

The Baptist Examiner

"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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Who Has The Authority Of Christ To Administer Water Baptism?

The Writer Contends That the Churches Have the Authority to Baptize and Shows the Fallacy and Harmfulness of Other Positions Often Advocated.—Eds.

By the late J. W. Porter

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." — Matt. 28:19.

"One Lord, one faith, one baptism." — Eph. 4:5.

That the authority to baptize was given by Christ to some one, will be admitted by all. The only question, then, to be determined is, To whom was this authority given? The proper answer to this question is not only desirable on its own account, but for the peaceful and permanent settlement of other questions that have logically grown out of it. On these questions, excellent brethren of equal faith and learning have differed, and at times, to the disturb-

ing of our brotherhood.

The speaker believes, and the more he has studied the question, the more strongly he believes, that the commission to baptize was delivered to the church, and should therefore be restricted to the church. And this raises the question as to what constitutes a scriptural church. Many will agree that the authority to baptize was given to the churches, reserving to themselves the right to define a church. It will be admitted, if the various denominations are all true churches of Christ, they have a perfect right to administer the ordinances. If the church branch theory is true, the question of alien baptism can never arise, as the baptism of each of them would equal the baptism administered by the

other.

Baptists, generally, hold that baptism is a church ordinance, and therefore to be administered by Baptist churches. Our practice also is in perfect conformity with our faith, as every candidate for (Continued on page 6, column 1)

Halliman Back At Bulolo, Prepares For Return To The Highlands

Jan. 17, 1962 coming after nearly three months of separation.

[Brother Halliman's new address is given in this letter].

Dear friends:

I have time for only a short letter this time. This is mainly to let all of you know that I am back at Bulolo. I arrived here Sunday morning, Jan. 14th. Needless to say, we had a grand home-



Missionary Fred Halliman

I estimate that it will take a month or possibly more before I can get back to the Highlands. I have a tremendous amount of work to do in making these preparations and ask you folk to be patient with me for a little while longer in answering your personal letters, etc. Most of you usually mention that a personal letter is not expected from me, but I enjoy answering every letter, when I have the time; but in the mean- (Continued on page 7, column 2)

The Saviour Is Always Near

Though the trials of earth beset us,
Though Satan may buffet us here;
Remember through every heartache,
That Jesus is always near.

When sickness and sorrow befall us,
And our hearts are burdened with fear;
When friends we trusted fail us,
The Saviour is always near.

When we take our troubles to Him,
He drives away all fear;
He'll be our friend and helper,
For He is always near.

In death He will be with us,
And dry up every tear;
He'll be to us sweet comfort,
For He'll be ever near.

—By MARSHALL EFAW.

WHO COMPOSES THE "BODY OF CHRIST"?

By the Late H. B. Taylor (1870-1932)

Here Is A Subject About Which Many People Have Many Assumptions. Brother Taylor Gives Bible Evidence That Each Church Is A "Body of Christ" and Rightly Contends That There Is No Other "Body of Christ." —Eds.



"Ye are the body of Christ." — 1 Cor. 12:27.

"Head over all things to the church, which is His body." — Eph. 1:22-23.

"There is one body." — Eph. 4:4.

The question as to who composes the "body of Christ" is always a live one. Many earnest people do not know and would like to know. In many quarters there is much discussion and more assumption as to what kind of a church is His body; for all practically agree that some kind of a church is Christ's body. Paul said so and we do not know of anyone that disputes what he said about it.

If the church the Lord Jesus established and promised perpetuity to is a local church, then each local church is a body of Christ. With that interpretation Paul agreed, for he said to the church at Corinth: "Ye are the (or 'a') body of Christ." Mark you, he did not say they were a part of the body of Christ or belong to the body of Christ or a branch of the body of Christ; but He said plainly that the church at Corinth was a body of Christ. Unless Christ has two kinds of spiritual bodies, one local, the other universal; one visible, the other invisible; one holding the one faith, and the other composed of the representatives of all the faiths in Christendom; one having the one baptism, the other having all manner of baptisms of God, men and ministers of Satan; one acknowledging only the lordship and leadership of Jesus, the other submitting to

all kinds of human heads from the pope down to bishops, presbyteries or ruling elders; the one dating its beginning during the personal ministry of Christ, the other starting with Abel or Abraham or Pentecost or some other guess of men without the sanction of God. If Christ did not have two kinds of bodies, then each local Baptist church is a body of Christ and He has no other kind.

(Continued on page 3, column 4)

"No Respector of Persons"

What is it to have "respect of persons?" The Bible gives us a good illustration in James 2:2-4:

"For if there come unto your assembly a man with gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?"

James shows us that having "respect of persons" is the act of showing favor and regard to a person because of something possessed by the person. In this Scripture, James uses a man of wealth and a poor man to illustrate. If people in the assembly show more favor and regard to the man of wealth than to the poor man, then the people have "respect of persons."

While wealth is the great cause of many people showing "respect of persons," education, social standing, fame, power and other characteristics likewise

cause people to have "respect of persons." Jude refers to this human weakness when he writes of those who have "men's persons in admiration because of advantage." (Jude 16).

But God is different from man. While man will shower his favors and praises upon men who "are something," God pays no attention to men upon this account. The rich, the wise, the powerful, and the famous do not merit God's respect. Of all the race God has declared, "All have sinned." (Rom. 3:23).

God has given sufficient evidence of His having "no respect of persons" in the display of His saving grace. He has chosen some of all walks of life, showing that He does not save men because of their earthly characteristics. He has found nothing good in any man to move Him to choose that man to salvation. He chose purely of His own grace (Rom. 11:5, 6).

There are those who make God a "respector of persons" by saying that God chose men because of their faith, their foreseen good works, or some other quality He found in them. But since all spiritual qualities acceptable to God are actually the gifts of His own grace, certainly God could have found nothing good within men.

God is no respector of persons because there is nothing within men worthy of God's respect. If our salvation depended upon our meriting God's respect, we could never be saved. But thank God, salvation is by His Grace.—B.L.R.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Twentieth Century Apostasy"

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts 20:28-31.

I rather imagine there isn't any difference between the apostasy of the Twentieth Century and the apostasy of the First Century. Actually, it should be the same. We

may have a little more as to quantity, but I rather imagine the apostasy of the First Century was just as prevalent as apostasy is in this Twentieth Century.

If you will read carefully the Scripture that I have just read to you, you will find that it is taken from Paul's experience with the elders of the church at Ephesus. Paul was hurrying to go to Jerusalem, and he purposed to sail by Ephesus, and not stop there at all. Later on, evidently led by the Lord, and realizing the need of warning this church as well as others, after he had sailed by, he paused at Miletus and sent to Ephesus, asking the preachers of the church at Ephesus to meet him at Miletus that he might talk to them. When these

preachers, of the church at Ephesus arrived, he gave to them the words that I have just read to you. He reminded them that apostasy already was setting in. He told them that there were men who were arising of their own numbers who would draw disciples after them, and that furthermore grievous wolves were going to come in from without. Thus, this church at Ephesus was going to be beset both on the inside and the outside—those on the inside would lead disciples away, as well as on the outside grievous wolves would threaten and destroy the flock.

I wonder if this is not pretty well characteristic of the majority of churches in the world today. I (Continued on page 2, column 1)

SUBSCRIPTION CAMPAIGN See Page Eight

Examiner Editorials

LARGE SUPPLY OF BACK ISSUES MUST BE DISPOSED OF

Periodically we have a large accumulation of "left-over" copies of back issues of TBE. Right now we have one of the largest accumulations we have ever had. These issues must be cleared out of the way. We always give our readers a chance to order these back issues before we "clean out." If you can make use of these papers, we'll be happy to send them to you free of charge.

Pastors could distribute copies to their church members; Sunday School teachers could pass them out to their classes; you who visit jails and hospitals, passing out literature, could make use of them; some of you could order

a supply and mail copies to various people, especially to Baptist people who need such a paper as this but know nothing of its existence; still others might like to get a bundle and just go from door-to-door distributing them.

You never know what might result from your passing or mailing these papers to other people. If you will just inform us of the approximate number you can use, we'll mail them to you immediately. Please tell us how many you can use, rather than leaving us "in the dark" as to how many to send. We don't care how many you order, but please give us some number.

"20th Century Apostasy"

(Continued from page one)

I am sure there is apostasy threatening both from the inside and from the outside. I am sure the majority of churches have very nearly the same situation confronting them that this church at Ephesus faced in the First Century.

I don't like to be a crepe hanger. I don't like to be a pessimist. I don't like for folk to think of me as singing the blues, and I don't want to do so. At the same time, I do want to be a faithful servant of my Lord and warn of the apostasy that is definitely threatening the churches of America today. I think there are a number of things that are taking place today, that you and I as members of a New Testament church, would be blessed and helped greatly if we would consider.

I.

THE APOSTATES HAVE TAKEN GOD OUT OF CHRIST.

To me the first evidence of apostasy is that God has been taken out of Jesus Christ. When I say that, I mean to infer and imply that I think of Jesus Christ as God—God in the flesh. In fact, if God the Father were to come down to this earth today and were to walk here within this world, we would know no more about God when He went back to Heaven than we know right now after Jesus walked here in this world for thirty-three years. I contend that Jesus Christ was God in the flesh, but the Modernists have taken God out of Christ. They have humanized Christ. They have taken His deity from Him. They have made Him exclusively a man. They look upon Jesus Christ as nothing more than a man.

Some few years ago I was talking to an individual who believed that Jesus was nothing more than a man. He said, "But I believe He was a good man—an outstanding man." I remember that I made

this retort to him: "No, He wasn't a good man in any sense of the word. If He were not God, He wasn't even a good man. He claimed He was God, and if He were not, He was not a good man." I say, beloved, the Modernists have taken God out of Christ.

I would like to show you from the Bible conclusively that Jesus Christ was God. We read:

"And Jacob begat Joseph the husband of Mary, of whom WAS BORN JESUS, who is called Christ."—Matthew 1:16.

If you will read the first chapter of Matthew carefully you will notice that it gives the genealogy of a number of individuals. It is said of each of them that so-and-so begat so-and-so, yet when it speaks of the birth of Jesus Christ we do not read that Jesus Christ was begotten; rather, we read that He was born. It is an entirely different word. All the others are spoken of as being begotten, just like children are begotten today, but when it comes to Jesus Christ, it says that He was born.

Notice again:

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name EMMANUEL, which being interpreted is, GOD WITH US."—Matthew 1:23.

"And Simon Peter answered and said, Thou art the Christ, the SON OF THE LIVING GOD."—Matthew 16:16.

Thus, from these two Scriptures of Matthew we see that Matthew taught that Jesus was God. Simon Peter believed the same as to Jesus.

God the Father taught that Jesus was the Son of God—that He was God. Listen:

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, THIS IS MY BELOVED SON, in whom I am well pleased; hear ye him."—Matthew 17:5.

"And the FATHER himself, which hath sent me, hath borne

WITNESS OF ME."—John 5:37.

You will notice that Mark actually refers to Him as "the Son of God." Though he was writing of Jesus as a servant, and though he was emphasizing the manhood of the Master, at the same time, more than fifty times throughout the Gospel of Mark he tells us that Jesus Christ was God in the flesh.

So, beloved, thus far we have the testimony of Matthew, Simon Peter, God the Father, and evangelist Mark. Now let's notice what the Devil thought about Him. Listen:

"Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the HOLY ONE OF GOD."—Mark 1:24.

"And unclean spirits, when they saw him, fell down before him, and cried, saying, THOU ART THE SON OF GOD."—Mark 3:11.

"And cried with a loud voice, and said, What have I to do with thee, Jesus, THOU SON OF THE MOST HIGH GOD?"—Mark 5:7.

Beloved, you can't read these three references in the Gospel of Mark without realizing that even the Devil of Hell believed that Jesus Christ was God in the flesh.

Let's notice what the centurion thought about Him:

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, TRULY THIS WAS THE SON OF GOD."—Matthew 27:54.

Here was a man whose business it was to crucify the Lord Jesus Christ. It was his task to see to it that the Lord Jesus Christ was properly put to death. After he had done his work, notice how he appraised the ministry of Jesus—he referred to Him as truly the Son of God.

Having seen how others referred to Him, I'd like for you to notice what Jesus said of Himself. We read:

"But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I AM."—Mark 14:61, 62.

If you will read in the Gospel of Luke you will find that Luke himself believed that Christ was the Son of God, for we read:

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called THE SON OF GOD."—Luke 1:35.

"And Jesus himself began to be about thirty years of age, being (AS WAS SUPPOSED) the son of Joseph."—Luke 3:23.

You will notice that when Dr. Luke, who ought to have known more about human birth than anyone else, wrote about Jesus Christ and gave the genealogy of the Son of God, he said that Jesus was supposed to be the son of Joseph. In other words, Luke looked upon the fact that the world considered Jesus as the Son of Joseph, but that was only a supposition so far as the world was concerned. Jesus lived in the home of Joseph, Joseph was married unto His mother, and logically it would be supposed that Jesus was his son, but you will notice that Luke very carefully throws in these words, "as was supposed." This would tell us that Luke believed that Jesus Christ was God in the flesh.

The angels likewise said that Jesus Christ was the Son of God. Listen:

"For unto you is born this day in the city of David a Saviour, which is CHRIST THE LORD."—Luke 2:11.

The Apostle John believed the same thing, for he said:

"In the beginning was the Word, and the Word was with God, and THE WORD WAS GOD. The same was in the beginning with God."—John 1:1, 2.

Not only did John the Apostle believe that Jesus was God, but John the Baptist believed it, for

"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 books, orders, subscriptions, or some other matter).

1. Is the Lord's Day (Rev. 1:10) and the Day of the Lord the same (II Pet. 3:10)?

No. The "day of the Lord" is a reference to the time when God shall manifest His power in wrath (II Pet. 3:10-12). There is no indication that "the Lord's day" of Rev. 1:10 is the same. Most Bible students understand "the Lord's day" to be a reference to the first day of week, the day on which Christ arose from the dead.

2. What is the difference in alien baptism and pedo-baptism?

Alien baptism is any baptism that is administered by an unscriptural administrator. Of course, it could also be called "alien baptism" if the subject, mode or purpose were improper. Pedo-baptism is the so-called baptism of infants.

3. If there are different meanings put upon the Scriptures by Christians in different churches, may they be still called brethren, sister or mother (Mark 3:55)?

Whosoever has trusted Christ is a saved person. Some believers have been misled and are in unscriptural churches. We should have love for these believers as our brethren, but should endeavor to lead them out of their error and unscriptural church affiliation.

4. I wrote a letter sometime ago and asked, "Would the colored people be colored in Heaven?" You answered that all saved people will be in heaven, which I knew. I want to know if they will be colored people there. I asked my pastor and he didn't know, so that is why I asked if

you knew any scripture which states that skin will be colored in heaven.

We are sorry that we misunderstood your original question. As far as we know, there is no color that will answer your question. All people on earth are of one color, but whether or not they will retain that color in Heaven is not specifically stated in the Bible, as we recall. However, when Christ arose from the dead, He evidently retained His color. But we would not say this means that every man retain his color. We will say whatever that color is, the cities of Heaven will be satisfied with it. Many on earth, of all races, are dissatisfied with the color has given to people and are seeking to mix the races, thereby destroying the many colors in the human race. Those who do not like God's handiwork in coloring the people He has made, do like God Himself. They probably would not enjoy being in the presence of the One who colored the races of the earth.

5. Our pastor states that a woman does not have a covering on her head and she prays in church, her prayer will not be heard because she is not wearing a covering. Is this right?

The Bible teaches that women are to wear a covering in church (I Cor. 11:3-16). To violate this teaching and expect God to bless is certainly erroneous thinking. (Of course, the praying of a woman in a church is to be silent prayer, not oral). If she wilfully violates the teaching that she should be covered, she should not expect her prayer to be heard.

we read:

"And I saw, and bare record that this is THE SON OF GOD."—John 1:34.

The Apostle Paul believed the same thing, for he said:

"Which none of the princes of this world knew: for had they known it, they would not have crucified the LORD OF GLORY."—I Cor. 2:8.

I want you to notice also those great words on the part of Thomas when he stood in the presence of Jesus Christ, to see Jesus' hands that had been pierced and His side that had been riven, when he said:

"My Lord and my God."—John 20:28.

I tell you, beloved, you can't read these verses that I have read to you, with an open mind and an unprejudiced heart, without coming to the conclusion that Jesus Christ was God. He was God in the flesh, and He was God just as much as the Father in Heaven. I say to you, the Modernists have taken God out of Christ. They have humanized Him. They have reduced Him to a man. They have stripped Him of His deity.

They have denied His Sonship. In contrast, that Jesus Christ was the unique Son of God in every particular. When I look on the Lord Jesus Christ in the light of what I have read to you out of God's Word, and then look at the atheistic utterances that come forth from modernistic pulpits Sunday after Sunday, I say to you, the Modernists have taken God out of Christ.

II.

THE APOSTATES HAVE TAKEN THE SPIRIT OUT OF THE WORD.

I say, first of all, that I believe the Bible was written under the direct influence of the Holy Spirit. (Continued on page 5, column 1)

The Cost Of Dodging Duty

The story is told of a king who placed a heavy stone in the road and hid to see who would remove it. Men of various classes came and worked their way around it, some loudly blaming the king for not keeping the highways clear, but all dodging the duty of getting it out of the way. At last a poor peasant, on his way to town with his burden of vegetables for sale, came, and contemplating the stone, laid down his load and rolled the stone into the gutter. The turning around, he spied a purse which had lain right under the stone. He opened it and found full of gold pieces, with a note from the king, saying, it was for the one who should remove the stone.

Under every obstacle, our King has hidden a blessing. We can turn back from a cross, or avoid it, but we are eternal losers if we do. We cannot dodge the cross without dodging God's blessing, and we cannot refuse without endangering our crown. He is watching!

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How Close Is

CLOSE COMMUNION?

By JAMES CRACE, Piketon, Ohio

Here Is Another One of the Splendid "Short Sermons" Preached At Our Bible Conference. Brother Crace Shows What "Close Communion" Really Is and Why Baptists Believe This Bible Doctrine.—Eds.



ELDER JAMES CRACE

realize there are not many who will agree with the statement I am going to make regarding close communion. Many will not because they think communion is not as close as it really is. When we Christians learn that we are in error concerning God's Word and start doing right. If we are here with the intentions of listening to the preaching you are missing at least part of the purpose for which God has brought us together. We ought to have full intentions of not only hearing the Word but also correcting any and all error that we find in ourselves. We ought to be of the Word as well as the Word.

During the next few minutes I will speak those things which I am persuaded the Word of God teaches concerning close communion. First of all, I believe close communion is just as close as God has intended it to be. If that which is termed communion does not meet God's standard then we cannot have scriptural communion. Because of this I am bound to say many churches have never observed the Lord's Supper.

Because it is necessary to meet the standard to be truly observing the Lord's Supper, let me show what the Supper is to consist of if we are to positively observe God. Unleavened bread and (not grape juice) are the Scriptural elements. There is nothing that I believe to be as important as anything in the Scriptural observance of the Lord's Supper. That is the only one cup. Many disagree with this but that is what the Lord used. He used only one cup (Mark 14:23). Many may not think this but beloved what was said with the Lord is right for we do not believe any church observe this ordinance in an acceptable manner, as far as God is concerned, unless they use the elements, and the one cup. The Scriptures and you will not find any teaching or example to the contrary.

Now if our Lord does not recognize that which we are observing as the Lord's Supper we surely cannot hope to be practicing scriptural communion. We cannot show the Lord's death with a practice that we have tailored to our own liking. Once again I say the church must be using one loaf unleavened bread, wine, and one cup before God will approve of His Supper. If your church is failing on these points I repeat that you can never practice Scriptural communion until you start using the elements in that which you call the Lord's Supper.

Now we can proceed with the question at hand. The Lord's Supper is not merely a "Christian" ordinance. It is a church ordinance.

The Supper is not a denominational ordinance, it is a church ordinance.

The only churches God knows anything about in this world are scriptural Baptist churches. That is to say, the only real churches which are of Christ are scriptural Baptist churches. Therefore, only Scriptural Baptist churches have authority from God to keep His ordinances. Christ gave the commission to observe the things He commanded only to true Baptist churches. If imposters such as Methodists, Campbellites "Church of Christ," Roman Catholics, Holy Rollers, etc., want to use other elements or methods of observing what they falsely call communion, that is all right with me, for they cannot practice the Lord's Supper regardless of how they may carry on their practice. I wouldn't think of telling a Methodist or a Campbellite what to use in the observance of their so-called Lord's Supper. I would tell them that they are no more than Synagogues of Satan. Beloved, the commission to observe the Lord's Supper was given only to true Baptist churches. Only those churches that are of the lineage of the church Christ established during His earthly ministry have any authority from God to do any of the work of Christ.

Since each local assembly is a complete manifestation of the body of Christ, we can easily show why all Christians are not free to eat the Supper anywhere, anytime. It is also easy to show why members of one church cannot Scripturally take the Supper at another church's observance.

Now it is generally asserted that the Bible does not teach close communion. Therefore we have the majority of folk inviting all professing Christians to observe the Lord's Supper.

Among Baptists who believe in some sort of limitation in the Supper, many think all members of all Baptist churches are to be admitted. This is known as "denominational communion." It is said that it is unchristian to refuse a brother or sister of like faith and order "fellowship at the Lord's Table." Beloved, the Supper is communion with Christ, not communion with one another. Also, since this is a church ordinance we must limit the Supper to those who are members in particular of the church observing the Supper.

That does not mean that we do not think other folk are saved. This does not mean that we do not love the members of other churches. On the contrary, we manifest true love to our brothers and sisters in Christ when we insist that they observe the Supper in a Scriptural manner. You will recall that many of the Corinthians were sick and many were dead because of that Church's unscriptural practice in regard to the Lord's Supper. I have no rea-

son to think the Lord would not do the same thing in this day and age if we of His churches are unscriptural in our observance of the Supper. Brethren, do not forget that God is the same today as He has always been.

The churches of the Southern Baptist Convention, for the most part, practice "denominational communion." Some of them even invite people of other denominations to the Supper. The Northern Baptist churches are of the same opinion and practice. This ought not to be. If there are any true Baptist churches left in the conventions they ought not to be there and they ought not to be dishonoring Christ by an ungodly observance of the Lord's Supper.

In the face of opposition, by God's grace we will continue to teach that a member of one church does not have authority from God to eat the Lord's Supper at another church's observance. We will continue to insist that the persons must be under the authority of the church partaking of the Supper before they have any right to be admitted to the Supper.

I have made it plain already that only members in particular of a given church can scripturally be admitted to the Supper. However, I must go farther and say it is sometimes necessary to even refuse admittance to some of the members of the church which is eating the Supper (I Cor. 5:11).

Sin Cannot Compare With God's Fellowship

That person must know little indeed of experimental religion, who can suppose that any pleasures or profits of sin, or all of them together, can compensate for one moment's loss of intercourse with God, as reconciled to us in his dear Son.—Augustus Toplady.

I say, then, that close communion is even closer than local Baptist church membership. There are some church members that are not living a God-honoring life. There are some church members that are not being faithful to the church of which they are members. These folk are not to be admitted to the Lord's Supper. In fact, in many cases some of these folk ought to be excluded from membership in the church of which they are members. Why? Because the Bible teaches us to exclude unfaithful brethren and sisters in some cases (II Thess. 3:6, I Cor. 5:1-8, Rom. 16:17).

It is because of the failure of the churches in this portion of their duty that there are so few church members that respect the arm of the Lord as to exclusion from church membership. Brethren, if Christ's churches were to start putting forth some discipline, I'm sure God would grant us more grace whereby we can be more true to Him and His Word. We are told to purge out the unfaithful. We are told to purge out the leaven so that the rest of the lump will be pure (I Cor. 5). Because we are failing to practice discipline toward our erring members we are found in the position of having many members that we ought not to admit to our observance of the Lord's Supper. Beloved, not only is this an act of sin against God but we are being unfaithful to our fellow members. We are giving them no reason to fear the chastening hand of the Lord.

Yes, I say close communion is even closer than local church membership because our Lord re-

quires those who partake of His Supper to be walking uprightly before Him and His churches. You see, then, why I say there are some of our church members who ought to be turned away from the Lord's table? Close communion is closer than a Baptist church roll call.

To sum up, the answer can be given in this way: Close communion is so close that it admits only those particular members of a local assembly who are walking according to a godly walk. Close communion excludes everyone except members of the particular church that is observing the Supper. I have no right to eat the Supper with a church that I am visiting. Why? Because I am not a member of that church. I am not under the authority of that church. That church has no right to administer the Supper to anyone except its members who are in fellowship with the Lord and with them as a church.

This is not to say that every member must be perfect before he can take the Lord's Supper. As a matter of fact, if a member professes to be perfect, he is certainly not walking according to the truth (I John 1:8-10). But church members are to be walking doctrinally and morally right, rather than being in open conflict with the faith of the church. Thus they are exhorted to "examine" themselves, confessing any known sin (I Cor. 11:28). A man who is openly or knowingly living contrary to the faith of the church ought not to partake of the Lord's Supper. In fact, he ought not to be a member of the church. If a man cannot take the Supper, he certainly ought not to be in the church.

We are speaking of the Lord's table. He has been pleased to invite only faithful Baptist church members to partake of His Supper. He is the one who has set these restrictions. If you are going to question these close precepts you will be questioning the Lord and His authority to do as He wills.

Now you see what I believe the Lord's Supper must consist of if it is to be scriptural. I do not believe anything else is or ever can be the Lord's Supper. I do not believe that our God will recognize the Lord's Supper as such, except we observe it the way He has taught.

Beloved, if we are members of sound churches, we most certainly ought to want with all our hearts to do the things of God that will honor Him as our Sovereign God. May we serve Him in such a way that He will look down and say, "This assembly is truly proclaiming My Son's death until He doth return."

May the Lord bless you!

The "Body of Christ"

(Continued from page 1)

Only four New Testament epistles speak of a body of Christ. All of them were written by Paul. Once in Romans, three times in I Corinthians, six times in Ephesians and five times in Colossians is it mentioned. In Rom. 12:5 the whole context shows Paul is speaking of the church at Rome as

a body of Christ. In I Cor 12:27 Paul plainly says that the church at Corinth was a body of Christ. In 10:17 he either says that the local church is the one body, one bread, or he lets down the bars completely and removes all restrictions to the Lord's table and admits all believers. That is why in England and the north "Unitarian" Baptists have become open communionists. If the one body of Christ includes all believers, then every member of that body has a right to come to the Lord's table; but if the one body he spoke of was the church at Corinth then only members of that church had a right to the Lord's Supper there.

When men get wrong about the one body they soon get wrong about both ordinances. If the one body of 12:13 is the same body as I Cor. 12:27, namely the church at Corinth, then the baptism that put them into that body was water baptism. Men who differ with Paul as to what the one body is differ with him as to what the one baptism is. If the one body is a universal invisible church then open communion and baptism of the Holy Spirit are the logical and inevitable consequences; and both the ordinances of God's house are mere emblems, as such teachers always say, to be observed or not observed according to the whims of men.

In every passage in I Cor. the body of Christ cannot be anything but a local church. In Ephesians 4:12 and 16 the body there referred to is the church at Ephesus; in Colossians 2:24 and 3:15 the body there referred to was the church at Colosse. In the other passages in Ephesians and Colossians—about which those who believe in the invisible church quibble—if Paul is interpreted in the doubtful passages by his own plain teaching in passages not doubtful, then in each case the body of Christ is the local church to which the letter was addressed. If in addition to that the word church be used as it is always used by Christ then it must mean in each instance a local church.

Again, unless Paul was guilty of using the word body in two different senses without explaining to his readers, thereby confusing their minds rather than revealing the truth to them, he must have meant by the body of Christ a local church in every use of it, for we know he meant that in a majority of cases. Since Paul said there is one body—and we know that he called the church at Corinth a body of Christ—we know that Paul meant by the one body of Christ a local church; that the Lord Jesus is the head of each local church; that water baptism admits into membership into the local church; that the Lord's Supper is a local church institution; that the only institution in which the Holy Spirit dwells and over which He is the vice-gerent is a local church; and that no other institution in this world is a body of Christ except a local church like unto the one He built out of the Baptist material made ready for Him by John the Baptist.

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Wine

(Continued on page four)

anger women to be in subjection to their own husbands, as stewards, keepers at home, etc? One of the things concerning the aged men was that they were not to be given to much wine, either. It isn't say "no wine," but it said "much wine." If wine there means grape juice, why would I have to have somebody to tell me not to drink much grape juice? I can drink all of it I like. I can't see any harm in it. It is not habit forming.

Now, in summing it all up, symbolism is everything in the Lord's Supper. We do not believe in the Lord's Supper and baptism are sacraments. I believe like a man back in church history, in the face of men like Martin Luther and John Calvin, over the question of transubstantiation, or consubstantiation, stood up and said, "The Lord's Supper is not a sacrament." You do not receive grace through the Lord's Supper.

20th Century Apostasy

(Continued from page two)

do not in any wise at all make an apology for any portion of the Word of God, nor do I say that any part of the Bible fails to inspire the Word of God. I think the entire Word of God was God-breathed and inspired of the Holy Spirit. Listen:

"All Scripture is given by inspiration of God."—II Tim. 3:16.

"For the prophecy came not in time by the will of man: but the holy men of God spake as they were moved by the Holy Spirit."—II Peter 1:21.

Beloved, I don't believe there is a writer in the Bible, who has ever said a word that is recorded in this Book, but what it is God-breathed of God. I am convinced that from Genesis 1:1 to Revelation 22:21 every word in the Bible is the Word of God, and that it is God-breathed in every particular.

Years ago, I had a pastor who was a good man, but I heard him make a terrible blunder one day about the Bible's inspiration. He said he believed the Bible contained the Word of God. I don't believe the Bible contains the Word of God, but I believe it is the Word of God. If I say that it contains the Word of God, that leaves room for a Modernist to say that it also contains something else. I say that it is the Word of God, and when I say that, I mean that it is all the Word of God. It is all God-breathed and God-inspired from beginning to end.

Did you ever notice how many times the writers of the Word of God refer to the fact that they are not speaking their own words, but rather they are merely echoing the words of God? Suppose we note a few of these instances.

"Hear the word of the Lord."—Isaiah 1:10.



ELDER WILLARD PYLE

"Moreover the Lord said unto me."—Isaiah 8:1.

"Then the word of the Lord came unto me."—Jeremiah 1:4.

"Thus saith the Lord."—Jeremiah 22:1.

"The word that came to Jeremiah from the Lord."—Jeremiah 32:1.

"The word of the Lord came expressly unto Ezekiel the priest."—Ezekiel 1:3.

"The word of the Lord came again unto me."—Ezekiel 27:1.

"The word of the Lord that came unto Hosea."—Hosea 1:1.

"The word of the Lord that came to Joel."—Joel 1:1.

"Thus saith the Lord."—Amos 1:3.

"Now the word of the Lord came unto Jonah."—Jonah 1:1.

"Thus saith the Lord of hosts."—Zechariah 8:9.

Beloved, the Word of God declares again and again that it was inspired of God. Every writer of the Old Testament declares that his words were not his, but rather he was merely echoing what God had told him to write.

As a boy preacher I read through the Bible just for one purpose—to see how many times the writers ascribed their messages unto the Lord. The result was amazing, and it is amazing now when I tell you that 2,500 times the Old Testament writers and 525 the New Testament writers tell us that their words are not theirs, but rather they are the words of the Lord.

I tell you, when you pick up this Bible, you can hug it to your bosom as a book that is entirely different from all other books. This book is God-breathed. It was God-inspired. I think of the little poem that says:

"The Holy Bible must have been inspired of God, and not of men, I could not if I would, believe That good men wrote it to deceive.

And bad men would not, if they could,

Nor could not, if they would, Proceed to write a book so good. And certainly no crazy man Could e'er conceive its wondrous plan.

Behold what other kinds of men Than do these three groups comprehend;

Hence it must be that God

Church Membership IS Important

While Many "Make Light" of the Lord's Church, the Bible "Makes Much" of It. After Reading This Article Each Reader Should Have A Greater Appreciation For the Church Built by the Lord Jesus.—Eds.

By WILLARD PYLE, Pastor

MT. PLEASANT BAPTIST CHURCH

Route One — Chesapeake, Ohio

There are large numbers of sincere people who fail to realize the distinction of being born again, and of being a member of a church. To be in the family of God and the kingdom of God is one thing, and to be in a church is another. All of the Old Testament saints were in the family of God but they were not in the church because it had not been established at that time. The apostles were saved before there was a church for them "to be set in." Therefore when they were organized into a church, it did not make them anymore saved or born again then they were. The word of God tells us in John 3:18, "He that believeth that Jesus is the Christ is born of God," and in John 1:12, "To as many as received Him, to them gave He power to become the sons of God," and in Col. 1:13, "hath translated us into the kingdom of His dear Son." However, in Acts 2:47, it tells us the saved were added to the church. Therefore we are born into the family of God and translated into the kingdom of His dear Son, but we are added to the church after we are born again. Yes, sonship is one thing, and church membership is another. You must be born again before being baptized and added to the church. There will be many in heaven who were never added to the church, but there will be none in heaven who were not born again. Being born again and being added to the church are not the same thing!

You may ask the question, "If a person is not saved by being added to the church, then why is the church so important?" I would like to consider this question with you because most professing Christians have little concern for the church, and take church membership very lightly. First, the church is important because of whose it is. It belongs to God.

1. He Purposed and Planned It. (Eph. 1:11). Before the tabernacle was built, there was a plan for it, and this is true of the church.

2. He Purchased It. (Acts 20:28). Those who constituted the church which was at Ephesus were redeemed by the blood of Christ, therefore every local church has been purchased because they are made up of redeemed people.

3. He Instituted and Organized It. (I Cor. 12:18; Mt. 16:18). The church was founded during the earthly ministry of Christ.

4. He Indwells It. (Matt. 18:20; Eph. 2:22). God manifested His presence in the tabernacle and temple by the shekinah glory and He indwells the church through the Holy Spirit.

5. He is the Head of It. (Eph. 1:22). The head of the church is not the pastor or deacon or a so-called pope, but the Lord Jesus Christ.

6. He Keeps It. (Matt. 16:18). The church must be as important today as when Christ instituted it, or it would not be in existence.

7. He Plans to Marry It. (II Cor. 11:2). The bride will be composed of those who have been faithful members of the Lord's church. All other saved people will be guests.

Next, the importance of the church is seen by the titles it bears. In other words, what the church is.

1. It is the Assembly. (I Cor. 16:19). The word

inspired The words which souls of prophets fired."

I tell you, beloved, I believe this Bible is the Word of God in every particular, but the Modernists have picked it from one end to the other, to the extent that they have taken the Spirit out of the Word.

You know what a carcass of a chicken looks like in a home where there are four or five hungry boys. There is not much left on the carcass after the meal is ended. Beloved, that is exactly the kind of a Bible the Modernists would give to the world today. They would give to you a Bible that is mutilated, a Bible that has been devoured, a Bible that has been taken away piece by piece until you have nothing left. I say to you, these Twentieth Century Modernists in their apostasy have taken God out of Christ, and they have taken the Spirit out of the Word.

III

THE APOSTATES HAVE TAKEN THE FIRE OUT OF HELL.

I make no apology when I say that I believe in an old fashioned Hell of fire and brimstone where they don't serve booze and cigarettes on a platter. I don't think it is a figure of speech. I don't

believe the fire has anything to do with a man's conscience. I think there is a literal lake of fire awaiting the man who dies outside Jesus Christ. Listen:

"Thou fool, shall be in danger of HELL FIRE."—Mt. 5:22.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to DESTROY BOTH SOUL AND BODY IN HELL."—Mt. 10:28.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to HELL."—Mt. 11:23.

"And when he is made, ye make him twofold more the CHILD OF HELL than yourselves."—Mt. 23:15.

"Ye serpents, ye generation of vipers, how can ye escape the DAMNATION OF HELL?"—Mt. 23:33.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, IN FLAMING FIRE taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

"The same shall drink of the

church means assembly, and this is well illustrated by this passage of scripture. It was a local body of baptized believers that assembled together in the house of Aquila and Priscilla which was called a church. Only a local church can meet this qualification.

2. It is the Body. (Eph. 4:16). We read here of the whole body fitly joined together. The physical body is weakened by the absence of a member. Needless to say, a lot of our churches are weakened by the absence of some of their members, or by the fact that some of the members are not in unity.

3. It is a Temple. (Eph. 2:21). Solomon's temple in the Old Testament, had a very important place in the worship of God and we believe that the temple referred to here, which is the church, has an important place in the worship of God.

4. It is Pictured as a Candlestick. (Rev. 1:20). The candlestick is used to give forth natural light. The church is to give forth spiritual light by holding forth the words of life. In order for a Christian to shine the brightest, he needs to be on the candlestick.

5. It is the Pillar and Ground of the Truth. (I Tim. 3:15). The church is to lift up the whole counsel of God.

6. It is a Spiritual House. (I Peter 2:5). This means that the church is constructed of living people who are saved.

7. House of God. (I Tim. 3:15). If we were to visit the house of the president, we would respect it because of whose it is. How much more should we respect the church because of whose it is!

8. God's Heritage. (I Pet. 5:3). How solemn a thought!

9. Virgin. (II Cor. 11:2). A virgin is respected because of her high sense of morals, but if she commits fornication, she loses her respect. This is true in a spiritual sense with the church.

10. Bride. (II Cor. 11:2).

11. Flock. (Luke 12:32). Men would consider a flock of sheep of importance; how much more the flock of God?

The Church Is Important Because Of Its Work

I. It has the business of preaching the gospel that men might be saved.

II. It is responsible to baptize those who are saved.

III. It is to teach the saved to observe all things whatsoever God has commanded. (Matt. 28:18-20).

The Church Is Important Because It Has Been Invested With Authority.

I. To Receive Members. (Acts 9:26-28; Rom. 14:1).

II. To Exclude Members. (I Cor. 5:4-7, 13).

III. To Ordain Preachers and Deacons. (I Tim. 3:1-13; Acts 6:3-6).

IV. To Ordain and Send Out Missionaries. (Acts 13:1-3; Acts 14:26).

V. To Administer Baptism (which we have already mentioned) and The Lord's Supper. (Matt. 28:18-20; I Cor. 11:2).

We conclude by asking these questions:

I. Are you saved or born again? (John 3:3-5).

II. Are you scripturally baptized and a member of a New Testament Church? (Luke 7:29, 30; Acts 2:41, 47).

III. Are you faithful to the church? (Eph. 4:16; I Cor. 12:26; Heb. 10:25).

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Death Ends It All

I was talking to an atheist one day, and he said, "I do not believe, Bro. Wilson, what you are preaching."

"You have told me what you do not believe," I said; "perhaps you will tell me what you do believe."

"I believe that death ends all," he replied.

"So do I," I said.

"What! You believe death ends all?"

"I certainly do," I answered. "Death ends all your chance for doing evil; death ends all your joy; death ends all your projects,

all your ambitions, all your friendships; death ends all the gospel you will ever hear; death ends it all for you and you will go out into the outer darkness. As for myself, death ends all my wanderings, all my tears, all my perplexities, all my disappointments, all my aches and pains; death ends it all, and I go to be with my Lord in glory."

"I never thought of it that way," he said.

The outcome was, he led the man to Christ.

—Messenger of Peace

Who Has Authority?

(Continued from page one)

baptism at our hands is voted upon, and if accepted, his or her baptism is authorized by the church. If baptism is a church ordinance, then the authority to administer it must be restricted to the church, for, if taken beyond the church, it ceases to be a church ordinance.

If, to the contrary, it is not a church ordinance, then all our churches have long been engaged in the sinful practice of usurping authority, and should at once cease to exercise this authority, and never again, under any circumstances, authorize the baptism of anyone. It is, or it is not, a church ordinance. If it be a church ordinance, let the churches alone exercise it; if it be not, let them cease to claim or practice it. Churches should not be held responsible for the preservation of an ordinance not controlled by them.

I

If the authority to baptize does not rest with the churches, with whom does it rest? If the authority to baptize has been committed to the preachers, then they alone should authorize and administer it, and in turn the churches should cease to usurp the preacher's authority. Why should a pastor recommend a candidate to the church for baptism, if the pastor has the right to pass on the candidate's fitness for baptism?

If it be claimed that the ordinance of baptism has been committed to the individual Christian, then baptism becomes an individual ordinance, and can be administered by any Christian man, or woman, anywhere and under all circumstances. Nor should the church or preacher take from the individual his rights in the premises. Surely Christ has committed the ordi-

nance to some one, or some class, and if so, let this one, or this class, exercise the authority given them. If it be claimed that Christ authorized baptism, but did not commit it to anyone in particular, then no one can claim authority to administer it, and the ordinance should be promptly abolished.

Thus it appears that the advocates of alien baptism are forced, by the logic of the situation, to the position that the conscience of the individual is the final test of the validity of baptism. Naturally enough this is the usual argument that is offered to sustain the doctrine. Assuming then, for the sake of argument, that the validity of baptism is to be determined by the conscience of the one to whom it is administered, it will readily appear that the argument not only proves too much for its advocates, but it is a clear case of *reductio ad absurdum*.

For example, should a candidate for membership apply to a Baptist church, and state that his conscience is satisfied with his baptism, the church would be precluded from rejecting his baptism, whether the baptism was by sprinkling or pouring, or in order to the remission of sins. A fair sample of the application of this doctrine of conscience-baptism was afforded by a Baptist church in Boston, which recently received quite a number on their sprinkling for baptism. This naturally came about by substituting conscience for a command of Christ, and sentiment for divine authority.

II

Another fatal objection to receiving alien baptism is that to do so forces us to surrender the doctrine of restricted communion. We cannot consistently keep one from the Lord's table on account of not being baptized and then receive the same baptism when offered to our church. If his baptism then is not sufficient to entitle him to the Lord's Supper, it should not be sufficient to entitle him to full membership in the church of which the Lord's Supper is only a part. If he is entitled to the whole, he is evidently entitled to all the parts.

It will not suffice to say that we exclude them from the Lord's Supper on the ground that they are members of unscriptural churches. The fact that we receive their baptism is conclusive evidence that we deem their churches scriptural. If they are not scriptural churches, then they have no right to administer baptism, and we should, therefore, reject their baptism when offered us. Neither scripturally nor logically can we acknowledge their baptism and then deny them the Supper. Anything then that comes into direct conflict with an accepted Baptist doctrine must, among Baptists at least, be rejected.

III

To admit that other churches, differing from us in faith and polity, are scriptural churches, as many do, leads to "confusion worse confounded." It forces us into conflict with another well established Baptist practice, that of ordaining ministers who come to us from other denominations. If they come to us from scriptural churches, then their ordinations are as valid as ours, and it is both sinful and foolish for us to insist

on ordaining them. So far as the literature of the subject extends, there is not a single instance of a Baptist churches sanctioning the ordination of a different denomination. We should at least be consistent, and to be so we must be scriptural.

If alien baptism is from heaven, then our churches should preach and practice it; if it be of man, we should reject it. A majority of the cases of alien baptism that are received by our churches are administered by ministers who have never been baptized. How can a man communicate that which he never possessed? We would not allow one of our own unbaptized brethren to administer baptism, then why permit an unbaptized member of another denomination to do for us that which we would not allow one of our own to do? Charity should begin at home, and this particular species of it should not begin either at home or abroad.

It is further true that a majority of Pedo-baptist ministers who administer immersion do not believe in it, and even go so far as to preach against it, administering it only in extreme cases, and then only to prevent the loss of a member. In such cases they perform that in which they do not believe, "and whatsoever is not of faith is sin."

Christ never commanded anyone to preach one thing and practice another. Besides, if a Pedo-baptist or a regenerating-baptizer can baptize one person for our churches, he may baptize all persons for our churches, and if he can scripturally baptize all who come to us, then, Baptist churches are not essential to the carrying out of the commission of Christ. If Baptist churches are not essential to the carrying out of the commission of Christ, then we have no scriptural authority for our existence, and the sooner we cease to exist, the better for all concerned.

IV

A plea has been made in behalf of alien baptism in the case of the missionary. It is claimed that on the foreign field there is often no church near at hand to authorize the baptism of the candidate, and that, therefore, the missionary must baptize without church authority. This, at best, is special pleading, but if admitted as true, it would not justify its acceptance in our country. As a matter of fact, however, the missionary has been ordained (appointed to his work) by his home church and his very appointment gave him the right to baptize, under proper conditions, and in any case authorized by his church. If necessary, the missionary may, in extreme cases, be authorized by a Baptist Church to receive and baptize a candidate into its fellowship. However, if a case should arise where there were no Baptist Church to authorize baptism, then simply allow the candidate to remain unbaptized.

The brethren who prose this hypothesis seem to proceed upon

the idea that such a one would be lost unless baptized. Such a candidate could well afford to wait, or like Christ, walk a long way to secure scriptural baptism. Hypothetical and exceptional cases should not, however, be allowed to operate against a well-established scriptural rule. There is not a single baptism in the New Testament, where the administrator did not have authority to baptize and that authority given by God, Christ or the Church.

V

It is sometimes urged that if the validity of baptism in any wise rests with the administrator, the person baptized could never know whether his baptism were genuine. Were this true, which it is not, it still would not justify alien baptism. A baptism administered by Judas Iscariot was perfectly valid, as long as he was acknowledged by Christ as His disciple. His official acts were clearly valid until he was deprived of his apostleship. If one wishes to secure license to engage in business, he must apply to one who is legally authorized to issue licenses, for however honest he may be, or whatever price he may pay, his license, if obtained from any other source, would be worthless. Ignorance, in spite of opportunity, is not a sufficient excuse in the realm of law or grace.

VI

It is freely admitted by all that the question of alien baptism could not have arisen in New Testament times, as all the churches were of the same faith and order. Baptists believe that they are in full accord with New Testament teaching, and that their churches have the same faith and polity, and are therefore identical with the churches of the New Testament times. If other churches are not in accord with New Testament teaching (if they are, we are not) then for us to accept their baptism, would be to offer a premium on their departure from "The Faith once for all delivered to the saints."

The charge that those who contend for Baptist baptism are trying to introduce a new test of fellowship, to say the least, lacks verisimilitude. So far as the information of the writer extends, no one who has written on this subject has penned a line toward making the question a test of fellowship. If it be true, as the advocates of this doctrine admit, that baptism is always to be preferred, then should we not lift our voices in favor of that which is best and by all lawful and brotherly means discourage the reception of that which is confessedly inferior?

It is a closed question, among Baptists at least, that regular Baptist baptism is Bible baptism, and that it is the baptism commanded by Christ and practiced by his disciples. It is further held by Baptists that there is but one baptism taught in the New Testament (one Lord, one faith, one baptism — Eph. 4:5), and that

A Lean Year

The story is told of an aged Scotch pastor who was asked to resign because there had been no conversions in the church for an entire year.

"Aye," said the old preacher, "It's been a lean year, but there was one!"

"One conversion?" asked the elder. "And who was that?"

"Wee Bobbie," replied the pastor.

That one lad had not only been saved that year, but he had also given his life to God for service. It was "wee Bobbie" who, in a missionary meeting when the collection plate was passed for an offering asked the usher to put the plate on the floor, and then stepped into it with his bare feet saying, "I give myself — I have nothing else to give."

This "wee Bobbie," we are told, became the world renowned Robert Moffat, who with David Livingston gave his life to the healing of the open sore of Dark Africa.

this one baptism is the identical baptism, now administered by Baptist churches. It therefore necessarily follows, that any baptism which is alien to and different from this baptism, cannot be scriptural baptism. It would be as easy to demonstrate from the Scriptures two faiths or two Gods as to demonstrate two baptisms. Things that are equal to the same thing must be equal to each other, and things that are alien to each other cannot be equal to the same thing. If alien baptism is scriptural baptism, then it is the only baptism, and, therefore, is the only baptism that should be received by Baptist churches. This, of course, would take from Baptist churches the right or necessity of administering the rite of baptism. If Baptist baptism is identical with the one scriptural baptism, then it is the only baptism that ought to be received, or administered by Baptist churches.

The attempt to classify baptism into regular and irregular, is both unscriptural and unreasonable. Baptism, in the very nature of the case, is scriptural or unscriptural, valid or invalid. It would be just as unwise to attempt to classify American dollars as regular and irregular. An American dollar, to be good, must be regularly issued, and, if irregularly issued, is a counterfeit dollar, hence utterly worthless. So with baptism, if it is scriptural and regular, or unscriptural and, therefore, irregular.

Even the advocates of alien baptism freely admit that it is irregular, and that it tends to disorder. Why, then, should we encourage a thing that is admittedly irregular and disorderly, and that, too, when we are commanded to do all things in a decent and orderly manner? — I. Cor. 14:40. Christ put himself to considerable inconvenience, and walked a long way (Continued on page 7, column 3)

The Lameness Of The Sinner

"And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered the temple." Acts 3:2.

Like the man in the verse above, the unsaved are lame, crippled by sin. As Isaiah said of those in his day, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isaiah 1:5-6). His mind is affected, he has wrong thoughts about God. His heart is sick, he has no love for God. His feet are injured, he is unable to walk in the ways of God; he cannot please God.

Again, the sinner, like this cripple, is lame from his birth. The man had never taken his first step. We are all born in sin, sinners by birth and then by prac-

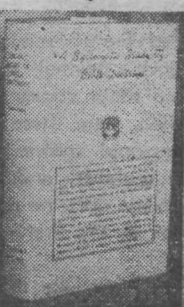
tice. We further see that the lame man was helpless. He had to be carried by others to the Beautiful gate. Just so the sinner is "without strength" (Romans 5:6), utterly unable to do anything for his own salvation, though many vainly fancy that they can merit salvation by what they esteem to be a godly walk. While he was lying at the Beautiful gate, the lame man was outside it. He could not enter the gate, which may well speak to us of the door of salvation. All the blessings of the temple, which the Lord Jesus described as "My Father's house," were beyond him. Friends might carry him to the door but they could not take him inside. We may bring people face to face with the Saviour, but we cannot save them.

This man was a pauper. So the sinner is a beggar, he has "noth-

ing to pay" on his debt to God. The currency of good works is found to be counterfeit, for "salvation is not of works." If he is ever to be saved, God must do it.—Geo. M. Landis.

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New Guinea Photo Story

(DESCRIPTION BY FRED T. HALLIMAN)



This is the DC-3 plane that brought our things from Lae to Mt. Hagen.



Here our things are being loaded onto a smaller aircraft to be taken into Koroba. This plane made 3 trips from Mt. Hagen to Koroba.



Part of our things as seen sitting on the ground at Mt. Hagen airport after being taken off the plane.

Halliman

(Continued from page one)

...take this as a personal letter from me to each of you. While in the Highlands alone I received many encouraging letters and I assure you that these helped to brighten up the days while there.

The house was not finished in very detail when I left, but enough that we can live in it until we can finish after we all get back. For the last month that I was here I worked under a continual strain, both mentally and physically. There was no lack of help, but most of the things had to be done by myself or under close supervision and even then there were many mistakes made, some of which had to be completely done over.

As for the amount of people that I had to preach to, the services were very encouraging by the time I left. The last Sunday that I was there over 300 people attended the services. Someone asked me yesterday, "Do you think all those people received what you had to say?" Well, I don't know how many of them, but on the other hand it is not my business to make or even speculate on whether or not they receive the Word. I am commanded to "preach the Word

will be the same from now on. Also I would suggest that you always address mail to me exactly as I give it here unless informed otherwise. While most of the time this lengthy address would not be necessary, at other times there might be a native assistant in the post office and if it were not addressed exactly it could get delayed or even thrown in the dead letter bag. Any thing that comes by regular mail or parcel post should be addressed as follows:

Sovereign Grace Baptist Mission,
Tanggi KOROBA, Free Bag
Via Goroka Territory,
Papua, New Guinea.

Any thing that might be sent to me, shipped as freight, could be sent at the Mission as follows:

Fred T. Halliman
Sovereign Grace Baptist Mission,
KOROBA, S. H. D.
C/o Mr. Back, Customs Agent
Madang, Territory, New Guinea.

Mr. Back will be my customs agent and will clear any thing that might be sent to me, through the necessary channels, and put it aboard a plane at Madang for Koroba.

Please pray for us and now especially as this island is a trouble spot in this world of political upheavals. Should the Indonesians take over Dutch New Guinea (as they say they will), the first to go would be Christian Missions, for they lay no claim to and, in fact, despise Christianity. Also, if they take over Dutch New Guinea they, no doubt, will not be satisfied with only half of the island. Our mission station will be about 40 miles from the Dutch border.

Who Has Authority?

(Continued from page 6)

way, to get regular baptism at the hands of the first Baptist preacher. If Baptist baptism is the best baptism, why content ourselves with an inferior article, or encourage others in so doing?

The fact that Baptist baptism is acceptable to all denominations, is due to the fact that they have zealously guarded it through the years. Should the time ever come when Baptists would place their baptism upon a parity with that administered by other denominations, it is quite likely that it would soon cease to be universally esteemed as absolutely equivalent to New Testament baptism.

VII

The logician is not born of woman that can justify the reception of alien baptism, and, at the same time, deny the scripturalness of the organization that administers it. The truth is, and we may as well face it, the whole question depends upon the definition of a church. Certainly, it is not pleasant to deny the claims of the various denominations to be scriptural churches, yet we believe the logic of the Baptist contention inevitably forces us to this conclusion. And while this may be esteemed harsh, the opposite conclusion appears impossible.

A very vital question is, how much of error can an organization hold and still be a scriptural church? All Baptists will admit that denominations holding a faith differing from theirs, must hold some error. How much, then, if any, can they hold and still be New Testament churches? That many, guided by sentiment rather than Scripture, have gone to ridiculous extremes in this connection, there can be no doubt. For example, there are those, and withal well-meaning people, who are disposed to regard the Christian Science conglomeration as a church. We seem slow to learn that if a certain statement is true, the opposite of that statement is necessarily false. The sooner we learn that we can never correct error by endorsing or condoning it, the better it will be for the triumph of truth.

By common consent, Baptists have preserved believers' baptism through all the years, and in view of the fact that they have been permitted to be custodians of this



This was made the last Sunday in October and is part of a group that assembled out in my front yard for preaching.



Some of the local tribesmen at Koroba.

Christ-commanded ordinance, they cannot afford to jeopardize the ordinance, or rob the churches of the fruits of their past victories.

"20th Century Apostasy"

(Continued from page 5)

and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

"And whosoever was not found written in the book of life was cast into the LAKE OF FIRE."—Rev. 20:15.

While all these verses are from the New Testament, let's turn just once to the Old Testament to see the same truth.

"The wicked shall be turned into HELL, and all the nations that forget God."—Psa. 8:17.

Beloved, you can't read verses like these without believing that there is a Hell for men to shun—without believing there is a Hell where unsaved people are to go—without believing that there is a Hell that has been prepared by God for the Devil and his angels. But the Modernists have taken the fire out of Hell.

I was reading a sermon a few days ago that was preached by a Baptist preacher who made it appear like Hell would be a nice winter resort for the people who

live in northern latitudes, and that it would be a good place for people to go in the wintertime when they want to get away from the freezing and the thawing and from all kinds of inclement weather. He even went so far as to say, "Now if you are not careful, you are liable to go to that place that it is not polite to speak of in public services." My, what a sermon! I tell you, beloved, in contrast, I believe in Hell.

I believe there is a Hell awaiting every man outside of Jesus Christ. But the Modernist has taken God out of Christ, he has taken the Spirit out of the Word, and he has taken the fire out of Hell.

IV

THE APOSTATES HAVE TAKEN THE WATER OUT OF THE BAPTISTRY.

Somebody might say, "But, Brother Gilpin, I thought that there were lots of fundamental people who believed in sprinkling." Believe me when I tell you that no man is fundamental who takes away any portion of the Word of God. I don't care how fundamental he may be on something else, if he destroys any portion, or denies any part of the Word of God, I do not consider him a Fundamentalist, but rather a Modernist — a heretic of the Word of God.

Is there water in the baptism? Listen:

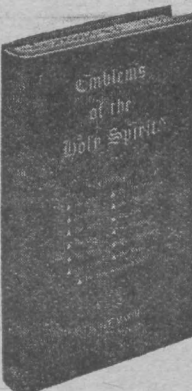
"Then cometh Jesus from Galilee to Jordan unto John, to be BAPTIZED of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, WENT UP STRAIGHTWAY OUT OF THE WATER: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Mt. 3:13-16.

"And there went out unto him all the land of Judea, and they of Jerusalem, and were all BAPTIZED OF HIM IN THE RIVER JORDAN, confessing their sins."—Mark 1:5.

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

(Continued on page 8, column 3)

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"20th Century Apostasy"

(Continued from page seven)

"Then they that gladly received his word were BAPTIZED." — Acts 2:41.

"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." — Acts 8:36-39.

"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was BAPTIZED." — Acts 9:18.

"Can any man forbid WATER, that these should not be BAPTIZED, which have received the Holy Spirit as well as we? And he commanded them to be BAPTIZED in the name of the Lord." — Acts 10:47, 48.

"And when she was BAPTIZED, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." — Acts 16:15.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were BAPTIZED." — Acts 18:8.

Beloved, put all these Scriptures together and what message does it bring us? In the New Testament when a man came to know Jesus Christ as his Saviour, the next act was baptism in the name of that Saviour. Believe me, it wasn't right in the New Testament for a man to be saved and delay his baptism. It wasn't considered proper for a man to become a child of God and wait for months and years to be baptized. When he was baptized he wouldn't dare to seek a preacher that would blasphemously sprinkle a few drops of water over the individual's head and say, "I baptize you." No, no, beloved, when they were baptized they went down into the water, they were immersed, and they came up out of the water. There is no other meaning that could be put upon the word "baptize" than that of immersion. However, the Modernists have taken the water out of the baptism.

Thirty-five years ago I heard there was a so-called Baptist church in the state of California that had announced no longer did they make immersion a test of fellowship. They announced that they would receive folk regardless of whether they were sprinkled or poured, and if they didn't want to be baptized at all, they would still accept them as members of the church. I couldn't believe it. I said that it was an impossibility for a Baptist church to ever come to the place they would take that position. I wrote the preacher and he replied saying, "Yes, we have considered for a long time that there are

so many good people in other churches who would like to be in our church, and for that reason we are not going to make baptism a bar nor a test of fellowship any further. Beloved, that is modernism. That is taking the water out of the baptism.

A few years ago John Jr. was visiting in the New England states. While there he visited a so-called Baptist church in Massachusetts, and he sent me back a church bulletin. On that church bulletin it said, "We take everybody into our fellowship regardless of whether you are a Baptist, or what you are—regardless of whether you have been immersed, or how you have been baptized, or whether you have no baptism at all, we will accept you as bona fide members in our church."

Beloved, can you imagine a Baptist church like that? That is modernism, and the Modernist has taken the water out of the baptism.

THE APOSTATES HAVE TAKEN THE BLOOD OUT OF THE ATONEMENT.

I was reading a few days ago of a wreck that had taken place under peculiar circumstances. A man had bought a load of lumber from a lumberyard, and as is customary, they had taken a red flag and hung it on the back end of that truck load of lumber. There came an exceedingly hard rain, and the man driving that truck, drove it for some two or three hours in the rain. The first thing he knew, there was a crash, and his truck was involved. When the matter was investigated, it was found the red flag wasn't made of permanent dyes, and the water had washed the red out of the flag, so that it was a white flag that was hanging on the load of lumber, and this was responsible for the wreck that took place. When I read it, I said, "Just as the water washed the red out of that flag, so the blood of Jesus Christ has been taken out of the atonement in many, many pulpits."

I recall a few years ago hearing a man say over the radio, that the chief value to the death of Jesus Christ is, it gives us an example, that we ought to be true to our convictions, even if we have to die for them. Beloved, I say to you, such a preacher doesn't know the first thing about the Word of God. Jesus died not to hold up an example to us to be true to our convictions even if we have to die for them, but rather Jesus Christ died to pay the sin debt of everyone of His elect. Listen:

"And when I see the BLOOD, I will pass over you." — Ex. 12:13.

"For it is the BLOOD that maketh an ATONEMENT for the soul." — Lev. 17:11.

"Even as the Son of man came not to be ministered unto, but to minister, and to GIVE HIS LIFE A RANSOM FOR MANY." — Mt. 20:28.

"And without shedding of BLOOD is no REMISSION." — Heb. 9:22.

"The BLOOD of Jesus Christ his Son CLEANSETH us from all sin." — I John 1:7.

"Unto him that loved us, and WASHED US FROM OUR SINS IN HIS OWN BLOOD." — Rev. 1:5.

Thank God for the blood of Jesus Christ!

I remember reading years ago of a preacher who was dying, and he said to his congregation as several of them had gathered around his deathbed, "You bear me record that I have been among you for fifty years and never have I labored without blood in the basin." Beloved, I want that to be my testimony. If I were to die today, I would want you to remember, there has never been a time, I have ever preached to you, when I have said that there was any salvation except through the blood of the Lord Jesus Christ.

I go back and read the story of Cain's offering in the Old Testament when he and Abel came to bring their sacrifice, and I see how that Cain turned from the blood and said, "No blood for

me; I'll bring an offering of or an offering of garden vegetables," whereas Abel came a blood sacrifice.

Believe me, beloved, we say that there are still of Cainites in the world who have no use for the of Jesus Christ, but thank there are still a few among us yet who sing:

"What can wash away my sin? Nothing but the blood, no blood but the blood."

What can pay sin's old debt? Nothing but the blood, no blood but the blood."

What can make me a Christian yet? Nothing but the blood, no blood but the blood."

CONCLUSION

Beloved, while the Modernists take God out of Christ, they take God out of the Bible, the fire of Hell, the water out of the baptism, and the blood out of the atonement, I thank God that we go on preaching, still teaching, still upholding, still contending for the same truths that we have been contending for ever since the day the Lord Jesus Christ came, and called me into His ministry. The Unitarians and Modernists take all these things out.

Then the Unionists along and put a lot of things in. They put in the Federal Convention of Churches and the Ecumenical movement; they put in Unitarianism. What is the result? While the Unitarians and the Modernists take out the great truths of the Bible, the Unionists put in all the things that they can, to try to get that the old whore and harlot daughters that are in Revelation 17, referring to Roman Catholicism and the Protestant churches that have led out of Rome, get closer and closer together; day by day until eventually there will be complete union between them. I thank God that I still believe and still preach, these truths to you that I have mentioned. I have this assurance when the Unitarians and the Unionists get through, the old Gospel will still be here. The Bible will still be here. His church will still be here. The truth that we love will still be believed by God's people. I have a feeling, in the light of Matthew 16:18 when Jesus said, "The gates of hell shall not prevail against it," that the time when God shall be completely wiped out, and removed, and wiped out, and removed, In spite of all the efforts of the Modernists, there is still going to be a little group, a nucleus, the seed and there that will contend for the things that I have preached to you today. Therefore:

"My hope is built on nothing less Than Jesus' blood and righteousness; On Christ the solid rock I stand; All other ground is sinking sand."

How I thank God for this blessed truth! Might the Lord bless you to see this truth, and may God save you, and add you to this body.

May God bless you!

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