

It takes two to make a quarrel; one can always end it.

WHAT THE BIBLE TEACHES ABOUT ETERNAL SECURITY

PREACHED AT CALVARY'S 1970
CONFERENCE

MILBURN COCKRELL
Dorsey, Mississippi

"The eternal security of the believer," the "perseverance of the saints," and "once in grace always in grace" are but different phraseologies for expressing the same doctrine. Baptists have always believed that all who are united to Christ by faith will infallibly continue in a state of grace and will finally attain to glorification.

Some call this a dangerous doctrine, but the real danger lies in not believing it. I believe we



MILBURN COCKRELL

have the right to doubt anyone's salvation who does not believe this glorious truth.

Falling from grace is based on a form of rationalism. The Arminian reasons that if man must do something to obtain salvation, he can also do something to lose his salvation. He usually (Continued on page 3, column 4)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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

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The Old Whore

By **JOE WILSON**
Winston-Salem, North Carolina

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me. Come hither; I will shew unto thee the judgment of the great whore, that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." Rev. 17:1-6.

The greatest revival we have witnessed in our day is the revival of Roman Catholicism. When I was a boy in the southland, we hardly ever saw a Catholic. We would stare curiously at the few nuns that were occasionally seen. There was no Catholic school in our city to my knowledge. Now, in our beloved state, there are many Catholics, many very influential people, and a tremendous number of Catholic schools. There was a time after the Protestant Reformation, when some foolishly, and unscripturally, thought Catholicism had received its death

wound and was on the way out. But now we have seen in recent years a tremendous revival, a phenomenal growth in this false religion. We have had a Catholic President, and now that question will be insignificant in future elections in our country.

The Pope visited our country, and was treated as a conquering hero. We have had an ambassador to the Vatican. Catholic influence dominates much of our national life. Yes, friends, truly the greatest revival we have seen in our day is that of Catholicism. It is not a revival we would desire to see. It is not a revival of that which is good and which



JOE WILSON

honors God, but it is a revival of sin and wickedness. To those who have prophetic insight into God's prophetic program, this is of keen interest and tremendous significance, and seems to be another indication of the probability of the soon return of our Lord for His saints. Now let us identify this old whore.

The old whore is the Roman Catholic Church. You will say that is an awful way to talk about a religion. I tell you that if there is any slam on character here, it is not on Catholicism, but on a street-walking prostitute. Never has there been a whore that was as wicked and

vile and murderous as the Roman Catholic Church. I think we are speaking quite within the bounds of proper language when we say that old whore is Roman Catholicism. Furthermore, this is God's language, and proper interpretation of this passage clearly shows the identification is as stated.

In Scripture, a pure woman is used as a symbol of a true church as seen in II Cor. 11:2, where true churches are seen to be the espoused bride of the Lord Jesus Christ. Impure women are used in the Bible as pictures of false religions and false churches. So this old whore is a symbol of a false church. Notice that she is a great whore. We are not looking, in our search for identification, for that which is small and insignificant, but for that which is very large, and important in world affairs. Surely, of all false religions and false churches, Rome fits this adjective better than any other. She is a tremendous organization with tentacles reaching into the far corners of the earth, and exercising great influence over the affairs of the world. No organization in the world can approach Roman Catholicism in measuring up to this adjective "great." Of course, true churches are greater in the sight of God and Spirit—(Continued on page 6, column 1)

THE IMPORTANCE OF BEING A TRUE BAPTIST

WILLIAM J. FARMER
Lincoln Park, Michigan

"Ye are the Body of Christ" — I Cor. 12:27. Notice that the words of this text are not directed at all believers, also notice that they are not directed to any type of "Universal" body.

Who are these words directed to? Read I Cor. 1:2; they are written to a local Baptist Church. It is very important to be a saved man but it is also important to be a Baptist.

Only Baptists can glorify Jesus Christ, "To Him be glory in



BILL FARMER

the Church" (Eph. 3:21). Someone will say "now you're being narrow." But, Friends, the Bible is a narrow book. No evangelist, no radio "prophet," no man made religion, according to this passage, can glorify our Saviour. When one thinks of Catholicism he thinks of the Pope and Mary; when thinking of Lutheranism (Continued on page 3, column 3)

A Warning To All Baptists And Therefore A Challenge

RAY HIATT
Sexton's Creek, Ky.

"So thou, O son of man, I have set a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." — Ezekiel 33:7.

It is clear from this text that



RAY HIATT

part of the business of God's ministers is to cry out warnings of danger when danger exists. Danger varies from age to age. Different circumstances present different dangers for God's people, as the danger is contemporary, the warning must also be contemporary. Satan is pleased when God's people are lulled to sleep by false cries of false prophets who declare "peace, peace when there is no peace." When God's people slumber and sleep, the danger comes unapprehended. The sword descends and they are either destroyed or brought captive to bow before

sin, self and Satan.

Although some would belie it, there is danger abroad today for God's saints. What is this danger? Certainly it is not the fear of a physical invasion as in the days of the prophets. Nor is it the ever present reality of disease, sickness and death that overtake saint and sinner alike. It is surely not the danger that face the heathen of "pride, fullness of bread and abundance of idleness," which things are not (Continued on page 7, column 4)

A Helpful Study As To Authority In Baptism

PREACHED AT CALVARY'S 1969 CONFERENCE

CLAUDE KING
Indianapolis, Indiana

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Matt. 28:18-20.

Recently there has been a meeting in Wake Forest, North Carolina of 19 Roman Catholics and 39 Baptist professors. Among those that met was Brooks Hays a former president of the Southern Baptist Convention. He is the head of an organization that is sponsored by, or a part of, Wake



CLAUDE KING

Forest University that is called the Ecumenical Institute, whatever that is.

We are bordering on one-worldism in every facet of life; one world court, one world monetary system, one world police system and, of course, there is a one-world church in the making.

Baptist people are the one group that ought not to get involved in any one world movement of any kind. I am quite sure that those who are involving themselves in this one world ecumenical movement are in the minority. But did you know that (Continued on page 5, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"ALL EYES ON GOD"

"O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."—II Chron. 20:12.

I am much impressed with Old Testament stories which illustrate and teach New Testament truth. In my text, we have an outstanding Old Testament incident. It tells us of the time when the people of Moab and Ammon and others that lived on the east side of the Jordan River, rose up against Jehoshaphat. Jehoshaphat was the king over the southern kingdom of Judah, with the capital city at Jerusalem. Just over on the other side of the Jordan River lived the Moabites and the Ammonites and other individuals, and this group combined their forces in opposi-

tion to Jehoshaphat. Jehoshaphat knew that he could not meet them in battle and hope for victory. This brought fear and consternation to him, so he set himself to seek the Lord because he could do nothing himself. Accordingly, he proclaimed a fast throughout all the land and asked the people of Judah and in the city of Jerusalem to pray, and to seek the Lord, and to ask God for direction.

It is rather interesting that he told the Lord all the facts — how the Moabites and the Ammonites and these other folk had risen up against him, and were a far more formidable foe than he was able to meet. He told the Lord that when the children of Israel came out of Egypt and passed through the land of the Moabites and the Ammonites, they might

have destroyed these enemies then, but they had held back and did not do so, and now these enemies are rewarding Jehoshaphat by rising up against him. Therefore he calls upon God, and he says, "We have no might; neither know we what to do; but our eyes are upon thee."

I am rather of the opinion that what was true of Jehoshaphat and of Judah at this particular time has been true of many people down through the years: I am satisfied there has been many a nation that might have prayed just like Jehoshaphat did, and many an individual might have prayed just like Jehoshaphat. I am sure that what Jehoshaphat said to God in the words of my text could be spoken today nationally — "We have no might; (Continued on page 2, column 1)

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"All Eyes On God"

(Continued from page one)
we know not what to do." I don't know whether our nation will be willing to say, "Our eyes are upon thee," but certainly our nation does not know what to do today.

What is true of us nationally is true of us individually, time after time. I can speak for myself. There have been times even in this past week when I didn't know what to do, and I am sure that there will be times in the week to come when I won't know what to do. I am sure in your own life that the same will be true of you, in that you just won't know which way to turn, and like Jehoshaphat, you will be compelled to say, "Neither know we what to do." Would to God when we don't know what to do, that we might be led to take the same position that Jehoshaphat did when he said, "Our eyes are upon thee." That was Jehoshaphat's position, and that is the position every one of us ought to take when we don't know what to do — we should turn our eye upon the Lord.

MEN HAVE ALWAYS NEEDED TO LOOK TO GOD.

No man is able to order his life. No individual is able to direct his course. No church is able to direct its course. No preacher is able to direct his path. I insist, beloved, that men have always needed to look to God.

I go back to the days of Solomon for an illustration, for I think he is perhaps the most outstanding illustration in all the Word of God. Solomon was a great man of God. One day after he had offered a great number of sacrifices at Gibeon, God was so well pleased with him that He appeared to Solomon and said, "Solomon, ask what I shall give unto you." Then it was that Solomon said:

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast

chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"—I Kings 3: 7-9.

I go back in my thoughts to Jehoshaphat and I hear him as he says, "We have no might; neither know we what to do." I compare that with Solomon and I remind you that Solomon's position was identically the position of Jehoshaphat, for he said, "Lord, I just don't know what to do."

That is not the only place in the Word of God that we find men who call upon the Lord and admit their inability, and who realize as they talked to the Lord that they are not capable of guiding their paths. We read:

"So shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:4-6.

What the writer of the book of Proverbs says is identically the position that was taken by Solomon and also by Jehoshaphat. Jehoshaphat said, "We know not." Solomon said, "We know not." Neither of them used those exact words, but in substance that is what they said when they admitted they were unable to guide their steps, and unable to order their courses, and that they needed the Lord within their lives. The writer of the book of Proverbs tells us that we are not to lean to our own understanding — we are not to depend upon our mentality, but rather, we are to trust in the Lord with all the power of our being, and depend upon God to order our lives and to direct our courses.

As a church and as individuals, this ought to be the position that each of us take. I think about our yearly Bible Conference. I think about THE BAPTIST EXAMINER. I think about our radio broadcast. I think about our local church. So far as you and I are concerned, our position as effecting all of these facets of our church should be the position of Jehoshaphat, the position of Solomon, and the position that is laid down in the book of Proverbs — we are not to depend upon our own understanding, and we are not to lean upon our own mentality. Rather, we are to trust in the Lord with all of the power of our being. If we do this, the writer of the book of Proverbs says that He will direct our paths.

II EXAMPLES OF THOSE WHO IN SIMILAR CIRCUMSTANCES TURNED TO GOD FOR GUIDANCE.

Let us look at some examples of those who in similar circumstances turned to God for guidance and how God guided them. When they realized their own inability, and when they realized that they must look to God or else perish, God guided them and blessed them.

Let's take Daniel for example. Daniel, along with Shadrach, Meshach, and Abednego, was in the king's college in Babylon, miles and miles removed from the land of Israel. However, those Jews were just as faithful to God as if

ELDER WAYNE COX TO BE IN REVIVAL AT BRISTOL, TENN.

Elder Wayne Cox is to be with the New Testament Baptist Church in Bristol, Tennessee, for a meeting beginning November 2. It is a joy to commend Brother



WAYNE COX

Cox and also Brother Dan Phillips, the faithful pastor of the church, as two good men who love the Lord and His work.

We trust that many of our readers living nearby will find an opportunity to attend and others at a distance will remember the meeting in prayer.

they were living in the city of Jerusalem, and every Jewish rabbi was looking at them. Over there in the land of Babylon, Daniel refused to drink wine. He refused to do that which would contaminate him in the eyes of God. When the king had a dream that he could not recall, and demanded that those of the brain trust in his college who would not tell him his dream nor the meaning thereof be destroyed it was then that Daniel took the matter before God, along with Meshach, Shadrach, and Abednego. Listen:

"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret: that Daniel and his fellows should not perish with the rest of the wise men in Babylon."—Dan. 2:17,18.

The king had said, "If you don't tell me what I dreamed and the proper interpretation thereof, I will slay every one of my brain trust." Daniel said, "Hold off just a little bit." He didn't say, "I will get you the answer." He didn't say, "I have superior intellect." He said, "Just wait."

Daniel called together these three friends and they desired mercies of the God of Heaven. The Word of God tells us that when they went to God in prayer, then was the secret revealed unto Daniel in a night vision. We read:

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven."—Dan. 2:19.

I tell you, beloved, this is a remarkable illustration of an individual in similar circumstances to Jehoshaphat, who called upon God for guidance and received the blessing for which he prayed.

Let's notice another example, Hezekiah who was a good king. He did some things that weren't exactly right, just like everyone of us do, but generally speaking, Hezekiah was a good king over Israel. One day, after he had had a great revival, the king of the Assyrians by the name of Sennacherib, with his general, Rabshakeh, came against the city where Hezekiah lived and said they were going to destroy it. It

is rather interesting how they defied God. Rabshakeh, the general, and Sennacherib, the king, said, "Don't you believe the preacher Isaiah, and don't you believe Hezekiah. They will make you think their God is going to take care of you, but their God isn't a bit better than the rest of the gods of the countries that we have destroyed."

We read:

"Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"—II Kings 19:13.

They said, "Where are those kings? You needn't depend upon your king Hezekiah, and you need not depend upon your preacher Isaiah. The thing to do is to surrender. Open up the gates and allow us to march in." What did Hezekiah do? Listen:

"And Hezekiah went up into the house of the Lord, and spread it before the Lord."—II Kings 19:14.

What a prayer it was that Hezekiah prayed! He admitted God's sovereignty, for He was God of heaven and earth, He was God over the angels, He was God over everything and everybody, and Hezekiah said, "Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see. Hear the words of this blasphemous infidel Sennacherib, and then, Lord, take care of us."

The Word of God tells us how that Isaiah said to Hezekiah, "The Lord has heard your prayer and God is going to take care of us." Isaiah didn't say, "We are going to win the battle because we are stronger" or "We are going to win the battle because we are able to fight against them." Rather, he said, "God has heard your prayer."

What was the result? The next morning when they looked out, they saw the flags flying in the Assyrian camp. They saw the Assyrian camp totally silent. There was no evidence of motion or life. All that they could see were the flags flying within the camp. Not a person was stirring. Not a horse was moving. Everything was silent. In fact, it was the silence of death, for in the night's time, an angel of God had slain 185,000 of the Assyrian army drawn up outside the city of Syria. Only Sennacherib the king was spared.

I used to read this and I said, "Why did God allow that old devil to live? He was so blasphemous, and so rebellious, and such an infidel, why did God allow him to live?" I'll tell you why. God allowed him to live through this tragedy in order to bring a greater tragedy into his life, for when Sennacherib went back home, he went into the temple of his god, and as he was praying to his heathen god, his two sons slipped up behind him and slew him.

God answered Hezekiah. God answered Isaiah. Sennacherib's army was killed, but Sennacherib got back home. But even the

god that he was depending upon — the god that he said would take care of him, and was greater than all of the gods of the nations roundabout — that god allowed him to stand in his very presence and meet his doom by his own sons slaying him. I tell you, beloved, Hezekiah and Isaiah were in similar circumstances to Jehoshaphat, but they took the matter to God, and God heard them.

The early Jerusalem church is a good example. Every time I read the story of this early church, I say, "Lord, give me the faith to pray like they prayed." These early Christians were threatened. They were told not to preach in the name of the Lord Jesus Christ. They were told to forget about Jesus and say nothing more in His name, and not to spread news about Jesus any longer in the city of Jerusalem. After they had been threatened though, they went to their company, and the Word of God says:

"They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is."—Acts 4:24.

Notice what this church did. With one accord they came to God in prayer, and they prayed to a God who had made heaven and earth, and the sea, and all that in them is. They prayed to a God of sovereignty, and they said, "Lord, we leave it all in your hands. What are you going to do?" What was the result? Listen:

"And when they had prayed, the place was shaken where they were assembled together."—Acts 4:31.

I tell you, beloved, this is another example of those in similar circumstances to Jehoshaphat who turned to God for guidance and God did give the guidance that they desired. If you will read the balance of that fourth chapter of Acts, you will see that it was a revolutionary experience that came in the history of this First Baptist Church at Jerusalem. They were united, they spoke the Word of God with boldness, and they were filled with the Holy Spirit. Great power was upon them, great grace rested upon them, and there was not a single member of the church that lacked anything so far as this world's goods was concerned. I tell you, when I read this, I am thrilled with this thought, that when men turn their eyes to God, away from circumstances, they find that God is able to guide them in every difficulty.

Let's notice one other illustration. In Genesis 24, we have the story of Abraham wanting a bride for his son Isaac. He doesn't want Isaac to marry any of those heathen women in that land. He wants a bride brought in from his own country. So he sends his servant, and he says to this servant, "I want you to put your hand on my thigh and swear by

(Continued on page 3, column 1)

WHY WE BELIEVE IN CREATION NOT EVOLUTION

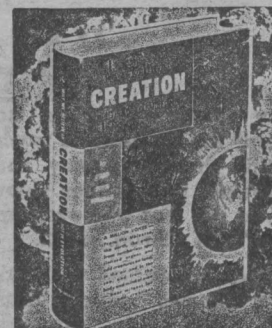
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"All Eyes On God"

(Continued from page two)
it. Make an oath that you will go back to my home country and find a suitable bride for Isaac, and bring that bride here, that Isaac may be married unto her." The servant put his hand on Abraham's thigh and made an oath. Then the Word of God says that the servant said, "But suppose she won't come? Suppose when I get over there and present the pocketbook and tell her all about the wealth of Isaac, that she will say, 'You bring him here; I won't go to that far away land.'" Abraham said, "If that be true, you are clear of your oath. You are not to take Isaac there. If she won't leave her people and her home and everything back there and come to be with Isaac, she is not worthy to be the bride of Isaac."

The Word of God says that the servant went on his way. When he got to the city of Nahor, he paused to pray. He said:

"O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master."—Gen. 24:12-14.

After the servant had finished praying, he looked up and there came a pretty Jewish girl by the name of Rebekah tripping down to the well. Not an hour later, not a day later, not a year later, but right then she came. He didn't have to wait for an answer to his prayer. As she came down to the well, he said, "I would like to have a drink of water." She said, "Here it is," and she dipped up the water for him and watered his camels as well. He said, "Thank you, Lord; I have the answer. That is all the answer I need."

Oh, what a problem he had — finding a bride! It is hard enough for a fellow to find a bride for himself, but here is a man being sent out to find a bride for somebody else. He said, "Lord, I have the biggest task in the world to find the right woman to suit Isaac."

Some time ago I heard of a fel-

low who was in a peculiar business. He was running a computer business to match people for marriage. I don't know how it is done, but I rather imagine that computers could make an awful lot of mistakes. But here was this unnamed servant who didn't have a computer at his disposal. He didn't have anything but God, but that was all that he needed. He said, "Lord, I am going to lean on you. You send the bride. You send the woman that you want to be the bride of Isaac." He had hardly finished praying when here she came.

Here was a man that had a real problem. It was a big problem. It was just as big a problem as it was in the day of Jehoshaphat when Jehoshaphat saw that army of the Ammonites and the Moabites and those people on the east side of the Jordan lined up against him, and he said, "Lord, it is beyond us. We have no might; neither know we what to do. We will turn our eyes to thee." So it was with this unnamed servant of Abraham. He said, "Lord, it is beyond me. There isn't anything I know to do. We will have to look to you." And God guided him.

CONCLUSION

As I bring this message to a close, I say to you, would to God that you and I as individuals, and you and I collectively as a body, might always remember that our position is to take our eyes off this world, and turn our eyes toward God.

If and when this message might be printed in THE BAPTIST EXAMINER, it will carry the title "All Eyes on God." Beloved, that is where they ought to be. You have no business looking to man. In your individual life, in your personal experience, in our collective capacity as a church, we have no business looking to man, but all eyes should be on God. It was thus in the days of Jehoshaphat. It was thus with Solomon when he desired wisdom. It was thus with Daniel when he needed wisdom. It was thus with Hezekiah when Sennacherib was going to batter down the walls of Jerusalem and take the city of Syria captive. It was thus with the early church when they were threatened by the powers that be of the city of Jerusalem. It was thus with Abraham's servant. He needed God. He needed his eyes turned toward God, and all these individuals needed the same. You and I need to turn our eyes toward God.

Might it please God to help you to realize that we have no

might. Do you realize how helpless you are, how weak you are, how strengthless you are? Do you realize how much that you and I lack any strength in ourselves? If you do, then may you say like Jehoshaphat, "We have no might; neither know we what to do: but our eyes are upon thee."

May God bless you as a saved person, and may that be your attitude this morning, tomorrow morning, and every day of your life to look to God for guidance.

If I speak to somebody who is unsaved, might it please God to help that unsaved person to realize that you have no strength, and if ever you have any blessing at all of a spiritual nature, it must come from God. May God bless you, may God save you, and may God add you to this body. Then, may you, along with other Christians, turn your eyes toward the Lord.



A True Baptist

(Continued from page one)

We think of Luther; but, when thinking of Baptists we can think only of Jesus. No man should make the mistake of thinking he can glorify the Lord outside of a local Baptist Church. In Matt. 16:18 our Lord called Simon a "little rock" and every saved man becomes a rock, but a rock all by itself is only good for someone to stumble over. Therefore, as rocks we should become part of the building of God, which is the local Baptist Church.

The Lord Himself is the source of Baptist Churches (Matt. 16:18; John 1:33-45). Baptists alone can look into history and find their beginning with Jesus Christ. The Scripture bears full record of Baptist beginnings and Baptist beliefs. Even if the shadowed veil of history revealed absolutely nothing the words of Jesus would be enough, "Lo I am with you always, even unto the end of the world." (Matt. 28:20). It is important, therefore, to be a Baptist because Jesus alone is the source of Baptists. How shameful it is that some "Baptists" have sold out their birthright. The writer heard a famous Southern Baptist speak on Baptist beginnings. He said, "It is no longer intellectually acceptable to believe in a 'trail of blood.'" Indeed many will give up anything to be popular with the world.

Baptists alone have access to the truth. In I Tim. 3:15 the Church is called the "Pillar and Ground" of the truth. A pillar is a support, "Ground" would read better as "Foundation." Thus, true Baptist Churches are founded on the truth and support that truth. Other denominations have only bits and pieces of truth and much of the time those bits and pieces are fragmented and scattered.

Two of many examples of this point are: The place of women and the Lord's Supper. Women in New Testament Churches should not lead in public prayer nor testimony (I Tim. 2:11-12). Real Baptists believe this completely. The Lord's Supper is a local church ordinance. The

elements of the Lord's Supper are fermented wine and unleavened bread (I Cor. 11:1-12). Baptists have all the truth. Not all Baptists have the complete truth, but if you find all the truth you will find it in a Baptist Church. Amen.

Only Baptists have access to the Lord's power. Eph. 1:22-23 makes this very plain. Although some others have spiritual power from time to time, Baptists alone are promised a steady, unbroken stream of that wonderful power.

This power includes the preaching of truth, the winning of souls, and the privilege of lifting up Jesus Christ for all to see. Many seem to take pride in the fact that no one is ever saved in their churches but this is to our shame. Take heart, glorify Jesus. Our Lord has told us that the fields are white with harvest. So we must lay claim to the power He has promised us. Oh, that we might do more to win lost souls and to please Him.

It is important to be a Baptist because only Baptists will compose the Bride of Jesus Christ (Rev. 19:7-9). The Bride will be made up of the faithful members of true New Testament Baptist Churches.

No doubt, God has his elect in a number of religions and no doubt many denominations will be represented in heaven but all these will be merely guests. Therefore, the most important thing after becoming a child of God is, to be a Baptist.

A man once told the writer that he was a Christian first and a Baptist second. Dear friend, a Christian and a Baptist are the same. We became identified with Christ through scriptural baptism into a New Testament Church.



Eternal Security

(Continued from page one)

appeals to experience to prove that the believer is insecure. The apostate teacher will say that he knows some Christian who has fallen from grace. But it cannot be demonstrated that the person mentioned was saved in the first place, nor can it be established that he was unsaved in the second place.

PROBLEMS CONSIDERED

Those who deny eternal security fail to distinguish between

the nominal and the real believer. I John 2:19 declares: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Notice first, all church members are not saved. Second, those who go back to the world are hypocrites or nominal believers. Third, if they had been God's children, they would have — without a doubt — continued with God's people. Fourth, they drew back to prove conclusively that they had never been saved.

As Baptists we believe that a saint may be tempted and fall many times. But we do not believe that a saint can so fall as to be eternally lost in Hell. The saints, like a man on shipboard may fall many times on the deck, but he will never, NEVER fall overboard. The Bible expressly states in Psalm 37:23,24 these words: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

There is no security in sin. The person who continually lives in sin has not been saved by grace. We can distinguish between the real believer and the hypocrite by being fruit inspectors (Matt. 7:16). The fruit does not make a tree what it is, but it shows the kind of tree it is. The fruit is the outward manifestation of the nature which abides within the tree. A renewed man bears good fruit because of the nature within. I John 3:9 says: "No one who has received the new Life from God lives sinfully, because the very nature of God dwells within him; and he cannot live in sin, because he has received the new Life from God. By this the children of God are distinguished from the children of the Devil." (T.C.T.) Verse 8 of I John 3 reads in Phillips' translation: "The man whose life is habitually sinful is spiritually a son of the devil."

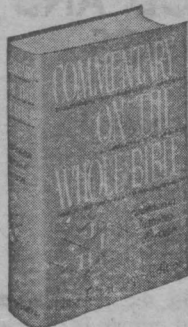
Now I want to give some reasons why I believe in the eternal security of the believer.

1. From all eternity God purposed to gather in Christ all His children without the loss of one. Ephesians 1:10-11 declares: "That in the dispensation of the fulness (Continued on page 4, column 5)

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PAGE THREE



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FORUM

"In Acts 19:5, we have a rebaptism before us. Is it a fact that John's baptism was not sufficient? Was it less than Holy Ghost baptism? Since Jesus was baptized by John, how was that? What can we learn from this? Are we converted by baptism? If I were not converted at the time of my baptism, should I be baptized according to this issue?"

E. G. COOK

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John's baptism was not only sufficient, it was absolutely essential for the purpose for which it was intended. He was a man sent from God, Jno. 1:6. He was filled with the Holy Spirit even in his mother's womb, Lk. 1:15. His name was John, Lk. 1:13,63; Jno. 1:6. The Holy Spirit, the author of the Bible gave him the title "the Baptist" before he began to preach, Mt. 3:1. You and I became a Baptist when we were baptized by the authority of a Baptist Church, but John became a Baptist when God made him one. The Baptist Church had to have a beginning, so God started it by making John a Baptist.

John was sent into the world for a very specific purpose, that is, he was sent to prepare a people for the Lord, Lk. 1:17. A Baptist Church is made up of baptized believers. In fact, you cannot have a Baptist Church without baptized believers any more than you can have a brick house without brick. So John was sent from God for the specific purpose of preparing the material our Lord was to use in building His first Baptist Church. We see that John's baptism was essential in those days by what Peter said in Acts 1:22. There he tells us that the man who was to take the place of Judas Iscariot must have been baptized by John. Our Lord walked some 60 miles in order for John to baptize Him, so it must have been pretty good baptism.

But, in Mt. 28:19, our Lord told His church to baptize "in the name of the Father, and of the Son, and of the Holy Spirit." Then in Acts 1:8 He told them they would receive power, or authority when the Holy Spirit came upon them. So after Christ gave His church their commission and they had received the authority from on high, John's baptism was not in the name of the Father, the Son and the Holy Spirit. And in the second place, his baptism was not by the authority of a Baptist Church. Our Lord had given John authority to baptize the people he was to prepare for Him. But now a Baptist Church was in existence with authority to do the baptizing. Is this not plenty of reason why John's baptism was not sufficient for the people in Acts 19:5? His baptism was all-sufficient for the purpose whereunto it was intended. But his baptism, like he himself, had served its purpose and was no more. When John had served the purpose that God had sent him into the world to do his head was cut off, and it was not

by accident either.

The querist wants to know if John's baptism is less than Holy Spirit baptism. In all humility I must admit that I do not know anything about a Holy Spirit baptism. So far as I am able to see, the Holy Spirit has never baptized anybody. Protestants must have this imaginary baptism in order for them to get into their imaginary universal church. But I was baptized by a Baptist preacher on the authority of a Baptist Church. And Eph. 4:5 says, "One Lord, one faith, one baptism." Therefore, I have no need of a Holy Spirit baptism. God's precious Word says there is "one baptism." I have had one baptism, so I do not need another one.

When God saves one of His lost sheep He gives him a clean slate, so to speak. All that he has done up to that time is wiped off and forgotten, Isa. 43:25. If he has been ducked in every baptistry in the country and in half the rivers, that too is wiped off along with the rest of his sin. Everything a lost person does is sin. Even his plowing is a sin, Prov. 21:4. Certainly his making a mockery of baptism is a sin. But, thanks to our dear Lord, when He saves us He remembers our old sins no more. So, since He does not remember our so-called baptism before we were saved it most certainly cannot avail us anything. Therefore, the first thing a child of God should do is to follow his Lord in baptism. Remember, a lost person does not follow the Lord in anything, not even in his so-called baptism.



ROY MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida

No, this incident is no reflection on John's baptism. It was certainly alright for it was the only baptism that Jesus had. So far as we know, John the Baptist was never in Corinth, and evidently the persons who were baptized were not John's disciples, for they were not familiar with some of the things that he preached. Somebody who knew something of John's ministry preached to these people, and it was a garbled message, for they had not even heard that there was such a Person as the Holy Spirit (v. 2). When they heard the full truth about Christ, they were baptized. As proof that they were saved, God gave the gift of the Holy Spirit in the same sense He was given on Pentecost (v. 6).

Some think that it was Apollos who preached the imperfect mes-

sage to those men. At first he was a very eloquent speaker but poorly informed, so much so that Acquilla and Priscilla had to privately instruct him. (Acts 18:26).

We can learn from this incident that if a person is baptized when they are unsaved, when they learn the truth and are really saved they should be baptized. Not RE-baptized for they were not really baptized the first time they were immersed. Baptism really means nothing if one is not a truly saved person. It has been my lot to baptize scores of people who got into a church unsaved. Some of these persons were old gray headed people who had been in the church for years.

No, we are certainly not converted by baptism. The penitent thief was saved yet he was never baptized. How could he be, when he was dying on a cross? The Campbellites do their best to get around this instance, but they can't do it. They try to explain, but their explanation don't explain. Really there is no need to explain anything. We simply have the story of the salvation of a man who wasn't and couldn't be baptized.

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I am afraid that I must disagree with your statement. We do not have a re-baptism here. There is no such thing. If a person does not have proper baptism the first time, he has merely been immersed but he has not been baptized. There is only one baptism. Many people have been dipped but only those who were immersed, because they believed, by a proper administrator into the church have been baptized.

Acts 19:1-5 is not an example of re-baptism. It is a very good example of improper immersion. The key to understanding this passage is verse 2. "... Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost." Let me remind you that when we are saved we are sealed by the Holy Spirit and that He dwells in us. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." (Eph. 1:13). Can any saved person not know of the Holy Spirit? I say they cannot, yet these people said they had never heard of the Holy Spirit.

Perhaps we can understand verse 2 a little better by looking at the Williams Translation of the New Testament. "... Did you receive the Holy Spirit when you believed? They answered him, So far from that, we never even heard that there is a Holy Spirit."

After Paul heard their answer, he then asked what kind of baptism did they have, and they answered with the kind that John performed. They were following the outward form of baptism, but they did not know anything about the proper reason for baptism. Paul immediately told them about John's baptism and when they heard the truth they were baptized.

Absolutely, we are not saved by baptism. Baptism is a picture of salvation. We are showing that we believe that Jesus died for us and that He rose again. Listen to the account of Philip and the eunuch. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And

he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:36,37). Philip did not baptize him until after he confessed Christ as his saviour. This is as it should be. This is the lesson Paul was teaching in Acts 19:1-5.

My answer to you is this: If you were not converted before your immersion, then you were not baptized. If you have since been saved, by all means you should be baptized into a New Testament Baptist Church.



AUSTIN FIELDS

PASTOR,

Arabia Baptist Church

Arabia, Ohio

The disciples in Acts 19 were re-baptized, but not because John's baptism was not sufficient for the intent for which it was given. We read that the Father was well pleased with His Son when John baptized Him.

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3:17.

Jesus was also pleased with John's baptism for the men that He selected to create His body (Baptist Church) were all baptized by John; therefore, it was valid and sufficient because it was from Heaven.

Though John's baptism was authorized by the Father, yet He did not have the authority to delegate nor pass on to another this power to baptize. The authority to multiply and fill up the earth was not given to John, but the churches of Jesus Christ. We can learn from this that men, though they be ever so sincere, cannot perform the rites of baptism unless they have received authority from Heaven, and this authority can only be given by churches that have descended from the first church. We can also learn that men can be immersed, and yet, their baptism be void, because those who did the baptizing were not sent from God. This, brother, includes all Protestant churches (man-made) for they, like the ones who baptized the men of Acts 19, do so without God-given authority.

We can learn further from Acts 19 that unless one is baptized properly, which is upon the authority of a true Baptist Church, that he does not have the gift of the Spirit for we read:

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."—Acts 19:2.

Brethren, I am not referring to regeneration since it is a definite fact that these men believed on the Son of God, and to believe in Jesus is evidence of a spiritual birth; therefore, it was not the spirit in regeneration that they were lacking, but the spirit as the Comforter, which Christ promised to His church, and which He fulfilled at Pentecost

when she was baptized with the Holy Spirit. Thus these men in Acts 19 were not members of the true church, and were therefore without the gift of the Comforter who abides only in the church. Read Eph. 2:22.

There are many in this world today who are like these men of Acts 19. They have believed, but they are spiritless as to the gift of the Comforter. They lack this gift because they were baptized by those who were not authorized, and are without the body of Christ where the Comforter dwells. My advice to them is to run to a true Baptist Church and ask for true baptism so that they may enjoy the blessings of the Comforter.

The reason I give this advice is revealed in Acts 2:38:

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

This verse does not teach that one must be baptized in order to be saved, but it is teaching that by repentance and baptism we shall receive the gift of the Holy Spirit. Notice, it is not the gift of God which is Jesus Christ, rather it is the gift of the Spirit. Regeneration is not being discussed in this verse, rather, the way by which we who have been regenerated receive the gift of the Comforter.

If you were not converted (having the gift of repentance) when you were baptized, you have not been Scripturally baptized for repentance must precede baptism. Therefore, you need to go to a true Baptist Church, and ask for the kind of baptism whereby you can receive the gift of the spirit as did the men of Acts 19.

Eternal Security

(Continued from page 3)

of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." God's predestination keeps the believer secure until he is glorified. Those the Father chose to salvation will all be saved without the loss of one. God's elect are "vessels of mercy prepared beforehand to glory" (Rom. 9:22-24). They are all "ordained to eternal life" (Acts 13:48). To allow one of God's children to be lost would frustrate the eternal purpose of God. If God could fail in making one of the elect an heir of salvation, He could fail in making all. I am glad that the Lord has said: "I have purposed it, I will also do it" (Isa. 46:11).

God's purpose extends from eternity through time to eternity. It has comprehended every minute detail that will ever come to pass. It cannot be defeated in the realization of all His intentions. Romans 8:28-30 says: "For whom he did foreknow, he also predestinated to be conformed to the image of his Son, that he

(Continued on page 5, column 1)

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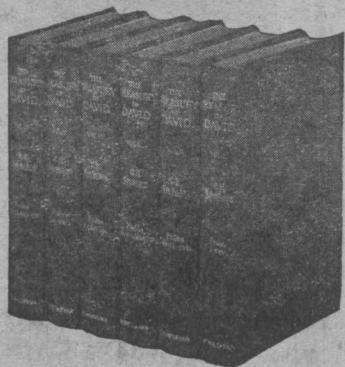
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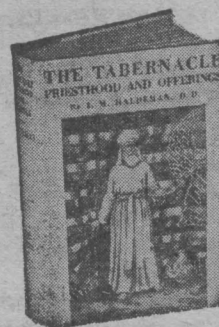
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Eternal Security

(Continued from page 4)

might be the first born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Had man's salvation been contingent upon the fickle will of man, Christ might have been the first-born among but few or no brethren. To prevent this, the Father predestinated an elect race to be conformed to the image of Christ. The eternal purpose will certainly have its accomplishment in the holiness and happiness of all that chosen race. In spite of all the opposition of the powers of darkness, Christ will be the first-born among a vast multitude which no man can number of all nations. He that laid the foundation will build the superstructure. The top-stone will at length be brought forth, and it will be our eternal privilege to cry, "Grace, grace be to it."

2. "Salvation is of the Lord" (Jonah 2:9). If salvation is of the Lord, it is not of man. If God saves a man, then for how long does He save him? Ecclesiastes 3:14 answers: "Whatsoever God doeth, it shall be for ever." Salvation is the work of God and Philippians 1:6 declares: "He which hath begun a good work in you will perform it until the day of Jesus Christ."

3. The believer's sins are forgiven. I read in I John 2:12: "I write unto you, little children, because your sins are forgiven you for his name's sake." The born again person has his sins removed. "As far as the east is from the west, so far hath he removed our transgressions from us." (Ps. 103:12). God has forgiven the believer of all past, present and future sins. "The blood of Jesus His Son continues to cleanse us from every sin" (I John 1:7 W.T.). Christ "gave himself for us, that he might redeem us from all iniquity" (Titus 2:14). No sin is charged to God's elect. Romans 4:7-8 tells us: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Acts 13:39 discloses: By Him every one of you who believes is given right standing with God and freed from every charge from which you could not be freed by the law of Moses" (W.T.). How can the believer unsave himself by committing sin when he is "dead to sin" (Rom. 6:2).

4. The renewed man is eternally secure because of the unalterable, undefeatable love of God. If God loved us enough to give Christ to die for us when we were "enemies" and "sinners," He will love us "much more" when through redeeming grace we are justified in His sight (Rom. 5:8-11). Such knowledge-surpassing love for those

whom He has redeemed at such a cost is sufficient assurance that we can never be lost until every resource of His infinite power has been exhausted.

The elect are "beloved for the Father's sake" (Rom. 11:28). To them the Lord says: "I have loved you with an everlasting love" (Jer. 31:3). If God ever ceased to love one of His chosen people, His love to them would not be everlasting.

Nothing can separate the believer from the love of God. Romans 8:38-39 declares: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." No kind of death or life can. No good angel or bad — not even the devil. Nothing in time or eternity. Not even the height of prosperity nor the depth of disgrace. Nothing in Heaven, earth or Hades can separate us. Some Arminian will say, "O yes, I know that none of these things can separate us, but we can separate ourselves." But Paul adds: "Nor any other creature." Now if you consider yourself a creature Paul said that you cannot separate yourself.

5. God preserves His saints. We are told in the Scripture: "He preserveth the souls of his saints; he delivereth them out of the hand of the wicked" (Ps. 97:10). The believer's "whole spirit and soul and body" is preserved blameless unto the coming of our Lord Jesus Christ (I Thess. 5:23). If Omnipotence is preserving the saints for ever, how can they ever see spiritual corruption? The Arminian would cry, "I know not but what some evil work will prevent me from entering heaven." Why can he not believe the Bible and say with the courage of Paul: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever" (II Tim. 4:18).

6. Our spiritual life is hid with Christ in God. Colossians 3:3 reads: "For ye are dead, and your life is hid with Christ in God." If our spiritual life is hid with Christ in God, then the Devil would have to go through God and Christ to get to us. So how can the devil get us out of the hands of God? To this Jesus Christ answers: "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). I John 5:18 declares: "He that is begotten of God keepeth himself, and that wicked one toucheth him not." If the Devil cannot get to the spiritual life of a believer, does that not make him eternally secure.

But someone says, "God will

cast him out if he sins." Not so. Jesus Christ has promised: "Him that cometh to me I will in no wise cast out" (John 6:37). Verse 39 of the same chapter reveals this: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Will not the Father cast us out? Psalms 94:14 says: "For the Lord will not cast off his people, neither will he forsake his inheritance."

7. The believer has eternal life now while he lives. Our Saviour said: "I give unto them (my sheep) eternal life; and they shall never perish" (John 10:28). He again stated in John 6:47: "He that believeth on me hath everlasting life." Christ gives the believer the same kind of life that He has. If a man can have spiritual life today and lose it tomorrow, then he never had eternal life for eternal life has no end.

8. The prayer of Christ for the believer to be kept proves eternal security. He prayed in John 17:11: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." This prayer was for all believers of all times, for He went on to say: "Neither pray I for these alone, but for them also which shall believe on me through their word." Christ commenced this prayer on earth and it is being continued in Heaven. That is why Christ is able to save to the uttermost all "that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). If God answers the prayer of His Son, every believer will stand in the glory world. We can be sure that the prayer of Christ will be answered for the Saviour said of the Father in John 11:42: "And I knew that thou hearest me always." The prayer of Christ for us makes us surer of Heaven than the Devil of Hell.

9. The efficacious substitutionary death of Jesus Christ is the sufficient answer to the condemning power of sin. On the cross Christ "put away sin by the sacrifice of himself" (Heb. 9:26). "By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). He did not die so salvation could be offered to men, provided they believed. Rather all the elect "were reconciled to God by the death of his Son" (Rom. 5:11). When Christ bore "our sins in his own body on the tree" we "were healed" (I Pet. 2:24). If one soul for whom Christ died fails to reach Heaven, then Christ's death was a failure. His blood will be fuel for the flames of Hell. When Christ cried on the cross: "It is finished," He meant that He had saved "his people from their sins" (Matt. 1:21).

10. The indwelling Spirit establishes the doctrine of security. The Holy Spirit indwells every believer. I read in the Bible: "What? know ye not that your body is the temple of the Holy Spirit which is in you?" The Spirit is to abide with the believer forever (John 14:16). Ephesians 4:30 tells us: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." If the believer is sealed with the Holy Spirit till the day of the redemption of his body, how can he ever be lost?

11. Eternal life is the gift of God. Romans 6:23 says: "The gift of God is eternal life through Jesus Christ our Lord." God does not give eternal life and then take it away. Romans 11:29 reads: "For the gifts and calling of God are without repentance."

12. A truly born again person cannot cease to be a child of God. Those in union with Christ are

a new creature (II Cor. 5:17). Can that which is created be destroyed? No! The believer is born again by a spiritual birth (John 3:3). Can that which is born be unborn? No! The saint is born of incorruptible seed (I Pet. 1:23). Can incorruptible die? No! May the Lord deliver every believer from the un-scriptural, anti-scriptural, damnable dogma of falling from grace. Such a notion exists only in the mind of an Arminian. To hold to this doctrine is the height of folly and the depth of foolishness.

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake!

Authority . . . Baptism

(Continued from page one)

Communism is enforced upon the peoples of this world by less than 10 per cent of the citizens involved, even Russia itself? As you can see, it does not take very many people to get across a movement and get something going.

I don't know all the things that they talked about, but they did draw up a resolution. In this resolution they said something about dialogue and kinship. Those things trouble me because it seems to me that the usage, at least in the resolution, they gave to the word dialogue is something of the meaning of "praliqua" which would be a mutual understanding, or a mutual get-together with a like conference in view. And, of course, kinship has to do with relationship. Well now brethren, I am related to everyone that is born again but I am not related to either Baptists or Catholics or anyone else that has not been born again. That relationship came about because I am a child of God by birth and also by adoption. That adoption, if I understand it right, has to do with my inheritance. I am an heir with God and a joint heir with Jesus Christ and that means (and I hope I can say this humbly enough) that whatever the Lord Jesus Christ is involved in eternally, I'll be involved in too. I am not only going to witness the glory of Jesus Christ when He comes but I am going to be a partaker of that glory, and so are you. We are promised exactly that.

I remember a few years ago when I was called to the hospital to visit a dying man. I stayed with him about three hours each day for several days before he died. It was necessary for someone to be with him around the clock, and the family was not financially able to hire someone to do that. The church didn't have enough members to do it around the clock, and so from 1 o'clock every day until 4, I stayed with him until he died.

The first night that I was there

in the hospital, about 3 o'clock in the morning, I guess, he called me to the bed and said, "Brother King, can you draw up a will for me?" I said, "Yes, Mr. Cox, I can do that but it will be necessary for me to go home and get a pattern to go by, one that is drawn up by a lawyer that will make the thing legal." And so he said, "Well, I wish you would do that."

I rushed home and got the pattern or copy of a will that some lawyer had drawn up a few years before. When I got back to the hospital I said, "Mr. Cox, what do you want to say in the will?"

He had four children and had gotten a little peeved at one or two of them and had drawn up some kind of papers which disinherited them. He said, "I want you to put in the will that my children shall share and share alike."

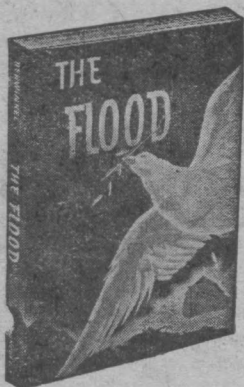
If I am right about it, that is what God meant when He said I am a joint heir with Jesus Christ. That is one of the things that this matter of baptism, and its authority, is about, because actually it is for the purpose of telling us how we are saved. It has nothing to do with salvation. I believe that it says here:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world (or age). Amen." — Matt. 28:18-20.

Of course, I could say, according to my subject, the authority of baptism, there it is, and just go home. But I think we ought to look into the Word of the Lord and see something about this authority that would be good for us, helpful to us, and encouraging to us. We ought not to be afraid of standing up and saying there is authority in baptism. Somebody has the authority to do it. Occasionally, you know, we do get afraid to speak up.

I remember when I went to Tampa, Florida to be pastor of Buffalo Avenue Baptist Church, that pretty soon somebody told me about an elderly man who was a member of the church, and unable to attend, so I went to see him.

On about the third visit that I went to see him, I asked him if there was anything that he would like for me to do for him. He said, "No" and then dropped his head and studied for a little while. Then he said, "Yes, there is. I want you to have the Lord's Supper with me." Well, that brought up a problem and, of course, the devil whispered in my ear and said, "Now look here, you will make that old man mad if you tell him the truth about the thing." I sat there a minute in the chair and thought to myself, "Well, I am obligated to the Lord Jesus Christ who called me to preach, and to the Holy Spirit (Continued on page 6, column 3)



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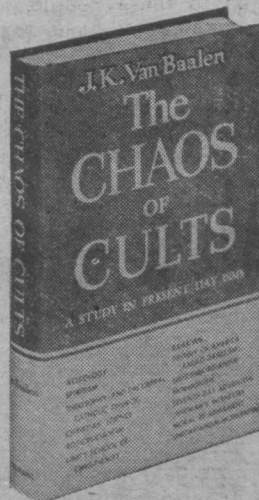
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THE BAPTIST EXAMINER
OCTOBER 24, 1970

PAGE FIVE

The Old Whore

(Continued from page one)
enlightened men, but in the eyes of the world Rome is surely great.

This whore is clothed in purple and scarlet. Now when we go to see a football game, we are able to distinguish the opposing teams by the colors they wear. Going by this mark of identification, who can fail to recognize this old whore as the Roman Catholic Church? How many times have we seen her religious leaders in their heathen religious pageants, decked out in these colors of purple and scarlet? How marvelous that God, in His sovereignty has caused that this religion should dote on the colors which He has set forth as the colors of the old whore. We must be wilfully blind if we can not see that the old whore is Roman Catholicism.

The influence of this old whore is world-wide according to v. 1 and v. 15 of this chapter. The many waters upon which she sits are said to be peoples and multitudes, and nations, and tongues. Now what false church in human history has exercised the world wide influence even remotely comparable to that of Rome? And it might truly be said that she sits upon them. For she has sat quite heavily upon the peoples where she has exercised her wicked and tyrannical sway. History certainly identifies this old whore as Catholicism in this respect.

This old whore is said to be very rich. Now, beloved, what computer could total the wealth of Roman Catholicism? With her multiplied billions of wealth in hospitals and schools, and her billions invested in industry and real estate! Look at the extreme wealth manifested in the building of her meeting houses and the ornate luxury of her religious celebrations. Who can imagine the money invested in St. Peters in Rome? Surely this mark of wealth is enough to identify this old whore. And this wealth has been choked and squeezed from the millions over which she has exercised her unholy power. What false doctrines she has used, what lies, what threats, yea, what tortures to extort her great wealth from the lives, bodies and souls of men.

Her fornication with the kings of the earth in v. 2 of this chapter identify the old whore as Roman Catholicism. What religion ever known to man has courted political favor, has joined with civil government, has dominated civil government when she could, as has Roman Catholicism? Is she not the author of the unholy union of church and state? Is not this union the adultery spoken of in our text? Does not many of her harlot daughters (protestant churches) follow their mother in this adultery?

"The seven heads are seven mountains, on which the woman sitteth." Where is the capital city, the headquarters of Catholicism? Rome. What schoolboy has not heard of the seven hills of Rome? Surely this is a geographical mark of identification given by the Holy Spirit, identifying this old whore as the Roman Catholic Church.

This whore is said to be drunken with the blood of the saints, and with the blood of the martyrs of Jesus. This is enough. Surely, anyone who is not deliberately and wilfully blinded to truth can see by this one mark that the old whore is the Roman Catholic Church. History bears bloody testimony to the truthfulness of this identifying mark. The Roman Catholic Church is the most murderous organization ever known to man. This statement is historically true and cannot be successfully denied. Rome has the most blood stained guilt of any organization ever known. The Storm troopers, the Mafia, are all mischievous Sunday school boys compared to Roman Catholicism. The Indian of history in his tortures was a mere child compared to the cruelties of the Catholic Church. Hitler was a kind old man compared to the Roman Catholic Church. What instrument of torture has she not used? What lies, trickery and deceit? What treasures has she not given to her hired murderers? The crusades were nothing more than Roman Catholic murders of Baptist believers. The tortured cries of the aged, the weak wailing of the infant has not deterred Rome from its murderous war against true Churches of our Lord Jesus Christ. On Aug. 4th, 1572, seventy thousand were killed at the orders of Rome. Once, in Europe, thirty miles of road had stakes on both sides of the road, and on those stakes were Baptist heads. It has been conservatively estimated that the Roman Catholic Church put to violent death over fifty million people in the Dark Ages. And where they have civil authority, they still do it.

People wonder why I hate Roman Catholicism. And they also wonder why I have no use for a so-called Baptist preacher who would visit the pope and call the pope a good Christian, and who received an honorary degree from a Catholic College in North Carolina. I tell you Billy Graham is no more a true Baptist than the old "papa" himself. What treason he practised against the blood of martyred millions in his compromising with Roman Catholicism. Now my friends, it is clear as can be to a person whose eyes are open to receive the truth, that this old whore is clearly and repeatedly and unmistakably identified by Scripture and history as the Roman Catholic Church.

The reason this old whore is

referred to in v. 5 as "Mystery Babylon" is because the heathenism which began in Babylon has now settled and come to complete culmination and fruitage in Roman Catholicism. It is beyond reasonable dispute that Roman Catholicism is the embodiment and continuation of Babylonian idolatry. Order "The Two Babylons" from Calvary Baptist Church Book Shop, and you will see here authentic, documented proof of this truth. Where did Rome get its Christmas, Easter, Lent, holy water, sign of the cross, madonna and her child, nuns, celibacy, etc., etc.? From old heathen idolatry. These things are not Bible doctrines. They are the doctrines and practices of heathenism adopted by Catholicism. No man can honestly pretend that the teachings and practices of the Roman Catholic Church are taken from the precious Word of God. It simply is not true. The Roman Catholic religion is nothing more nor less than heathen idolatry. Her meeting houses are temples of idolatry. She is not, by any stretch of the imagination a Christian religion.

Rome is pretending to change. Rome is very deceitful. It befools lovers of truth to study and know the truth about this wicked, murderous, anti-christian institution known as the Roman Catholic Church.



Authority . . . Baptism

(Continued from page five)

who will be my guide, and if he gets mad at the truth, I cannot help it." So I said, "Brother Fisher, that is an impossibility. There isn't but one way that we could have the Lord's Supper with you and that would be for us to meet as a church and then agree that we are going to observe the Lord's Supper and all of us come here, or at least the majority of us, and have it as a church."

Well, the old fellow saw immediately that was an impossibility and he said, "That can't be done." I said, "No, Brother Fisher, it can't, but I believe that I am right in saying that the Bible would say that God looks on the motive of an individual in doing a thing." His motive was right, he wanted to observe the ordinance that Jesus Christ set in the church to picture how we are saved and to tell us that He is coming back.

I was surprised when the old man said to his wife, almost immediately, "Mama, get the check book and give the preacher a check." That's exactly what he did. He gave a check to the Buffalo Avenue Baptist Church. Well, that old man died as my friend and my brother in Christ. It did not offend him because he had received some teaching along the line and he understood something about it. Baptism is the same way.

I remember a Lutheran girl who came to my house a few years ago. First of all, she came from Ohio, down to Frankfort, and visited the church. When she got ready to leave I said, "I hope that you will come back to Kentucky." She said, "Oh, I am going to come back. I like the country and I like the people." I said, "Well now, if you do, you keep coming down here. We'll make a Baptist out of you." She said, "Oh, my pastor wouldn't like that." My answer to her was, "I know he wouldn't, but God would be very well satisfied with it, if you would trust Jesus Christ as Saviour and unite with some sound Baptist church."

Well, she went home and got to studying about that and about the matter of her lost condition and finally trusted the Lord as her Saviour. She came back and said, "Bro. King, I want to talk to you about baptism." I said, "No, Hope, you don't. You don't want

to talk to me about baptism." She said, "Oh yes, I do. I want to talk to you about baptism." I replied, "Hope, the only thing that I can see, or can foresee, that would come out of it is that you would become offended." She answered, "No, I won't. I won't become offended." And so I said, "Very well."

This girl was 33 years old. She wasn't a child making a decision. She wasn't some ignorant person making a decision because she had seven years of college work behind her. We sat down at the table and I said, "Hope, you take a Bible" and I took one and began in John 1:6. That would be a good place for us to go back for a reference. You know when John came on the scene, the record says of him:

"There was a man sent from God whose name was John." He came with a brand new thing to do that no one knew anything about, and God sent him to do it. He said God sent him to do it in the 33rd verse of that chapter. There is no record of any baptism in the New Testament without divine authority connected with it. No where.

John came saying that God sent him to baptize. I know what you are expecting me to say tonight is that the church has authority to baptize. That is not where the authority lies. It lies in God Himself, and it was designated to the Son, the church is merely acting as an agent of Jesus Christ in performing the matter of baptism and that is all there is to it. So in talking about baptism I said, "Hope, let's begin with the beginning of it. There is such a thing as authority in this matter about baptism."

She said, "Well now, my pastor has already said that if I wanted him to, he would immerse me." I said, "You wouldn't be baptized."

I began with the Lutheran church and said, "There are several reasons why. First of all, it did not begin back yonder when Jesus Christ was on earth." Well, did it? Any church brethren, that has its origin this side of the ministry of Jesus Christ as a pattern is too young to be a New Testament church. If an individual that has genuinely trusted Jesus Christ as Lord and Saviour were left alone with the Bible and nothing else, I am thoroughly convinced that he would be a Baptist. The reason that people become Lutheran and what have you (and there are some saved people, I believe, in those organizations) is because someone has been fooling with them. That is what is wrong. That is what was wrong with this girl. After she was saved this preacher came along and said, "I will immerse you if you want me to." So I told her, "Now Hope, here is the thing about it. The Lutheran church does not have authority. God never designated it to them to do it. They are too young to have that authority. Another thing about it, I do not believe that God gave anybody the authority to baptize that teaches baptismal regeneration, and the Lutherans teach it irrespective of what they say about it."

Brethren, there is no other reason upon God's green earth for baptizing a baby other than that it saves that baby. I don't care who does it. If Baptists are going to lay aside in their little dialogue that matter of believer's baptism and become baptizers of babies, and that is what the Roman Catholic church will have them doing if they are going to unite with them, then they are heretics. That is just all there is to it. And they are teaching baptismal regeneration.

Hope went back home and talked to her pastor when he came to see her. Her Mamma got him to come to see her. She was working at one of the stations of the University of Ohio and when she got home the preacher was there to see her. He began telling her that she ought to be faithful in her church attendance. She said, "Well, I want you to tell me something." He said, "What is it?" Hope said, "I want to know if Lutherans teach baptismal regeneration?" "No, they don't. Who told you that?" She replied, "A preacher down in Kentucky. A Baptist preacher." He said, "Now don't you listen to those Baptist preachers because they have been radical since the days of the anabaptists." So he gave her some literature and she brought it and showed it to me. Of course, she could do a better job of reading than I could. She looked through that literature and immediately she saw twice in that little bunch of literature that he had given her that it said that baptism was a sacrament so she underlined it. The preacher came back and she said to him, "Do the Lutherans teach baptismal regeneration?" He said, "I told you, we do not." And so she just showed him the literature and said, "What does this mean?"

Well you know it is a bad thing for you to write something you don't believe, because that will get you in trouble. You know that? Well, it will. You young people here that are courting, and carrying on around here with one another — you say what you want to say, but don't you go to writing any letters, and then get rid of the boy or the girl, because that can be a dangerous thing. You know someone said that B. H. Carroll was a pre-millennialist when he died but brother, with all due respect to the sincerity and the soundness of B. H. Carroll, he left a record that he was a post-millennialist, I don't care what anybody says. No one is going to believe it because the 17 volumes of his interpretation of the English Bible says he was a post-millennialist. Don't you write anything that you don't believe or aren't going to stand behind.

Someone said, "Well, they will come here to this Conference, and they will preach one thing, and back home teach another." I have authenticated evidence that what I am preaching to you tonight is the same that I have preached everywhere I have been. They know about it. Everybody knows everywhere I have ever preached that I believe that God saves by his elective purposes, and in no other way. (Continued on page 7, column 1)

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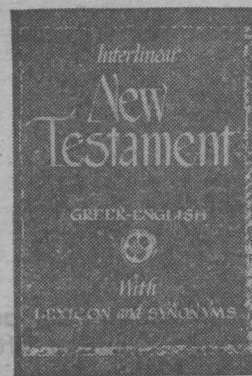
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Authority . . . Baptism

(Continued from page 6)

Not only do they believe that but they also know that I believe in preventive grace. Now if you want to chew on something, chew on that a little bit. Because there is no one saved apart from preventive grace — that's grace before hand.

I know what I believe, and I know what I preach, and the people know what I believe about this thing.

This man told Hope this when she confronted him with the evidence that was in their literature. "Well, it is true. They do teach it, but I don't believe it."

You know what she did? She looked right straight at him, and was a lot more honest than I might have been, and forward too, and said, "Then what are you doing in a church teaching something that you don't believe?" And brother, the same thing ought to be said to Baptists when they do it. What are you doing in there preaching and teaching something you do not believe? I have a conviction in my heart tonight that what I am telling you is what God said about this matter of authority in baptism. And so finally after Hope read the Bible and studied about this thing, she told some friends one day, "I am going to join the Baptist Church. And they looked at her and said, "Hope, how did you come to that conclusion?" She said, "I read it in the Bible and that's a good place to get it." They said, "Where, Hope?" Her reply was, "The 6th chapter of the Book of Romans."

Well, that's it, isn't it? It says that we are buried together in the likeness of His death. You know there never has been, but one individual that could approach God apart from a sacrifice. Did you know that? And that was Adam before the fall. He had fellowship with God. He walked with Him in the Garden. I don't think anyone can deny that. And of course, Eve was with him until the fall. They are the only individuals in all the world that could have fellowship with God apart from a sacrifice. Jesus Christ excepted, of course. There is no approach to God apart from a sacrifice. God has always had, since the Garden of Eden and the fall of man, something that pointed to the cross of Calvary like an index

finger, and said there is where Jesus Christ would die. He still has that very thing. That is what baptism does. It preached the gospel. The only picture ever authorized in a Baptist Church is a baptismal picture. How Jesus Christ died for our sins, that He was buried, and that He arose the third day for our justification (and all of this according to the Scripture). Yes, God authorized that through His Son. I believe that the 5th chapter of the Book of John teaches this matter of authority — that the Father designated the judgment and all other authority to the Son because He loved Him, and that there is no way or recognition of either the Father or the Son apart from one another. The altar of Calvary is my approach to God and apart from that there is no way, and baptism pictures it. God placed it in the church to do that, and authorized the church to do it.

Now if you want to go into the history of the matter, and think about baptism as it is recorded in the Word of God, then begin with the Book of Acts. After all that is church history. That is the early church history. That is the first church history. This is the way they did it. Whatever Jesus Christ taught when He was on earth, and authorized to be taught by His apostles, is what ought to be taught in Baptist churches. When we go into the Book of Acts we find them carrying out in Chapter 2 that which Jesus authorized them to do.

First of all, they preached the gospel with the thought, or object in mind, of making disciples or followers of Jesus Christ, and they demanded repentance. Now I know how men get repentance because I know what God says about it, that He granted it. But from the human standpoint it has to be exercised, does it not? And there is some proof that goes along with it.

Much injustice has been done to the Word of God, in my opinion, by people trying to overemphasize something that God said. Let me illustrate.

I saw a letter in the Lexington Herald one day this past week that some character — a crackpot, wrote, saying that we have had 2,000 years as Christians to demonstrate that we were going to have a Utopia outside of this world and said that it had become a farce (or words to that effect). He went on to belittle Christians. He went on to say that a Sunday School teacher in Kentucky wrote to him and said that when an individual was saved, he was always saved, regardless of what he did. Now there was never anything farther from the truth than that. There never was anything that did more injustice to the cause of Christ than such tommy rot as that. It does make a difference what an individual does. And if ever another character (like one did one time) gets up in the pulpit that God has designated to me, and says it, I am going to stop him right there. I am not going to tolerate it.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus 2:11,12.

God teaches us some things and I think that I can say that God teaches me to live soberly, righteously, and godly in this present evil world. Where does grace come from? God is the source of it, is He not? Well, what injustice is it if I say, "God uses His grace to teach me to live soberly, righteously, and godly in this present evil world." And not only that, but Paul said to the Thessalonians that "Ye are taught of God to love one another." I Thess. 4:9.

They had some problems at Thessalonica. Someone comes along and says to one of those old fellows that Paul mentions there, "Do you love the brethren? Do you wish it were this way?" And I believe that he would have cried out, "Hallelujah, I love God. Hallelujah, I love my brethren." I believe if someone had said, "How came you to do that?" he would have said, "I went to school one day and God

was my teacher."

If God has never taught you anything along the way then there's something wrong with the grace that you claim you have. It does make a difference what God's people do, and we shouldn't over emphasize anything. What more can you add to what God says:

"Verily, verily, I say unto you, He that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation . . ." John 5:24.

I am never going to be judged as a lost sinner. Never. That is what condemnation means 'judgment,' never to come into condemnation. Never. There is something else that happens and all this is in the 6th chapter of Romans in type. We are told how it takes place, and that is, that we are passed from death unto life.

When I was saved something happened to me. There was a passing over experience and not only was that pictured in the Old Testament when the children of Israel crossed over the Red Sea, and on the other side. They knew that there was absolutely no way to get out of Adam's race but to die out of it, or out of Egypt, and that is what it represents. And so I am not in Adam's race nor is God dealing with me in Adam's race. Thank God, I am on the resurrection side of life and I am in Jesus Christ. "And whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:26.

No, I will never die because Jesus said I wouldn't. Oh, this old physical body is going to lay aside everything that belongs to Adam. Jesus Christ took everything that belongs to Adam and nailed it to the cross, and came forth from the grave with a resurrected, glorified body and that is the kind I am going to have. "For when He shall appear I shall be like Him." and that is what baptism is about.

One day I went trotting down the aisle of the church and I said, "Jesus saved me." I didn't know anything about it other than that I knew I was a sinner, and that Jesus Christ died for me. God made me conscious of that and I trusted Him as my Saviour.

Brother Clarence Walker came along and he said, "Now you ought to picture what has happened to you, and so he took me as a candidate, and he, under the authority that God had designated through His Son to His churches, used me as a type, and he planted me in a watery grave. By that the church said we believe that Jesus Christ died, we believe that He was buried, we believe that He is a resurrected, living reality for He ever lives to make intercession for those that come unto God by Him. He is a living reality. Then they took me and pictured that I said that I had died to sin. They resurrected me, picturing that I was a resurrected new creature in Christ Jesus, unto a resurrected new life. And, oh, they pictured another glorious thing to me and the older I get the more precious it is to me. There are going to be some people living when Jesus Christ comes but I don't know that I will be one of them, nor do you. The next grand event in your life and in mine so far as we know is death. "It is appointed unto men once to die." (Heb. 9:27).

If I am dead physically when Jesus comes, He will raise my old body a glorified resurrected body, as Brother Walker told me that night when he plunged me in the water. That is what it's all about. And God left that index finger that points to Calvary and says, "Claude King, that is how you were saved."

I don't believe that anybody has a right to take the Lord's Supper until first of all he has been Scripturally baptized. If any Baptist preacher twenty years ago would have preached a sermon on baptism they would have had four things that they would

have emphasized. They would emphasize the authority of baptism. They would have emphasized the right kind of a candidate for baptism. They would have emphasized the mode of baptism and the motive of it. There are some things that there isn't any use to talk about, because the Bible never said anything about baptizing a person to save him. If salvation is by grace, it is ridiculous to think about baptismal regeneration just exactly like John in his baptism. And here comes along a fellow and says, "Well, John's baptism wasn't Christian baptism."

It was the kind they had to have to organize the first church with, just the same. I'll tell you what, if ever I am preaching and the invitation is given and some old man comes trotting down the aisle and he says, "I want to join the church," and I say, "How do you want to join?" And he says, "I want to come by letter." Then I am going to say, "Well, what church, where, where did you get your baptism?" He says, "John gave it to me." If he looks old enough to have had it, I am going to say, "Take him in," because just as certain as I am here John's baptism had authority.

You may want to bring up the case of Philip, and say that there was no authority. Who sent Philip over there to preach to the Ethiopian eunuch? If you want to bring up Peter just go ahead, because let me tell you something, they didn't question whether Peter had the authority to baptize those folk or not. Did you know that? That is not what they questioned him about. They said, "You've been fooling around with the Gentiles." Isn't that what they said? And then Peter rehearsed it and expounded it from the beginning and they never did say anything about the baptism. Besides Peter said, "Now look here, fellows. These six fellows went down there with me. God sent me down there and these six fellows went along."

Do you think that the Lord sent him down there and sanctioned what he did? The Holy Spirit came on those folk and he had the authority to baptize. They didn't question it. They believed he had the authority, and anywhere you want to go in the New Testament they had divine authority to baptize when they did it. That is the kind you ought to have today.

A Baptist Warning

(Continued from page one)

dangers to the heathen at all but their normal mode of life. No, while these dangers are real enough and might indeed cause us apprehension, we must search elsewhere for the TRUE dangers that threaten the saints of God. I believe that the words in I Thessalonians 2:3 which speak of "a falling away" supply the answer.

"A falling away!" From what? Obviously from some state that had before been attained since the very phrase implies a pre-

Eld. Fred T. Halliman Missionary To New Guinea



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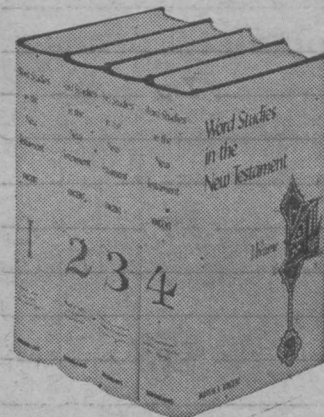
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vious standing and position.

This cannot apply to the heathen who have not known the truth of God's Word, because they have nothing to fall from. The appellation must then be to God's people. God's people and God's churches can and are falling from the old paths with a rapidity which is stunning, and herein lies the danger that I must sound the alarm about.

There was a time in the annals of human history that the name Baptist signified truth and steadfastness, sacrifice and martyrdom. It designated a people who for thousands of years endured the cruelest torture and most rude handling from enraged men because they would not bow their necks to spiritual error and ecclesiastical despotism. They were a people who had the courage to say "NO" to harlot Rome and her libertine daughters, even when faced with the axe, the stake, and the rack. They were a people who marched as outcasts through mountain snows leaving a scarlet path from bleeding feet. The caves were their home and sorrow their daily bread. They suffered the destruction of their homes, their families and their very lives rather than surrender to a way and a creed that denied their Saviour and God. They persecuted none but suffered from all. (Continued on page 8, column 2)



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THE BAPTIST EXAMINER

OCTOBER 24, 1970

PAGE SEVEN

My Impressions...

CONCERNING THE LABOR DAY WEEK-END CONFERENCE
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THIS CALIFORNIAN USES THE SUPERLATIVE

The Calvary Baptist Church Bible Conference was the greatest one I ever attended. There was the very best preaching and the best fellowship. Bro. Gilpin's sermon on Angels was the greatest sermon I ever heard.

Eld. R. Lawrence Crawford,
Hayward, California

SURELY A TIME OF REFRESHING

This has surely been a time of refreshing, by hearing God's word in all its truth. The songs of Zion and the fellowship with our brothers and sisters in Christ were wonderful.

Mrs. Mary Pyle
Sciotoville, Ohio

BLEST BY HER THIRD CONFERENCE

This is my third Bible Conference and each year my heart has been blessed by the preaching of the word and the singing. The food was delicious. The Lord willing, I hope to be back next year.

Inez Suit
Seabrook, Maryland

NEVER ENJOYED GOD'S BLESSINGS MORE

May God bless each and everyone for the faithfulness of His people. Never before have I or my wife enjoyed the blessings of God as we have here with you at this conference. The food and lodging was marvelous. We can not forget the blessing we received from the songs of praise and the music.

Mr. & Mrs. Jessie Duke
Hampton, Virginia



A Baptist Warning

(Continued from page seven)
The monuments to their courage can be found buried in the archives of Europe. They bore the name "heretic" and died uttering prayers of thanksgiving to be allowed to suffer so for Christ's sake. Sacrifice was their way of life and unspeakable pain their way of death. This they did, and this they bore, rather than compromise one jot or tittle of the Word of Life. The grimy walls of countless dungeons were the climes they viewed and barbaric rats were their only com-

panions. They died alone, without aid or succor, with none to sing their praises or champion their cause. The hand of every man was turned against them and their very names were spat out as a curse.

Their severed heads dotted the landscape of Europe and their bodies remained unburied for Baptists could not be buried in hallowed ground. Their corpses provided food for the birds of prey and their deaths furnished amusement for the callous and hardened crowd. They were deserted by friends and family and left to the tender mercies of the Inquisitor. They were cast out by all but the headsman and torturer. Many were their trials and many were their deaths. How much they suffered and how many died no chronicler can accurately say. It is estimated that 50,000,000 Baptists died during the Dark Ages. I believe this to be a modest figure. We will never know the depth of their plight until we are with the Lord. Although a merciful providence has masked their complete history from our eyes, we are able to know enough of them to know that they were an unparalleled people with matchless courage.

They served no master but Christ, and they laid down their lives rather than acknowledge another. They could have compromised and lived but they chose to stand and die. Theirs was a devotion and love without equal in the long chronology of human affairs.

This is our Baptist heritage. This is the legacy that those untold millions of souls have left us. How are Baptists today answering to this bequest from our martyred brothers and sisters? How are we reacting to our background of uncompromising faithfulness to God, Bible and Church? The answer is clear to even the casual observer. We are reacting with a looseness and laxity that decries our heritage and denies our ancestors. The "falling away" has come with such speed and force that it has taken even the wary by surprise.

It has overtaken us at the very zenith of our usefulness and labor. At no time in Baptist history have we been so free to proclaim the gospel, yet at this very time Satan's minions are the most active and their success most evident. We prospered in adversity but prosperity and peace have been our undoing. Baptist Churches are selling out wholesale to the gods of prestige, power and popular opinion. Alien baptism is the vogue and questioning God's Word the popular past time. Ungodliness and sin are pardoned and petted, while a true stand for the Bible is looked upon as an unutterable fanaticism not to be tolerated. The God of the Bible is cap-sulated to suit the whims of the members, and God's Holy Word is preached as part myth, part fable and part lie. What constitutes sin and ungodliness is left to individual opinion rather than referred to the high tribunal of God's Word for resolution. Man is exalted and God is debased. The will of man reigns supreme while the God of the Bible is relegated to the position of a senile old man to be tolerated and pampered, but in no case to be obeyed. Parties and plays have replaced gospel preaching and there is more concern for amusements than for souls. The Boy Scouts and baseball teams occupy a higher position than Christ and the gospel. Sem-nudity is commonplace and adultery is given the beneficent smile of the seminary bred theologian. God's Word is supplanted by the persistent, subtle scratching of itching ears. Permissiveness is the creed and freedom of fulfillment the cry. Self dis-

cipline and self sacrifice are almost unknown.

Freedom, fulfillment and falsehood have all but won the day while a man who declares the old tenets, the old ways and the old landmarks scarcely dares to enter the lists against so formidable an array. For this reason many timid preachers have forsaken the ministry and many churches have deserted to the world by inviting the world within. In many cases the only means of differentiation between a Baptist Church and a country club is the sign above the door. The pastor is a recreation director and the members the eager players in the modern Baptist game called CHURCH. The church is subservient to, and existing for the whimsical fancies of men. Many Baptist Churches stand for nothing but the fact that they stand for nothing at all. After millions have died for church truth and baptism the question "Is the church and baptism still relevant," is being asked by scores of so-called Baptist leaders. They have transformed the church from the house of God to a welfare agency bent on solving the social ills of the world. Christ is changed from the Son of God to a social worker. Under the skillful hands of Baptist modernists Jesus Christ the Son of God has become a mutation that is scarcely recognizable to Bible students. Elbert Hubbard in his biography of Marcus Aurelius says that "It is the job of the legislator to discover what the people want and then legalize it." Baptist scholars (?) and theologians (?) are obeying the spirit of this statement. They are seeking the kind of Christ the world wants, and by clever manipulation of Scripture they are providing him. Baptist Churches in the main have become social gatherings and civic affairs.

The air is blue with tobacco smoke and I expect to hear any day of a social drink being proffered and accepted within the confines of a Baptist meeting house.

Who could look at this picture and deny that there is a falling away from the old standards, and who with the love of God in his heart could forbear to cry a warning. Baptist people need to awake to the danger that is surrounding us. Baptist Churches need to read anew Isaiah 1:7-18 and see themselves in that light before it's too late for them. Some cold hearted one will no doubt say, "If the falling away is inevitable why cry out against it." I warn God's people and God's churches because simply the love of Christ constrains me to. It is my duty to "blow the trumpet" with solemnity and resolve, whether anyone heeds or not. My brethren, Satan is crafty but "we are not ignorant of his devices." He will destroy God's churches by whatever means he can. He uses varied means to accomplish his purposes. He is not so much interested in moral sin as he is in spiritual compromise. While it is true that he is pleased when the saved commit moral sins, he is infinitely delighted when they compromise spiritual truth. As Bunyan would tell us, those who profess Christ and live loosely are frowned upon by friend and foe alike, but the negation of spiritual truth always finds a ready market. The Bible says "a little leaven, leavens the whole lump" and it is a "little leaven" that Satan desires to instill in God's churches. It is a little straying from the old paths; it is a little wooing of false doctrine; it is a little unionizing with heresy and it is a little condoning of spiritual error that he desires, and from this "little" beginning he will brew a storm that will engulf and destroy a Baptist Church.

Moral sins can tarnish a church but spiritual error will destroy it. Satan's work and realm is mostly spiritual and it is here that we must watch for our adversary. It is true that he is "a roaring lion," but he also comes in the guise of a purring kitten. He says

that these "minor" things of the Word are not vital, so we should discard them. He would lead us step by "little" step from a true stand for God to the quicksand of ecumenical heresy. He would have us to lay aside one "little" doctrine after another until we have reduced our Bible, from the Holy Word of God, to just a better than average history lesson. He seeks just a foothold in Baptist Churches. Just a "little" breach that he can widen by cunning and deceit. Bunyan again tells us in the Holy War that "For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt, by the most mighty adverse potentates, unless the townsmen gave consent thereto." This is also true of a Baptist Church. Baptist Churches are not conquered by even the most tenacious adversary. They do not fall prey before the combined might of all the legions of Satan. Baptist Churches are never overcome, they simply surrender. There is no weapon forged in the arsenal of Satan that can hold swap against a Baptist Church if it will simply maintain a true stand for the Bible. When anything is allowed to transpose the affections of a church from the Bible the almost inexorable process of surrendering decay sets in. A proverb thought to be wise by some says "a big tree must bend before a mighty wind or it will be broken." Brethren, there is a destroying wind in our land today.

It is a wind of compromise, cowardice and appeasement. It is a wind that permeates every fabric of our religious lives. It calls on us to surrender the old ways, and the old Book, and thereby superintend our own destruction. It threatens to break us if we refuse to bend. Brethren, let us be prepared to break rather than bend. If we are beguiled to lay aside our Bible, we will be defenseless and like Samson we will awake to find ourselves shorn of strength and power. Satan is happiest when God's people are spiritually ignorant. He likes to substitute "activities" and "programs" for Bible study, and I fancy that he laughs with Satanic glee when Baptist Bibles are left unstudied, unread and unheard. He tries to replace preachers with "Reverends;" Sunday School with a knitting class, and sermons with a social discourse. He tries to steep God's churches in pageantry and ritual so that they will not notice their hunger pains. It is an axiom of warfare that if you can starve the enemy you need never fire a shot. Satan has successfully starved Baptist Churches out of existence. They are like the bodies recovered from Egyptian sands — they look good to the eye, but they're brittle to the touch.

If Satan's attack is spiritual, our reply must be spiritual. Let's answer him with the Word of God and go forward for Christ's sake. Let's not wait for his attack but let's advance against him on every front. In the pulpit, in the Sunday School and in our churches, let's proclaim God's Word as infallible and stand by its doctrines if our lives be forfeited, and by this glorious sword of life, we will vanquish our enemy, and cause him to flee. Let us gird ourselves for the battle, and let's not tremble at the enemy marshalled against us.

Let us set ourselves to purge God's churches from all modernism and worldliness, and all tendency to compromise the great truths for which our slaughtered millions have died. Let us stand fast though Apollyon himself attack us, and though all the imps of Hell were released against us. Let us be able to say in the face of the universe that though the entire world deserted to the glittering banner of Satan, that we at least stood to our duty without flinching under the blood-stained banner of Christ.

I seek a pledge from my Baptist brethren, and I pledge myself in return, to stand fast for the truth, and defend Christ's church against error till He comes again. Amen.

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