judgment and
rewards are handed out, every-
body is going to agree that Bap-
tists are right. Some people are
going to lose their reward, but
they are going to agree that we
are right.

My last words today to you are
the words that our Lord and Mas-
ter spoke nineteen hundred years
ago when He said, "Fear not, little
flock, for it is your Father's good
pleasure to give you the king-
dom." Thank God, we are going
to be rewarded one day. We are go-
ing to be rewarded in the king-
dom. Christ will rule and reign
a thousand years upon this earth.
We are going to have a reward
with the Lord Jesus Christ.

May God bless you.

Baptism

(Continued from page 6)
...vailed in the Catholic church, as
this manner is attended with less
inconvenience than by immer-
sion."

So says the Roman Catholic
authority, Cardinal Gibbon. It is
a shame that when the Protest-
ants broke away from Roman
Catholicism, they did not break
away from this Roman Catholic
practice of sprinkling instead of
baptizing. Certainly, there is no
Bible authority for anything but
immersion.

2. Now the second question:
"Who is to be baptized?" And
the Bible is very clear — believ-
ers only are to be baptized.

Mark 16:16 — "He that believ-
eth and is baptized shall be sav-
ed; but he that believeth not shall
be damned."

Acts 2:41 — "Then they that
gladly received his word were
baptized; and the same day there
were added unto them about
three thousand souls."

Acts 8:12 — "But when they
believed Philip preaching the
things concerning the kingdom of
God, and the name of Jesus
Christ, they were baptized, both
men and women."

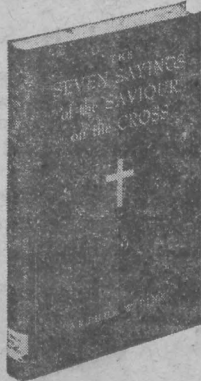
Acts 8:36-38 — "And as they
went on their way, they came un-
to a certain water; and the eu-
nuch said, See, here is water;
what doth hinder me to be bap-
tized? And Philip said, If thou
believest with all thine heart, thou
mayest. And he answered and
said, I believe that Jesus Christ
is the Son of God. And he com-
manded the chariot to stand still;
and they went down both into the
water, both Philip and the eu-
nuch: and he baptized him."

Acts 10:47 — "Can any man
forbid water, that these should
not be baptized, which have re-
ceived the Holy Ghost as well as
we?"

Acts 16:30,31,33 — "And brought
them out, and said, Sirs, what
must I do to be saved? And they
said, Believe on the Lord Jesus
Christ, and thou shalt be saved,
and thy house. . . and he took them
the same hour of the night, and
(Continued on page 8, column 1)

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Baptism

(Continued from page 7)

washed their stripes: and was baptized, he and all his straight-way."

I think that these passages should convince any honest person that only believers in Christ as Saviour are to be baptized. These passages say nothing of infants and unbelievers being baptized. People are to be saved, then baptized.

3. The third question is, "Why Be Baptized?"

Well, the first reason is that it is commanded by Christ. In the commission of Matthew 28:19, 20, Christ clearly indicates that disciples are to be baptized. 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. Amen."

The second reason I mention is this: Baptism openly declares our death to sin and our resurrection to walk in newness of life. In Romans 6:4 we read:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Thirdly, baptism shows that we have a good conscience, cleansed by the blood of Jesus. A guilty conscience is one that is burdened by sin, but a clean conscience

is one that has been relieved of this burden. A person's conscience is thus relieved when he sees that Christ died for all his sins. When such a person is baptized, it is a public testimony that he has a good conscience. Peter says: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." (I Peter 3:21). Baptism does not make a good conscience, but it is the answer of a good conscience.

Fourthly, baptism is a pre-requisite to church membership. Thus, we are baptized in order to enjoy the blessed privileges of church membership. In Acts 2:41, 47, we read:

"Then 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 such as should be saved."

Now, no doubt you have heard somebody say that in baptism sins are literally washed away. Well, beloved, this is not true for a great number of reasons. I'll not take time to name them all, but will just say that the only sense in which baptism washes away sin is figuratively, symbolically, or declaratively. If baptism literally washed away our sins, then Christ didn't literally put away sin in death. But we believe that Christ, not water, paid for our sins.

I want to give you a parallel to the sense in which baptism

[Article and "Editor's Note" copied from WESTERN VOICE.]

EDITOR'S NOTE: We are publishing this article from THE PORTLAND (Maine) PRESS HERALD that our readers might acquaint themselves with Rome's own stated aims in the coming Ecumenical Council. Note that the article was carried over United Press International News Service.

VATICAN CITY (UPI) — The forthcoming Vatican Ecumenical Council will have as one of its principal aims the winning back to Roman Catholicism the millions of Christians removing to various denominations which broke away from Rome over the centuries.

The council, first Roman Catholic "summit" conference since 1870, also is designed to be the highlight of the reign of Pope John XXIII, fulfilling the dream of the peasant's son who, since October, 1958, has been spiritual leader of more than a half billion Catholics.

But uniting of Christendom under the Pope is the most far-reaching aim.

Vatican Secretary of State Do-

washes away our sins. In Luke 5:12-14, we read:

"And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth His hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man; but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them."

Now, here was a man whom Jesus healed of leprosy. He was instantly healed of this dreaded disease. Then Jesus said, Now you go and "offer for thy cleansing, according as Moses commanded, for a testimony unto them." Surely, Jesus did not mean that this man was to do this in order to be cleansed, for the leprosy had already departed from him. But Jesus said that it was for a testimony unto them that he was to offer a sacrifice.

This same thing is true in baptism. We are to be baptized for the remission of sins. Not to get our sins washed away, but to show forth that Jesus' death washed them away.

4. Now for the fourth question: "Who is to baptize?"

The authority to baptize was given to the Lord's church in Matthew 28:19,20. Now, beloved, no man has the authority to baptize unless he is appointed by the church to do so. Jesus plainly taught that matters pertaining to the church were under the authority of the church. In Matthew 16:19, we read:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Thus, only the Lord's church, the body He authorized, has the authority to baptize. This simply means that any church that was established this side of Jesus Christ has no authority to baptize. The churches started by Luther, Calvin, Wesley, Campbell, etc., have no baptismal authority. Only the church that has been in existence since Jesus' day has this authority. And both history and Scripture clearly show that churches known today as Baptist churches have existed since Jesus' day. If you will write to me, I will send you a book entitled, "Origin and Perpetuity of the Baptists," which gives abundant Bible and historical proof of this fact. This little book costs 75c. If you are a Baptist, and don't know your history, then you certainly need this book.

ROME IS SEEKING UNION

menico Cardinal Tardini, president of the council's preparatory commission, warned there would be no "bargaining" with other religions to reach a common point.

No Possible Compromise

"There will be no such thing as sitting down and saying you give way on this and I'll give way on that and reach a compromise," he said. "No such thing. We can look with sympathy on our friends but we cannot renounce one dogma."

A dogma in the Roman Catholic Church is a "truth" which must be believed and is unchangeable.

Many of the 20 previous ecumenical councils of the past 2,000 years were called to propound dogmas or to defend them against schisms, and heresies that wracked the church in past centuries.

Some 2,000 cardinals, archbishops, bishops, abbots, philosophers and priests are expected to take part in the deliberations of the historic council which is due to open in the Vatican within a year or two.

The meeting — to be presided over by the Pope — will cover topics ranging from theology, sacred scripture, faith and morals and liturgy to press and television and the church of Rome's rela-

tions with non-catholic sects.

No New Dogmas

No new dogma is expected during the forthcoming council, nor are there any heresies or "anti-popes" condemned as in the past meetings of this kind.

The first council to be held in Rome convened in 1123. Others met in Lyons, Trent, Constance and Florence.

The last meeting — and first to be held in the Vatican — opened in 1869. It deliberated almost a year and then adjourned following approval of the dogma of papal infallibility — that the pope cannot err in teaching faith or morals. This council had to be hurriedly when Italian Bersaglieri conquered Rome and ended Pope's temporal power over the city.

The forthcoming council is not to be a continuation of the last meeting, but will be called the second Vatican Council.

One of the new council's retariats is for the "union of Christians" and will form a permanent liaison body with Catholics. The head of this important body is German-born gustin Cardinal Bea, former professor of Pope John.

DISCOURAGED?

Through the years many of you have probably sent TBE to people who, seemingly, were never impressed by the truth this paper carries. You may have been discouraged because you saw no response.

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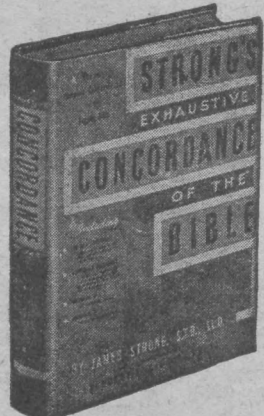
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