

It is better to be short of cash than to be short of character.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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BILLY GRAHAM A SOUND LEADER?

For years we have been saying Billy Graham was certainly a sound Baptist and that no Baptist ought to follow him. All probability most of our readers will agree with us. Occasionally someone writes denigrating Mr. Graham. Mr. Graham's other compromise through the years have been numerous and multitudinous, even including having his name sprinkled into a Presbyterian church. When Mr. Graham was in America, he compromised and left with the Catholics.

Now he is doing likewise here in America. The following letter speaks for itself:

Mr. Julius C. Taylor
100 Cardinal Drive
Taylors, South Carolina

Dear Mr. Taylor:

Your very nice letter addressed to the Rev. John Oetgen has been handed to me for reply. Father John is no longer president and is at the University of North Carolina working on his dissertation for the doctorate in Literature.

I am the one who, being acquainted with Billy Graham, invited him to speak to the Fathers, the Nuns, students and invited guests, and I am pleased to reply to your inquiries.

Billy Graham gave an inspiring and a theologically sound address that may have been given by Bishop Fulton J. Sheen or any other Catholic preacher. I have followed Billy Graham's career and I must emphasize that he has been more Catholic than otherwise, and I say this not in a partisan manner but as a matter of fact.

Knowing the tremendous influence (Continued on page 8, column 2)

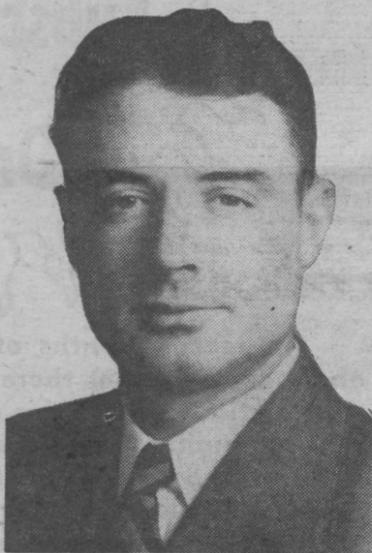
THE CHURCH

Eld. Wayne Cox
Memphis, Tennessee

When Jesus came into the land of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some, Elias; and others, some, or one of the prophets. He said unto them, But whom do ye say that I am? And Simon answered and said unto him, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed unto thee, but my Father who is in heaven. And I say 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; whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." — Matthew 16:13-19.

tists of any who will read it with an unbiased and unprejudiced heart.

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



Eld. Wayne Cox

been?" I said, "I would have been ashamed."

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

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

We are living in a modern and materialistic age in which we are being told that one church is as good as another and that all churches are working for the same place; that Heaven is like a giant hub in a giant wheel and all the spokes are the churches that Christ established. I tell you in the beginning that I don't believe that Christ established all these various and sundry religious denominations and organizations.

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

I say the Bible teaches us in no uncertain terms that not only did Christ establish His church, but even the name Baptist is Scriptural in every sense of the word. Why people shy away from the name Baptist and deny our own heritage is beyond me; why, when interrogated regarding their religion, they ashamedly finally say, as if apologetic, "I'm a Baptist."

I say we have the truth, and we only have the whole truth.

We Invite You To Listen To Our WEEKLY RADIO BROADCAST
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SUNDAY 8:30 A.M.

PASTOR JOHN R. GILPIN
is the speaker for each broadcast

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

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

Certainly every man who visits a Baptist Church has every right

FULL REPORT
OF RALLY DAY
WILL APPEAR
IN NEXT WEEK'S
ISSUE (D.V.).

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

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

message and the clarion call of the Gospel of Christ.

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

I.

THE ORIGIN OF THE CHURCH

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

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared (Continued on page 5, column 3)

I SHOULD LIKE TO KNOW . . .

1. Explain I Cor. 11:29. Our pastor says the word "damnation" is a mistranslation and should be "condemnation."

Your pastor is right. "Condemnation" is the better translation. The thought here is not of losing one's salvation, but only of incurring God's displeasure. Read verses 32 and 33.

2. I have heard it said that there are more than thirty-thousand promises in the Bible. Is this true?

No, this is not true. It cannot be true since there are only thirty-one thousand, three hundred seventy-three (31,373) verses in the Bible. There are many promises in the Bible, and they are all true and precious; but nothing is to be gained by exaggerating their number. If all the promises of the Bible are taken (including not only the promises of God to man, but also those of man to man) there are perhaps less than five thousand.

FRED T. HALLIMAN BAPTIZES 73

BY FRED T. HALLIMAN
Koroba, T.P.N.G.

My friends, meetings to each of you in the name of our Lord Jesus Christ. I will try to bring you up to date on the news as it happens in our mission here in New Guinea. First of all I am happy to say that all of us are well and enjoying God's mercies. "This I say to my mind, therefore I hope. It is of the Lord's mercies that we are not consumed. His compassions fail not. They are new every morning: His mercies are new every morning: His faithfulness. The Lord is my portion saith my soul: therefore will I hope in Him." — Psalm 138:8-9.

RECENTLY BAPTIZED A LARGE GROUP

A long time of seed sowing produced an abundant harvest. We are daily reminded and thankful that, "Salvation is of the Lord." (Continued on page 8, column 7)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"LIVING FOREVER"

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." — I John 5:11-13.

A few weeks ago in our Sunday evening devotional Brother Elmore (one of the members of Calvary Baptist Church) introduced to us the thought of the perpetual life plan, by way of

the deep freeze. I am frank to say that when Brother Elmore brought it up, it was the first time I had heard of it. I have done a great deal of thinking about it since then and in the meantime have had a few letters from the readers of THE BAPTIST EXAMINER concerning it. So within the last two or three weeks time I have found myself spending quite a good deal of time thinking about this perpetual life plan by way of the deep freeze.

As you may recall, Brother Elmore told us that this was the proposal of a physics and mathe-

matics professor in a college that is located in suburban Detroit. This teacher had proposed that if one died of natural causes he could be laid to rest in a freezer cemetery until such time in the distant future when science might catch up with life. In other words, the proposal indicated that in the future, science would learn how to cope with all the problems and diseases of life. We don't know how to cure cancer, heart disease and lots of diseases today, but this professor said that sometime science will know the cure. Therefore the thing to do is to (Continued on page 2, Column 1)

It is ours to obey His commands, not to direct His counsels.

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The Baptist Paper for the Baptist People.

JOHN R. GILPIN Editor

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"Living Forever"

(Continued from page one) take this fellow who dies of natural causes, put him in a deep freeze, and freeze him thoroughly. Then at some future date when science has solved the problems of disease and age and death, bring him out of the deep freeze, just like you would bring out a TV dinner, thaw him out, resuscitate him, treat him, and restore him back to health so that he might walk around here in this world again. In the light of the suggestions of this physics and mathematics teacher in Detroit, Michigan, the person will be restored and will know what it is to walk on green grass again here within this world. Now this is actually available today at the cost of only \$50,000. If you want to come back and live again, and have all the worries and problems that you have had in life thus far, just buy a plot in a freezer cemetery, pay your \$50,000 and you have it all made for the future.

Well, the thing struck me rather humorously ever since I heard about it. I just wonder what would happen if somebody walking around carelessly, would kick the cord unconsciously and unplug the freezer?

I wonder what would happen if the company that has charge of this freezer cemetery would forget to pay their electric bill and the power company would cut off the "juice"?

I wonder what would happen if it became necessary that they move a fellow out of one compartment into another in this freezer cemetery and by chance they would let him fall. You know a piece of ice can break into an awful lot of pieces, and I am wondering what that "stiff" would look like, with his liver laying over in one corner, with an arm in another corner, and a leg someplace else. When they master the disease that he died with, how would they ever be able to resuscitate him and put him all back together again in the right position?

Then I thought also how in some instances the soul would be

in hell fire while the body would be on ice. Can you imagine much more of a contrast — the soul in hell fire and the body on ice?

Then the most ridiculous thought of all, suppose you were one of the unlucky ones that died with some disease that science never would find out the cure. For all the rest of them they find a cure. The individuals come out and talk about the time they spent in the deep freeze, and you would just be left there in the deep freeze, and years, and centuries, and millenniums would go by, and science would never find out how to cure your disease. Do you know, beloved, somebody just might be unlucky enough to die with such a disease that science never would learn how to cure.

Here is another humorous slant at the whole matter: suppose that a man is married and in the providence of God his wife dies and he lays her to rest in a freezer cemetery. Later his second and third wives die with the same disease and they, too, are laid to rest in the same freezer cemetery. Then we will assume that the widower dies of the same disease, and he likewise is put to rest in the deep freeze with his three wives. When the time comes that science catches up with death, and these four are thawed out and come back to life, wouldn't this husband be guilty of bigamy, or even trigamy, since he would be the possessor of three wives?

Beloved, the Juno Company almost got the first guinea pig for the freezer this last week, but at the last minute the husband decided against the experiment. I am just wondering if perhaps he may have decided that he didn't want his wife back after all.

Well, that is the humorous side of it, and now let me show you why it is wrong.

In the first place, this whole idea is contrary to the Bible. Listen:

"And as it is appointed unto men ONCE TO DIE, but AFTER THIS THE JUDGMENT." — Heb. 9:27.

This doesn't say anything about coming back to life and walking

on green grass a second time, but rather, it is appointed unto men once to die, and the next event in that individual's life is the judgment bar of God. So I say, beloved, it is contrary to the Word of God in every respect.

In the second place, it is wrong because it is contrary to science. I have been around dead bodies quite a number of times in my life and I happen to know that when a person dies rigor mortis sets in immediately, and the body poisons itself. As a result of being with lots of individuals who have died, and having lots of funerals in life, I know that just as soon as an individual dies, rigor mortis sets in at once, and the body poisons itself. So I say, beloved, it is contrary not only to the Bible, but it is contrary to science. The fact of the matter is, the whole idea is false and absurd from every standpoint, and the man who has developed the idea, misguided though he may be, is either a zealot, or a racketeer, or in plain English, an idiot. There isn't anything else left for him.

Now having said thus, I want to talk to you about God's plan of life. God has a plan of life whereby we are going to live forever, and we are going to walk on grass again, and we are going to enjoy the future, and I'd like for us to study what God's plan of life is. If you have \$50,000 that you want to spend, I would suggest that you see me after the services and I'll offer a better suggestion as to how you can spend it, to get more out of it, and enjoy it a great deal more than to buy yourself a plot in a freezer cemetery.

I ALL MEN ARE ALREADY DEAD SPIRITUALLY.

This perpetual life plan by way of the deep freeze ignores the fact that men are dead spiritually. It is thinking only in terms of physical life. I'd like for you to notice that all men are already spiritually dead. When I speak to somebody, who has not trusted Jesus Christ as his Saviour, I would say that such a one is right now spiritually dead in the sight of God. In fact, you are just as dead spiritually as a corpse is physically. A corpse could get out of the casket, take off the shroud and the burial robes, lay them back inside the casket, and walk out of the building unaided and unassisted, just as easy, or maybe even easier, than you can save yourself apart from the power of the Holy Spirit of God. I say to you, beloved, spiritually you are dead.

Notice again: "And you hath he quickened, WHO WERE DEAD in trespasses and sins." — Eph. 2:1.

Paul in writing to the church at Ephesus, reminds them, that they are now alive. But he said, "You were dead. Before you became alive, you were spiritually dead."

Beloved, what was true of the church at Ephesus is true of Calvary Baptist Church of Ashland. Every one of you who are alive this morning, were dead once upon a time.

Notice another Scripture in this respect:

"We know that we have PASSED FROM DEATH UNTO LIFE, because we love the brethren. He that loveth not his brother ABIDETH IN DEATH." — I John 3:14.

John is saying that we are spiritually alive, and we know we are alive because we love other people who are spiritually alive; we love the brethren. He says that we have had a period of transition wherein we have passed from death unto life, as if to say, even though we are now alive, and even though we now love the brethren, there was a time when we were spiritually dead.

I say to you, beloved, that is

true of every one of us. There was a time when you didn't like to go to church. There was a time when you didn't love the things of God. There was a time when you didn't love the Bible. There was a time when you didn't love God's people. There was a time when so far as you were concerned you felt a whole lot better to get out with another crowd, a different group of people, than you did to be in the house of God. There was a time when you loved the things of this world, whereas now you love God and the things of God. John says that the time wherein you used to love the things of the world rather than God, was the time when you were dead, but now we know that we have passed from death to life, because we love the brethren.

May I insist, sinner friends, that without the Lord Jesus Christ you are spiritually dead. You love the things of the world, you love what the world has to offer, and you'll never come to love the things of God and spiritual things until the Lord Jesus Christ becomes your Saviour and you thereby pass from death unto life.

Listen again:

"And you, BEING DEAD in your sins and the uncircumcision

of your flesh, hath he quickened together with him, having given you all trespasses." — Eph. 2:13.

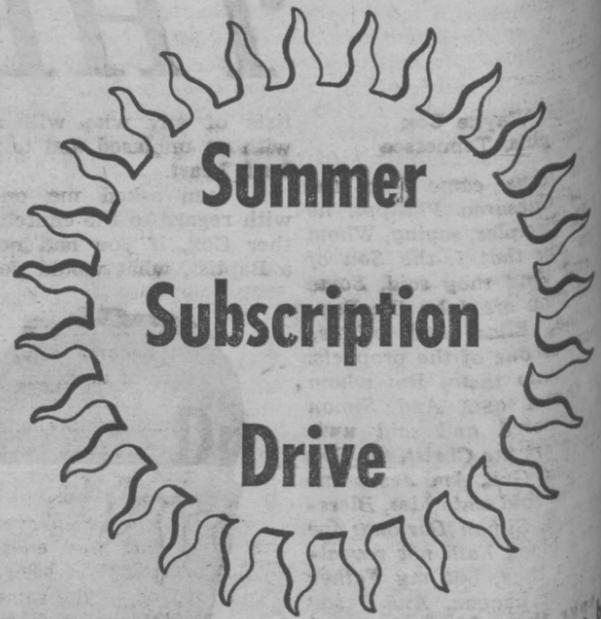
Notice, He says you were dead, but now He has quickened you. You were saved, or quickened, made alive. You have been spiritually resurrected, but once were dead in your sins.

Notice again: "Having the understanding darkened, being ALIENATED FROM THE LIFE OF GOD, through the ignorance that is in them, because of the blindness of their heart." — Eph. 4:18.

Brother, sister, the man outside of Jesus Christ has his understanding darkened, but he is definitely alienated from the life of God. So I say to you, men are already dead spiritually without Jesus Christ.

Every time I think of it, I remember in the book of Revelation that God led the old preacher into the cemetery to give a sermon. Isn't it strange how God gives His preachers sermons? I have had some ideas presented to me that would have thought of hadn't led me in a particular way to give me the idea for a sermon. So God led Ezekiel out of a graveyard. Imagine going

(Continued on page 3, column 1)



In recent months offerings to TBE have about as usual, but there has been a slacking off subscriptions sent in for others. Each week it seems that our mailing list drops more than we add. There is definitely no way for the truth to advance. If truth is to advance via TBE, we must have new readers. These names and addresses must be furnished by readers.

Hence we are starting a special Summer Subscription Drive and asking that you pray concerning the matter of sending TBE to others. During the campaign, we are making the following subscription offer—

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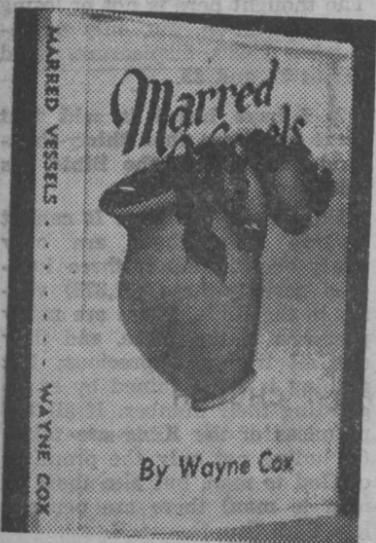
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THE BAPTIST EXAMINER

JULY 10, 1965

PAGE TWO



"Living Forever"

(Continued from page 2)
 graveyard to get his Sunday morning sermon! That is where Ezekiel led Ezekiel. As he stood in the graveyard, the wind began to blow up a storm, and as the wind blew the graves became uncovered, and pretty soon Ezekiel covered the whole valley filled with bones. There were arm bones, leg bones, bones of the head and back, and bones of all kinds lying out there disjoined and loose in that valley.

Every time I think about this, I think about the cemetery that I visited down in Guanajuato, Mexico, where the people had graves rented and paid for, for a certain length of time. When they ran out, maybe nobody cared enough about them, or maybe they didn't have enough money to renew the rent or the lease on the ground, so the authorities dug the bodies up, or what was left by way of bones, and piled the bones in a huge pile. I remember, bones of people who didn't have the money to keep the rent on the grave. The cemetery officials took them out of the ground, so that they could have a place to bury somebody else.

Every time I think about Ezekiel's vision, and I see that gigantic pile of bones, all mixed up, all piled together, and only an invisible God would be able to straighten them out. I see the cemetery there with the bones uncovered and bleached in the sun, and I look upon them and I say that only God could make that graveyard come alive. Beloved, that is exactly what took place. Ezekiel's day for the graveyard to come alive, for as Ezekiel stood there, those old bones snapped together, every bone in his place. Can you imagine a valley filled with skeletons? Talk about a ghastly sight, you have those skeletons standing before that old preacher, and his sermon is materializing. As he preaches there, God puts flesh on those bones. God puts skin over the bones together, and God caused them to stand up, and God put flesh on the bones, and God put skin on the bones. Then, beloved, God saw to it that life came into them, and one of those skeletons became alive.

I am saying to you, if it hadn't been for the power of God not that group of resurrected skeletons ever would have breathed and walked again. The Word of God says that God made them alive, and if God hadn't made them alive, they wouldn't have lived. Likewise, if God hadn't made me alive I wouldn't be spiritually alive today. I was just as dead as the Jews in the sight of God as they were in the graveyard of skeletons, in

the days of Ezekiel, and it took the same grace of God to make me spiritually alive.

We read:
"Which he wrought in Christ, when he RAISED HIM FROM THE DEAD, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."
 —Eph. 1:19, 20.

This is a prayer that the Apostle Paul breathed in behalf of these Ephesian folk that they might have knowledge, and that they might understand spiritual truth. He prayed that they might know the exceeding, or mighty power, which God wrought in Christ when He raised Him from the dead, as if to say that it took the same power to make these Ephesian Christians alive spiritually that it took to bring the body of Jesus Christ out of the grave, for he says that the power that was wrought in Christ when God raised Him from the dead, was the same kind of power that it took to make you and me alive.

Oh, will you visit with me in that cemetery this morning where the Lord Jesus Christ was buried, and will you see the Son of God within that grave. Will you tell me how Jesus' body will ever come to life, and how He will ever lay aside the grave clothes, and how the stone will ever be rolled from the door of the tomb, and how the Son of God will ever march forth from that grave. I tell you, beloved, it will take a miracle—it will take the miraculous supernatural power of God for it to be done, and it takes the same identical supernatural miraculous power of God to save a sinner, and make him alive spiritually, that it took to raise the dead body of Jesus Christ back to life.

I tell you, beloved, folk don't become alive in an easy manner. Folk don't become alive spiritually because of anything they do. They don't become alive spiritually because the preacher has a pleasing personality, or because he tells nice funny stories, or because the preacher works on their sympathy or their emotions. The only way that man ever comes alive spiritually is because the power of God—the same power that made Jesus alive from the dead works in the individual to make him alive spiritually. So I say that all men are dead spiritually—so dead that it takes the power of God to make them alive.

II

GOD GIVES LIFE.

I want to read from God's Word that you might see you'll never have spiritual life apart from God. Listen:

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE." — John 6:47.

"And ye will not come to me, that ye might have LIFE." — John 5:40.

The word for "will" is a past participle in the Greek. Jesus said the Jews had definitely willed

not to come to Him that they might have life.

Some people try to make it appear that the doctrine of election keeps men from coming to God. Some people who are our critics, and who hate the doctrine of election, try to say that election discourages men from coming to the Lord Jesus Christ. Beloved, this Scripture declares just the opposite, for it says that men have definitely willed not to come to Him that they might have life. If the power of God hadn't broken down man's objection and man's rebellion, every one of us would have willed against God, and every one of us would have gone to Hell, objecting and willing against the teachings of God.

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that THEY MIGHT HAVE LIFE, and that they might have it more abundantly." — John 10:10.

Notice, the only way that you can have life is through Jesus Christ. There is not one hint ever given to us that you get life by joining the church. There is not a hint that you get life by coming to an altar to pray. There is not a hint that you ever get one bit of spiritual life by turning over a new leaf and quitting your meanness. There is not a hint that you get life by going into the baptistry and being baptized, or by taking the Lord's Supper. There is not a hint that you ever have life in any way except through Jesus Christ. Jesus said, "I am come that they might have life, and that they might have it more abundantly."

I have seen Catholic people pass by a statue of Jesus and kiss the toe of that statue until the toe had to be replaced, thinking that they were being saved thereby. I have seen individuals in Mexico rub the glass cage in which a statue of some saint was reposing and then would rub their bodies thinking that life

FAR TOO MANY OF US

I'LL HANG THIS UP... I WON'T NEED IT UNTIL NEXT SUNDAY



"THE HYPOCRITE'S HOPE SHALL PERISH" — JOB 8:13

was being transmitted unto them in this manner. I have seen Catholics kneel by the altar rail for a priest to put a wafer on their tongue, cautiously telling them not to bite into it because it was the literal body of Jesus Christ, and if they were to bite into it, the blood would run out of the flesh into their mouths. I have seen them as they allowed that wafer to dissolve on their tongue as they thought they were getting eternal life. I have seen individuals who have worked and done everything they could to support their church, or to support good causes for the community, thinking they were helping along their salvation that they might have life. I have seen Campbellites go down into the water to be baptized, expecting to have their sins washed away in the water. Every time I think of it I think of myself. If that had been true of me that my sins had been washed away in the water, God pity the fish down the creek after I had been baptized. I am saying to you, beloved, you don't get life in this manner. Jesus said, "I am come that they might have life, and that they might have it more abundantly." Beloved, when Jesus Christ came, He died on the cross of calvary to pay for our sins, and the only way that we can have life is that our sins

have been paid for by the Lord Jesus Christ Himself.

Notice again that you might see this same truth:

"Jesus saith unto him, I am the way, the truth, and THE LIFE: no man cometh unto the Father, but by me." — John 14:6.

"And many other signs truly did Jesus in the presence of his disciples, which are not written"
 (Continued on page 4, column 4)

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**THE BAPTIST EXAMINER
 P. O. Box 910 — Ashland, Kentucky**

**THE BAPTIST EXAMINER
 JULY 10, 1965
 PAGE THREE**



FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

\$3.95

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MASON

Recio Minister
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Certainly. By the Holy Spirit David writes, "Praise Him with the sound of the trumpet, praise Him with the psaltery and harp. Praise Him with the timbrel and dance (a musical instrument); praise Him with stringed instruments and organs." (Psa. 150:3-4). Then we read of Christ the Lamb, surrounded by the 144,000, and John says, "And I heard the voice of harpers, harping with their harps, and they sung as it were a new song before the throne..."

The Holy Spirit as recorded in the Psalms, commands that God be worshipped with all sorts of musical instruments, then we are given a picture of singing before the very throne of Christ and this singing is accompanied with the sound of musical instruments. If musical instruments are used in the very presence of Christ Himself, then how come that a church building is too sacred a place for musical instruments? What nonsense! What tomfoolery! Speaking for myself, I want to get used to musical instruments here, for where I am going they are going to use them.

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Those who claim to speak only when the Bible speaks, and to be silent when the Bible is silent sometimes give you the impression they do not know when the Bible is speaking. In Eph. 5:19 we read, "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and MAKING MELODY in your heart to the Lord." (emphasis mine). If the psalms here means a song of praise, or a spiritual song, why the repetition? We see here that the saints in the church at Ephesus were to sing spiritual songs. The word "songs" comes from the Greek word ODE which means a song. It might be a jazz song, or any other abominable song as well as a spiritual song. So here we see the adjective "spiritual" before the word "song." This was to tell them that jazz, hillbilly, or riff-raff was not to be used in their worship service. Only spiritual songs were to be acceptable. The word "hymns" comes from HUMNOS which means a song of praise addressed to God. A song addressed to the audience would not suffice. It must be addressed to God. It is when we come to the word

"psalms" and the word "melody" here in this wonderful Scripture that our instrument hating friends stumble and fall. The word "psalms" is from PSALMOS which denotes a striking or twitching with the fingers (on musical strings), or a sacred song, sung to musical accompaniment. And the word "melody" comes from PSALLO which means to twitch or twang, then to play a stringed instrument with the fingers. We see this worship procedure repeated in Col. 3:16 which emphasizes the importance of it. Those who hate musical instruments had better be sure to stay away from heaven. In Rev. 14:2 John heard harpers harping with their harps, and in Rev. 15:2 he saw the harps of God.

The Amplified version gives Eph. 5:19, "Speak out to one another in psalms and hymns and spiritual songs, offering praise with voices and instruments, and making melody with all your heart to the Lord."

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Of course. Actually I see no point in saying anymore because I feel that those who object to music in the church are just showing their rebellion against God again. I say again because the same ones that rebel against this usually rebel against God as far as salvation is concerned. When we say no musical instruments we are saying that those who have been blessed from God with the talent of music are to hide it and not use it, yet God says that the man who uses his talents is blessed (see Matt. 25:14-30).

My friends, we are told that when the Lord comes we will hear the sound of the trumpet — I Thess. 4:16. (I suppose we should not listen if we are in church?) When we get to heaven we will hear the music of harps — Rev. 14:2, 3.

"And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne..." If God uses the musical instruments in heaven, it is hard to believe that He wouldn't like us to use them on earth.

Let us find the answer from the Word of God because "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16).

We are told to "Praise the Lord with harp: sing unto Him with the psaltery and an instrument of ten strings." (Psalm 33:2).

We are also told to "Praise Him with the sound of the trumpet:

praise him with the psaltery and harp. Praise Him with the timbrel and dance: praise Him with stringed instruments and organs." (Ps. 150:3, 4).

In I Chronicles 15:16 David told the Levites to appoint those who would use musical instruments. In II Chronicles 5:13, 14 we are told that after the people praised the Lord with their voices and instruments of music "... the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

These are a few of the Scriptures that show us that we should use musical instruments in the church. Of course, there were times when people did not glorify God with their instruments but that did not make it wrong.

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FIELDS

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Yes. Scriptural authority for the use of musical instruments in the Lord's work, can be found in both the Old Testament and New Testament.

"Praise him with the timbrel and dance: prise him with stringed instruments and organs." Ps. 150:4.

In this Psalm David tells us to praise God with trumpet, psaltery, harp, timbrel, dance, stringed instruments, organs, loud cymbals and high cymbals. Some may be wondering concerning the mentioning of the dance among these instruments with which we are to praise God. Many historians declare that, the dance was a stringed instrument or a hollow musical instrument.

The Lord places His stamp of approval upon these instruments when He says, "that all things must be fulfilled, which was written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Lu. 24:44. David declared in the Psalms that praises were to be given to God on musical instruments. Christ declares that that which was spoken of Him in the Psalms must be fulfilled. From this we can gather that Christ sanctioned the use of musical instruments in the worship of Him.

Further proof is given in the New Testament.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Eph. 5:19.

In this verse the Apostle Paul put a distinction between psalms and hymns. The word psalm comes from a word signifying properly a touching, or the striking of the strings of a musical instrument with a plectrum. Therefore psalms is music with instrumental accompaniment. Whereas hymns is simply vocal music by the whole assembly. This is positive proof that musical instruments are Scriptural and have the approval of the Lord of their use in public worship.

"And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps." Rev. 5:8.

In this verse John pictures for us the saints shortly after the rapture. He tells us that he saw everyone of them having harps. If there are harps in heaven, surely then we could not contend that they are evil. If the harp or a musical instrument is fit to be used in heaven, I cannot conceive how that it would be wrong to use such an instrument, in the worship of the Lord on earth.

"Living Forever"

(Continued from page 3)
in this book: But these are written, that ye MIGHT BELIEVE that Jesus is the Christ, the Son of God; and that believing ye might HAVE LIFE through his name." — John 20:30, 31.

There is not a word said about kissing the big toe on a statue of the Son of God. There is not a word said about rubbing the cage in which some saint reposes and then rubbing your body that you might be saved. There is not a word said about you allowing a wafer to dissolve upon your tongue that you might be saved. There is not a word said about you being saved by being baptized. There is not a word said about you being saved by anything that you do. Beloved, what does the Bible say? It says that the Gospel of John was written, and all the events thereof are recorded for one purpose — that you might believe, and through believing, you might have life in His name. I tell you, beloved, if you want life, you get it God's way, and God's way is that He gives life unto us.

III

GOD'S LIFE IN JESUS IS ETERNAL.

This perpetual life plan by way of the deep freeze is in order that people might be resuscitated from the disease whereby they had died, that they might come back and live a while longer in this world, and maybe die again from another disease. I thought about it this past week after I read a letter that we received by way of a question—I thought; suppose a man were to have this experience some half dozen times, he is going to be old enough to vote after while. If they call him up from his sleep in the deep freeze, and resurrect him, and restore him, and he dies some half dozen times, and has this same experience each time, he is going to be an old man after while. Then as I thought about it, I remembered about the life I get in Jesus Christ. It is not a life that is going to make me an old man, but rather it is a life that is eternal — it is going to last forever. This is the one thing that thrilled my heart and blessed my soul as I thought about it, when I recalled this truth that the life I have now in Jesus Christ is an eternal life.

We read:

"And I give unto them ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

"All that the Father giveth me shall come to me; and him that cometh to me I WILL IN NO WISE CAST OUT." — John 6:37.

Beloved, we have the assurance that every one that is given by God to Jesus Christ is going to come to Him. Not only is that true, but when we are saved, not one of us are going to die and go to Hell. Instead, every one of us is going to have a life that will never end, for He said, "And him

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Calvary Baptist Church
Ashland, Kentucky

that cometh to me I will in no wise cast out."

Are you going to live perfect every day after you are saved? No, but you are not going to be cast out. Have you done anything which pleased the Lord every day of your life since you have been saved? No, but God did not cast you out. Has your life been a life of absolute perfection since you were saved? No, but you didn't cast you out; you are still His child. In the days that are before you, will you live a life of absolute perfection? No, the matter is, there isn't any of us here but that will sin before we get out of this church service this morning in some manner. He won't cast us out. We will be the kind of life that is eternal. It will last forever, and God won't cast us out.

Years ago, when World War I was being fought, I was just a boy in my very early teens. I was a member when the Lusitania, which was the luxury liner of the Cunard line, was struck by a torpedo and there were 1,198 people lost. One week before the Cunard Line published an advertisement saying, "We never lose a life." The Cunard Steamship Line is one of the oldest of all steamship companies, and at the time they had a 75-year record behind them wherein they never lost a life. On May 1, the Lusitania set sail from New York City and six days later German torpedo ripped into the luxury liner. So completely was the destruction that in 18 minutes the ship with 1,198 people on board was down on the bottom of the ocean. They couldn't tell again what they claimed in an advertisement one week before they would never again be able to run that advertisement which they said that they had a year record behind them of absolute security and safety for their passengers. Never would they be able to say they had never lost a life. (Continued on page 5, column 2)

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"Living Forever"

(Continued from page 4)
 how they had lost both a ship and 100 lives.
 Beloved, I talk to you this morning about an absolute safety that we can have, not as mortals, but as immortals. I talk to you about an absolute safety that is today in Jesus Christ. A torpedo can make short work of that ship. "We never lost a life," but, beloved, neither a torpedo nor anything else can destroy the immortal promises of Almighty God.

Notice again:
 Now unto him that is ABLE to KEEP YOU FROM FALLING, and to present you faultless before the presence of his glory with exceeding joy." — 1 Peter 1:24.

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

Beloved, how do we have life? We have it by believing on the Son. And what kind of life do we have? We have everlasting life. We have the kind of life that neither a torpedo nor anything else can put an end to. Oh, how I thank God as my mind goes back to that day in 1915 when the submarine went down to the bottom of the ocean — I thank God for this truth, that while earthly things may come to an end, you and I have a spiritual life that never ends.

IV GOD'S LIFE PLAN INCLUDES PHYSICAL RESURRECTION AND CHRIST'S SECOND ADVENT WITH HEAVEN TO BE OUR ETERNAL ABODE FOR-

ever. Ask you, isn't that a whole lot better than sleeping in the deep freeze, being resurrected, coming from some other disease, going back into the deep freeze, surviving for another period of time therein, and then going back and living a little longer here in this world? I have something that completely I have something to offer that is far superior to that, and that is God's resurrection which includes a physical resurrection at the time that Christ comes in the air for us, and then following that, we live forever for the saints of

read:
 Jesus said unto her, I am the

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resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" — John 11:25, 26.

This doesn't say that you are going to live if somebody keeps your electric bill paid. This doesn't say that you are going to live if nobody disconnects the deep freeze. This doesn't say that you are going to live if everything works out according to the plans that have been prognosticated on a drawing board. Rather, Jesus said, "And whosoever liveth and believeth in me shall never die." Thank God for the hope we have in Jesus Christ, that we are going to live forever, that there is going to be a physical resurrection at the second coming of the Lord Jesus Christ, and at that time we are going to live forever.

Notice again:
 "But I would not have you to be IGNORANT, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:13-18.

Let's notice a few things from this Scripture. First, Paul says that God doesn't want you to be ignorant. Beloved, if you are not going to be ignorant, you are going to have to take what God says in His Word. We are not to accept what man says, but we are to accept what God says in order that we shall not be ignorant.

Then he tells us to comfort ourselves with these words. You don't get any comfort by paying \$50,000 for a place in the deep freeze, whereby you are hoping after while to live again in this world. If you want comfort, then comfort yourself with this truth, that there is going to be a physical resurrection, and that Jesus is coming, and when He comes, He is going to raise those who are dead, out of the ground, and those who are alive are going to be caught up together with the dead, and they shall ever be with the Lord.

I can imagine that the fellow who doesn't know Jesus Christ, if he had \$50,000, would get a great deal of comfort out of buying life for himself. I am satisfied that there is many a man, if it could be guaranteed, would get a lot of comfort out of the fact that he was going to have a chance to live here within this world after while. But, beloved, do you know my comfort? My comfort is based upon God's Word that Jesus is coming, and is going to raise us out of the grave, that He is going to resurrect all those who have died, and is going to call up to Himself those who are yet alive, and when He comes, we shall ever be with the Lord.

Every time I think of this my mind goes back over a quarter of a century ago, when I saw a gigantic crane as it moved along picking up the metal that was on top of the ground. As I stood there, I notice the crane as it passed perhaps three or four feet above the ground how every one of those pieces of metal just leaped up to catch hold of the magnet of that crane. The fellow who was operating it said, "Brother Gilpin, get down a little closer and watch," and he lowered that magnetic crane down until it was passing about four or five inches above the ground. He brought it along again over the same ground, and as he did, the particles of rust and metal that had worked down into the ground leaped out of the ground

and caught hold of the magnet of that crane. As I turned away I said, "Thank you, Lord. That is what is going to happen when Jesus comes."

I tell you, beloved, when the Son of God comes back He is going to take every one of those bodies that are down in the ground, and change us, and make us, to want to be eternally with the Lord Jesus Christ. God has a whole lot greater plan of life than any plan that man might ever devise or that man might ever suggest so far as this life is concerned. I thank God that I have been a recipient of God's plan, and that I have eternal life today in Jesus Christ.

Might it please God today to reach down and save your soul. I can't save you. You are dead spiritually, but may the Spirit of God make you alive, and if you are saved, come out on God's side and profess your faith in Him and let the world know that you have received Jesus Christ to be your Saviour, and that Jesus Christ has saved your soul.

The Church

(Continued from page one)
 for the Lord." — Luke 1:17.

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

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

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

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

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

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

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

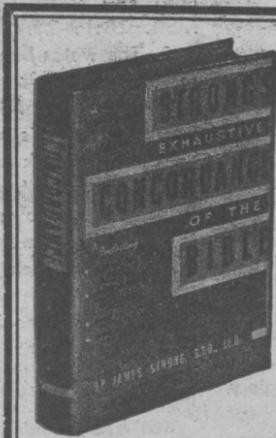
He or she that would deny that there have never been any Baptists since John would deny the law of reproduction. He might as well say that there has not been man upon earth since Adam, because Adam died; but there have been billions since.

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

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

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

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



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"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained a witness with us of his resurrection." — Acts 1:21, 22.

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

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

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

But somebody has said, "Are you sure John's baptism was Christian baptism?"

Isn't that a "foolish" question?

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

having unscriptural baptism.

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

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

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

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

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

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

They had not heard about the Divine Spirit of God. How in the name of common sense can you preach the Gospel of Christ and men's hearts be opened and the Holy Spirit not be present or (Continued on page 6, column 4)

The Biblical and Historical Faith of Baptists on God's Sovereignty



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WHY YOU SHOULD BE SAVED, BAPTIZED, AND JOIN A BAPTIST CHURCH

WHY YOU SHOULD BE SAVED

1. Because God says you are lost, condemned, under the wrath of God, blind, spiritually dead, without hope and without God. Read the following, taken from God's Word, the Bible:

"For all have sinned and come short of the glory of God." Rom. 3:23.

"All we like sheep have gone astray, we have turned everyone to his own way." Isa. 53:6.

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"He that believeth not (trusts not) the Son shall not see life, but the wrath of God abideth on him" —John 3:36.

"For the Son of Man is come to seek and to save that which was lost." — Luke 19:10.

"If our gospel be hid it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." — 2 Cor. 4:3, 4.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away." — Isa 64:6.

"Dead in trespasses and sins . . . having no hope, and without God in the world." — Eph 2:1, 12.

"Except ye repent, ye shall all likewise perish." — Luke 13:3.

"He that believeth not (yieldeth not to Christ) shall be damned" — Mk. 16:16.

"Except a man be born again he cannot see the kingdom of God." — John 3:3.

You may never have considered yourself a sinner at all, but the above shows God's estimate of you.

"For the Lord seeth not as man seeth: for man looketh on the outward appearance, but God looketh on the heart." — 1 Sam. 16:7.

2. You should be saved because of what God does for the saved. Read carefully God's Word.

"He that believeth on the Son hath Everlasting Life." — John 3:36.

"Believe on (yield to) the Lord Jesus Christ, and thou shalt be SAVED." — Acts 16:31.

"Therefore being justified by faith, we have PEACE with God." — Rom. 5:1.

"In whom we have REDEMPTION through his blood, the FORGIVENESS of sins, according to the riches of his grace." — Eph. 1:17.

"Come unto me all ye that labor and are heavy laden, and I will give you REST." — Matt. 11:28.

"He that heareth my word and believeth on him that sent me, HATH EVERLASTING LIFE, and SHALL NOT COME INTO CONDEMNATION BUT IS PASSED FROM DEATH UNTO LIFE." — John 5:24.

"But as many as receive Him to them gave he power to become THE SONS OF GOD, even to them that believe on His name," — John 1:12.

"Whosoever therefore shall confess me before men, HIM WILL I CONFESS before my Father which is in Heaven." — Matt. 10:32.

3. You should be saved because you can then enjoy life and because of the great things God may do through you.

"I can do all things through Christ which strengtheneth me." — Phil. 4:13.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." — John 5:17.

"Come ye after me and I will make you to become fishers of men." — Mark 1:17.

"Lift up your eyes and look on the fields; for they are white already unto harvest. And he that reapeth receiveth wages and gathereth fruit unto eternal life." — John 4:35-36.

"My grace is sufficient for thee: for my strength is made perfect in weakness." — 2 Cor. 12:9.

"If any man serve me, him will my Father honor." — John 12:26.

"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." — John 15:5.

"He that believeth on me, the works that I do shall he also do; and greater works than these shall he do; because I go unto my Father." — John 14:12.

You do not know what God may do through you until you have been saved. He often chooses the weak things of this world to confound the things which are mighty. See 1 Cor. 1:27. Turn from your sins, turn from your self, turn to Jesus Christ in simple child-like faith as your Sin-bearer and Saviour and He will save you now. He will abundantly bless you and use you.

WHY YOU SHOULD BE BAPTIZED

Baptism does not save, help to save or add anything to Christ's finished work on the Cross, but it is a most important first-step in the Christian life. It is for believers only.

1. Baptism is a divine command. "And he (Peter) commanded them to be baptized in the name of the

Lord." — Acts 10:48. See also Acts 2:38, 22:16, and Matt. 28:19-20.

2. The water baptism commanded in the New Testament is immersion only. "One Lord, one faith, one baptism." — Eph. 4:5. That the New Testament teaches immersion only is proved by the following facts:

(a) The Greek word "Baptizo," translated into English as "baptize," means to immerse, to dip, to plunge, to submerge, to overwhelm, etc., and nothing else. There is a good Greek word for "sprinkle," which is "rantizo"; and another Greek word for "pour" which is "echeo," but neither of these words are ever used in the New Testament for the baptismal act. Also, water is never said to be baptized upon a person, which would be perfectly proper if baptism was by sprinkling or pouring.

(b) The meaning "immerse" is either required or allowed in every passage in the New Testament where baptism is mentioned. The meaning "sprinkle" or "pour" cannot be substituted in these passages and make good sense.

(c) John the Baptist's baptism required "much water." — John 3:23.

(d) The account of Jesus' baptism (Matt. 3:13-17) plainly indicates immersion. Do you not want to be baptized in the manner He was? Compare also Acts 8:36-39.

(e) Immersion is the only form of baptism that symbolizes the truths for which baptism is a picture, namely,

(1) Christ's death, burial and resurrection; (2) our identification with Christ in death, burial and resurrection; (3) the future resurrection of the believer's body from the grave, 1 Cor. 12:59. Rom. 6:3-5 and Col. 2:62 show the symbolical significance of baptism. Note that baptism is the agency of burial; therefore, water baptism buries the subject in water.

(f) Baptism is a symbolical way of "putting on Christ." — Gal. 3:27.

(g) Baptism is symbolical of washing away sins. — Acts 22:15.

3. The Greek Catholic Church teaches and practices immersion. Modern Greek language is much like New Testament Greek, and this church can get no other meaning out of the word "baptizo" but immerse. Surely Greeks can rightly interpret their own language!

4. If a believer is baptized by immersion, on the authority of a Baptist Church, having been redeemed by Christ's death, his baptism is beyond question or dispute. He himself will never doubt it. Wherever he goes, he will be accepted as a baptized believer.

5. Practically all scholars agree that immersion was the primitive form of baptism and was universally practiced for several centuries after Christ's death.

6. Obedience to this command results in the answer of a good conscience. — 1 Peter 3:21.

7. Baptism is one way of publicly confessing Christ and identifying yourself with His people. He expects you to confess Him. — Mark 8:38.

8. Baptism should not be postponed. In the New Testament, believers were immersed immediately after conversion. — Acts 2:41; 8:38; 14:47-48; 16:33; 22:16.

9. If you have been sprinkled in infancy, that is not baptism. New Testament baptism is for believers only, and an infant cannot believe or disbelieve. Baptism follows conversion. — Acts 18:8.

10. Baptism is a test of our love for Christ. If we really love Christ we will keep all His commands. — John 14:15; 14:21; 15:10, 14.

WHY YOU SHOULD JOIN A CHURCH

1. Jesus founded the Church, Matt. 16:18; He is its Head, Col. 1:18; He loved it and gave Himself for it. — Eph. 5:25. You cannot afford to ignore what He is for.

2. New Testament Christians joined the church and so should you if you are going to obey the New Testament as your guide. — Acts 2:47.

3. A local church is the divinely appointed means of assembling to worship God and honor Christ. — Heb. 10:25.

4. The local church offers you the best means of witnessing for Christ, Matt. 10:32-33, and honoring Him. — John 5:23.

5. You need the ministry of the church to develop you in Christian character and to instruct you in divine truth; also to administer discipline. — Matt. 18:17.

6. The local church gives you the best opportunity to join with others in carrying out the Great Commission of Christ. — Matt. 28:19-20, Acts 1:8.

7. The local church is the custodian of the ordinances of Baptism and the Lord's Supper, and to receive these you must belong to the church.

8. It is the best place to form the most helpful Christian friendships and social contacts.

9. The local church will assign you definite work to do for Christ, and this will keep you from being haphazard and careless as to Christian responsibility.

10. Being a church member more definitely commits you to the Christian program, making it easier to do right and harder to do wrong.

11. The church stands for the best interests of your community. It takes the side of every righteous cause. It deserves your hearty support.

12. Paul and the Apostles established local churches throughout the Mediterranean world as nerve-centers of spiritual worship, evangelistic zeal, and missionary endeavor. — 1 Cor. 16:19. Christ was in the midst of these churches, even though they were imperfect, and

(Continued on page 7, column 3)



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The Church

(Continued from page 5)
even mentioned? It is utterly ridiculous to assume that such could happen. Apollos baptized without Scriptural authority; that is to say, no church authorized him. Therefore John's baptism was Scriptural. Consequently, it was their lack of faith in Christ, and their ignorance of the Holy Spirit, and Apollos' lack of authority that rendered the baptism of the twelve at Ephesus null and void.

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

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

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

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

May I say again: Anyone who denies or refuses Baptist baptism, rejects the counsel of God, and the judgment of God is upon him.

You say, "You are going too far." Listen:

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

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

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

"A good man out of the treas-

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

Now when did the church come into existence?

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." — Matthew 4:18-22.

Other two brethren, James the son of Zebedee and John the brother, in a ship with Zebedee their father, mending their nets, and he called them. And they immediately left the ship and their father, and followed him." — Matthew 4:18-22.

I understand that the word "ecclesia" is used 115 times in the New Testament, and that 114 times it is translated "church."

"a called out assembly."

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

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

I do not accept that theory at the least. Baptists have been drawn off of that by the cold facts of truth.

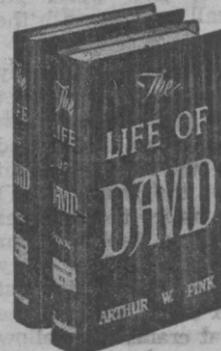
If you will go back and re-appraise particular verses, you will notice that it was an ordination service. There were many members at this time. In Matt. 3 we have an account of the same service as is recorded in Luke 6, and it is called an ordination service.

"And he ordained twelve, that they should be with him, and he might send them forth." (Continued on page 7, Column 3)

THE BAPTIST EXAMINER

JULY 10, 1965

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The Church

(Continued from page 6)
preach." — Mark 3:14.
Matthew 4:18-22 tells us when the church had its birth, for He called them out and said, "Follow me, and I will make you fishers of men."

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

On the shores of Galilee Christ called men together and the church had its birth. But you say, "That's a mighty small number." In Matthew 18:20, we read: "For where two or three are gathered together in my name, there am I in the midst of them." I don't care how few in number the members of a church may be, Christ has never had a little church. Every church of the Lord Jesus is a great church, because it has a great Head—the Lord Jesus Christ.

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

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

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

Then I come to I Corinthians 12:28.

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

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

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

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

II.

HER NATURE.

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

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

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

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

There have been only two baptisms of the Holy Spirit: one on the day of Pentecost (Acts 2) and when the household of Cornelius was saved (Acts 10). From that day it has not been repeated. The idea that men are put into an invisible body by Holy Spirit baptism doesn't have a leg to stand on. It is rotten to the core. It will destroy the Lord's church, it will destroy true missions and it will destroy everything that we hold dear to our hearts. We need to rise up with all the force of heart and soul and expose this heretical thing and tell the people the truth about it.

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

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

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

III.

THE CHURCH IS INDEPENDENT.

I do not hesitate when I say

Saved, Baptized...Baptist Church

(Continued from page 6)

held their angels in His right hand. — Rev. 1:13, 20. You hurt Christ and yourself by remaining outside.

13. The local church is the "pillar and ground of the truth." — I Tim. 3:15. When you join the church, you help the truth for which it stands.

14. If you stay out of the church, you will likely influence others to do likewise. Could you feel right about that?

15. If all Christians felt that they did not need to join the church, how would Christ's cause be maintained?

16. Even though there may be some hypocrites in the church, yet the best people in any community are church members, and the worst people oppose the church. Which side will you take?

WHY YOU SHOULD JOIN A BAPTIST CHURCH

1. Because a true Baptist Church stands for the largest body of New Testament truth of any church in your community.

2. A Baptist Church is modeled after the New Testament churches in the following respects:

(a) It requires regeneration before baptism and church membership. — John 3:7.

(b) It does not baptize infants.

(c) It has no man-made creed, but takes the New Testament alone as its creed.

(d) It is a pure democracy; it is independent of all bishops, popes, councils, conventions, synods, conferences or human overlords. Christ alone is its Head, and it conducts its affairs as He directs through the Holy Spirit. But Baptist Churches may and do cooperate.

(e) Every member has equal privileges in a Baptist Church.

(f) It has only two classes of church officers, pastors and deacons. Bishop, elder, shepherd, and pastor are New Testament words all standing for the same office.

(g) It stands for equality of ministers; no graduations in the ministry, with some the overlords of others.

(h) It stands for the direct approach of every be-

liever to God, without the aid of human mediators, rituals, ceremonies, or forms.

liever to God, without the aid of human mediators, rituals, ceremonies, or forms.

(i) It stands for baptism by immersion alone upon profession of faith in Christ, the only mode of baptism the New Testament teaches.

(j) It administers the Lord's Supper as a symbolical ordinance, picturing Christ's body broken for sins and His blood shed for our redemption. It is not a saving ordinance, but helps us remember His death, inspires us in looking forward to His coming, and is for baptized believers. — Acts 2:38-42.

(k) It stands for separation of church and government. Political issues should be kept out of the church; and the civil government should not interfere with the churches. But each Christian is to be a good citizen using his influence for civic improvement. — Matt. 22:21.

(l) It stands for the whole Bible as God's Word, for evangelism, missions, and holy living.

3. In addition to the above, a Baptist Church, in common with many others, holds such doctrines as the divine inspiration of the Bible, the Trinity; the virgin birth, diety, atonement, resurrection, and visible second coming of Christ; salvation by grace alone, the eternal existence of the saved in Heaven, and the lost in Hell.

4. A Baptist Church allows individual liberty to interpret the Bible under the guidance of the Holy Spirit. — John 16:13.

5. Baptist Churches were not originated by any single man, such as Wesley, Luther, Calvin, Knox, Campbell, Otterbein, etc. They are New Testament Churches founded not on men, but on the New Testament, and as such have existed under various names in all periods of Christian history back to the Apostles.

6. It does make a difference which church you join. It is more than a question of going to Heaven; it is a question of partial or entire obedience to the Word of God. There is a vast difference between denominations. You may belong to most any church, or none at all, and go to Heaven, but if you want to be a loyal and obedient disciple, you will carefully compare the teachings and practices of the churches with the New Testament. In that case, you will be a Baptist. The longer you are a Baptist, the more of a Baptist you will be.

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

IV.

THE CHURCH AND MISSIONS.

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

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

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

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

tiach."

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

The Antioch Church

In Acts 13:1, 2, 3, 4 we read: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Nigger, and Lucius of Cyrene, Man-aen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus."

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

From these verses we can readily see that the church sent them out under the leadership (Continued on page 8, column 3)

WAIT TIL YOU HEAR THIS!

"Hold on, Black Bart; you don't need any gun-play to make me tell you where I'm head'n. I'm just passing through on my way to the Bible Conference of Calvary Baptist Church, Ashland, Ky., over the Labor Day weekend."



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

Brother, how could a man have a bride if no such thing existed?

"For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." — II Corinthians 11:2.

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

And he saith unto me, Write,

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PAGE SEVEN

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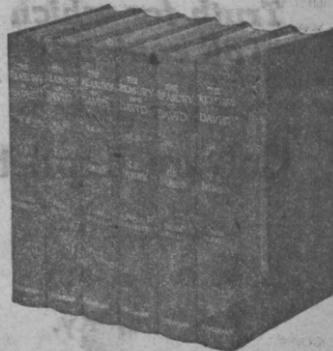
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Billy Graham

(Continued from page 1)
of Billy Graham among Protestants and now the realization and acknowledgement among Catholics of his devout and sincere appeal to the teachings of Christ which he alone preaches, I would state that he could bring Catholics and Protestants together in a healthy ecumenic spirit.

I was the first Catholic to invite Billy Graham; I know he will speak at three other Catholic universities next month; I believe he will be invited by more Catholic colleges in the future than Protestant colleges.

So I am well pleased, then, to answer your question: Billy Graham is preaching a moral and evangelical theology most acceptable to Catholics.

With cordial regards, I remain

Very sincerely yours,
Cuthbert E. Allen, O.S.B.
Executive Vice-President
Belmont Abbey College
Belmont, North Carolina

It so happens that your editor has known Billy Graham ever since the latter was pastor in Chicago, when he dropped the name Baptist from the church and started calling it the "Village Church." Any man who would thus drop the name Baptist in this manner is certainly not a sound spiritual leader.

In the light of this, when any man says that Billy Graham is a sound, scriptural and spiritual leader, I would suggest that such a defender of Mr. Graham visit a psychiatrist, and secure a good strong mind cure.



Fred T. Halliman

(Continued from page one)
Lord. If you folk could have seen these heathen folk when and as I saw them for the first time over 5 years ago you would probably have thought with me, Is it worth the time and the money to fool with folk like this? Had I catered to my own thoughts I would have immediately sought out another place to do mission work, but there was something that drew me to this very spot like a magnet draws metal. "For the love of Christ constrains us . . ." Of all the natives that I had met in New Guinea these seemed the most arrogant of them all. I was warned by the Government Officers that they were a terrible "mob," that they would tax my patience and wisdom and in general would be trouble makers. I soon found that they had only skimmed the surface in their description of these folk. I felt about like Ezekiel must have felt when God sent him to the valley of dry bones to preach. But I, like Ezekiel, preached God's message. Month after month until the months began to run into years I knew nothing among these folk except Christ and Him crucified. I thought many times of Ezekiel and his faithfulness was truly an encouragement to me. People have written to me and talked to me personally and said why do you waste your time on those heathen folk of New Guinea, leave them alone; they are happy as they are. Well I admit that I did not know exactly why I was here but I also know that God says, ". . . the way of man is not in himself; it is not in man that walketh to direct his steps," Jer. 10:23. "Man's goings are of the Lord; how can a man then understand his way?" Pro. 20:24. I knew that, while it looked useless, deep down in my heart I had a desire to be here. "The preparations of the heart in man, and the answer of the tongue, is from the Lord," Pro. 16:1.

After many years of fruitless labor God began giving the increase. Recently I baptized the largest group of folk that I have ever seen baptized at one baptizing. At one of our outstations we have over 100 professing Christians and 73 of these were baptized. There were about 1,000 people that attended the services that day and it was truly a great day in the service of the Lord.

It took me about one hour to baptize all of them and I was almost exhausted by the time I got through.

TWO CHURCHES ORGANIZED

Not too long before I baptized the largest group I had baptized—a group of 17 from another place. These were organized into a church and when I baptized the 73 they were organized into a church, so now we have three churches, though still in the infant stage, they are nonetheless true and Scriptural Baptist Churches. You folk who are well advanced and somewhat mature in the Lord's Word and ways, could do a great work by constantly praying for these individuals and the three churches. Also pray for us for this gives us added responsibility now in that we feel responsible for these churches to remain New Testament churches as long as we are here. At the same time it is a blessing to us to have three church groups to preach to and teach.

In a few days we will be going into the Levani Valley to hold a series of services there. We do not know as yet how long we will be away on this trip. Word has reached us that some more folk over there have been saved since we were last there.

Along with this article I am sending a picture of the baptizing and since I have told about it already there will be no need of any further comment. All of the folk that were baptized cannot be seen in this picture and only a small portion of the spectators are visible.

May the God of all grace bless each of you.

Fred T. Halliman



The Church

(Continued from page 7)
of the Holy Spirit, that it was not a foreign mission board, neither was it a missionary committee but it was the local church. And when Paul and Barnabas had completed this particular missionary tour they returned to the church that sent them out and gave a detailed report of all that they had accomplished.

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

They were genuine mission-

Send The Baptist Examiner To Some Home

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

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

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

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

Thus we can see that it was

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

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

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

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

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

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

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

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

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

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

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

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

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

Now notice that they were chosen by their respective churches as messengers, and we have already seen what a messenger was; thus we see that even the brethren that carried the offerings of the churches to the poor saints in Jerusalem had to be chosen by the churches, and properly instructed by their res-

spective churches. But someone will say that the word messenger is not used in II Corinthians 8:19. Granted, but Paul, in speaking in the same chapter in verse 23, uses the word messenger in discussing the same subject, and the same people:

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

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

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

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

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

The greatest and grandest institution on earth is the church that Jesus established and commissioned, and this church is this church alone (and I mean the local congregation) has the right to send out missionaries under the direction of the Holy Spirit. This is what the New Testament teaches and what was practiced in New Testament times. What our forefathers believed and practiced; may the day come when we as members of the church that Christ built return to the plain teaching of the Word of God. Relative to this important matter may we lay aside every pre-conceived idea and turn back to the "thus saith the Lord." The time has come for us to turn back to the Word of God and for much study and may we search diligently the Word of the Lord that we may be fully equipped for the action that must inevitably come.

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

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

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

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

I praise God I am a member of one of His churches.

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