

The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

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

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Were New Testament Churches Baptist Churches?

Sermon Preached by Pastor Carroll Hubbard, of Salem, Ky., Before Old Bethel Association of Missionary Baptist Churches, October 1st, 1930

Scripture Reading: Matt. 16:13-20, 28:18-20.

Text: Matt. 16:18—"And I say unto the, That thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it."

It seems from this text that the Lord Jesus, while on earth, built a church and to this institution promised perpetuity. The gates of hell were not to be successful in their opposition to this church. Whatever else "the gates of hades" mean, this does say that the churches of the Lord Jesus would encounter opposition, but that they would never be destroyed. Since Jesus established His church and promised it to perpetuity and continuity, then it is on this earth today or the Son of God stands convicted of an egregious error. To this same church Christ promised, "And lo, I am with you alway, even unto the end of the age"—Matt 28:20. If Jesus' words are truth then he has on this earth a church (we here use the word church in its generic sense) as the "pillar and ground of the truth," and it is ours to identify this church. Were New Testament churches Baptist Churches? We wax bold in saying that they were and that from the days of the personal ministry of the Lord Jesus until now there have been Baptist churches on earth.

Baptist churches are not nearest to New Testament churches, nor are they close to New Testament churches, but they ARE New Testament churches. To be a New Testament church a church must have certain resemblances to the churches talked about in the New Testament. Baptist churches have all these requirements, as we shall see, and are, therefore, the churches talked about in the New Testament. We mention five of these requirements:

I. As To Origin.

To be a New Testament church, a church must have been instituted at the right time, at the right place and by the right founder. At all of these points, etc., Baptists can comply with the requirements while all others are "weighed and found wanting."

1. As to Time. New Testament churches were begun during the personal ministry of Christ. They were already in existence before the Lord went away. He even sang songs in the church before His ascension. Heb. 2:12—"Saying, I will declare thy name unto my brethren, in the midst of the church I will sing praise unto thee." To this church, Christ gave clear and definite instructions as to discipline. Matt. 18:16. Also He gave them the Great Commission and that before His death. Matt. 28:18-20. Then it is seen to be the height of folly to say that the Church that Jesus built did not begin during His ministry but on Pentecost. Thus before any people can claim to be New Testament churches they must find their beginning in the lifetime of the Lord Jesus. Who can do it? The following dates show that all other denominations fail to meet this requisite for a New Testament church:

Catholics, A. D. 590-604; Lutherans, 1520; Episcopalians, 1534; Presbyterians, 1536; Congregationalists, 1580; Methodists, 1730; Campbellites, 1827. It is significant that the Campbellites have only recently celebrated their one hundredth anniversary.

What about the Baptists? Their date of origin cannot be successfully and consistently placed this side of the life of Christ. Men well acquainted with history, who were not Baptists testify to this fact.

Alex Campbell—"The church at Jerusalem was a Baptist church; the churches of Samaria were Baptist churches."

John Clark Ridpath—"In the year 100 all Christians were Baptists."

Isaac Newton—"The Baptists are the only body of Christians that have never symbolized with the church at Rome."

2. As to Place. The church that Jesus built was instituted in the small confines of Palestine. All other denominations have had their beginning either in Europe or America.

3. As to Founder. The founder of New Testament churches was Christ Himself. It was prophesied that He would build the temple of the Lord and the scripture cannot be broken. Zech 6:12, 13—"Behold the man whose name is The Branch; and he shall grow up out of this place, and he shall build the temple of the Lord." It is evident from 1 Cor. 3:16-17 and Eph. 2:22 that the temple here talked about in this prophecy refers to a New Testament church. Jesus did build His own church according to the New Testament. Matt 16:18—"I will build my church," cf. Mk. 3:13-14. What institution on this earth today can claim the Lord of Glory as their founder and head save Baptist churches? All others are "synagogues of Satan" and were begun by sinful and depraved men.

Catholics, Pope Gregory; Lutherans, Martin Luther; Episcopalians, Henry VIII; Presbyterians, John Calvin; Congregationalists, Robert Brown; Methodists, John and Charles Wesley; Campbellites, Alex. Campbell.

II. As to Constituency—Membership.

New Testament churches had a regenerated membership. Disciples were first made and then baptized. John 4:1. None were baptized into these churches but those who were already saved. Acts 2:47—"And the Lord added daily to the church such as were being saved." John the Baptist came to make ready a people for the Lord, and then this prepared people were organized into the First Baptist church. Who today can meet this requirement for a New Testament church?

T. T. Martin has well said, "Baptist churches are the only churches on earth that require a person to profess to be saved before the person unites with the church or is baptized."

Baptists have always advocated "blood before water, Christ before the church and salvation before church membership." This is the New Testament way and the Baptist way—therefore Baptists churches are New Testament churches.

III. As to Doctrine.

Much emphasis is placed on doctrine in God's Bible. The doctrinal test is indeed an important one, modern ecclesiologists and theological experts to the contrary notwithstanding. Baptist doctrine is Bible doctrine. The Bible is a Baptist book—written by Baptists, about Baptists, for Baptists and will make Baptists when read and studied with an unbiased and unprejudiced mind. If you can find it anywhere in the bounds of Holy Writ, then it is Baptist doctrine.

1. Baptists believe the scriptures to be final authority on every question, hence they are our only rule of faith and practice. The fundamental law of a body of Christ is "Nothing above or beyond that which is written." 1 Cor. 4:6. "All scripture is inspired of God and is profitable for doctrine, for reproof, for instruction in righteousness"—2Tim 3:16-17.

2. Baptists believe in individual accountability and responsibility to God. Rom. 14:12. "So then every one of us shall give account of himself to God." For this reason we reject infant baptism as a sin against an open Bible and against unaccountable beings. We therefore look upon the Romish priesthood with disgust, knowing that believers are "a royal priesthood" unto God for themselves. There are no proxies in religion. Every soul stands before God for and in behalf of itself. For this doctrine Baptists have shed countless drops of blood in ages past.

3. Baptists believe in the doctrine of Grace, rejecting all sacramentarianism, sacerdotalism as well as Arminianism.

(1) **Total Depravity.** We believe in universal, personal, hereditary, total depravity. Especially would we emphasize now our belief in total depravity. By this doctrine we mean that every faculty of man is corrupted and vitiated by sin. It is therefore seen that man's will is not free but that it is biased by sin. The will is not a sovereign but a slave. The heart as the center of affection is "deceitful above all things and incurably wicked." Many of our people profess to believe in total depravity, but by other teachings that they hold they necessarily deny it. When Baptists really come to know and believe the truth on the totality of depravity, belief in unconditional election and the effectual call will be easy.

(2) **Unconditional Election.** By this glorious doctrine we mean that God according to the good counsel of His own will foreordained some of mankind to eternal life and refused or passed by others; for the praise of His glorious mercy and justice. This election and predestination is not based on foreseen merit in man for such election is another election, which is not another. Rom. 9:11—"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." Eph. 1:4—"According as he has chosen us in him before the foundation of the world that we should be holy and without blame before him in love." Baptists have always believed in this sublime and glorious doctrine. The farther back we go with Baptist confessions of faith, the stronger and clearer we find this doctrine stated. For example, we quote from a Baptist confession of faith published in 1665—"We believe that God in His Son did freely without respect to any work done, or to be done by them as a moving cause, elect and choose some to Himself before the foundation of the world whom He in time hath, doth, and will call, justify and glorify."

(3) **Particular Redemption.** Matt 26:28—"For this is my blood of the New Testament which is shed FOR MANY for the remission of sins." The Bible says that our Lord is to be satisfied as touching His atoning death and this must be because all for whom He particularly and especially died will be saved.

(4) **The Effectual Call or Irresistible Grace.** Those who truly believe that man's will is depraved will now see the need of the effectual call for the elect. This God does in gloriously calling and saving all that He choose in eternity. John 6:44—

"No man can come to me except the Father which sent me draw him."

"Tis not that I didst choose Thee, for Lord, that could not be. This heart would still refuse Thee but Thou hast chosen me. Hast from the sin that stained me: Washed me and set me free,

And to this end ordained me, that I should live to Thee."

(5) **Security of the Believer.** John 3:36—"He that believeth on the Son hath everlasting life." Since Baptists believe in salvation wholly by grace and apart from all works they can but believe in the eternal security of every blood bought soul. In all these doctrines of Grace we can see that Baptist doctrine is Bible doctrine and therefore Baptist churches are New Testament churches.

(4) **Baptists believe scriptural baptism to be the immersion of a believer in water as an act of obedience at the hands of an authorized administrator.** Rom. 6:4—"Buried with him in baptism." Acts 2:47—"The Lord added to the church daily such as were being saved." Matt. 3:17—"...thus it becometh us to fulfill all righteousness." These three scriptures plainly show that immersion is the only mode; a believer the only proper subject; and obedience to the Lord Jesus the only purpose in scriptural baptism. The word of God is just as plain in saying that there must be behind the act the right authority. Matt. 28:18—"And he came and spake unto THEM saying . . . make disciples of all nations . . . baptizing them in the name of the Father, Son and Holy Spirit." Here the Lord gave the Great Commission which carried with and in it the authority to baptize, to local Baptist churches. For that reason no other institution of God's footstool has authority to baptize anybody. May the day never come when Baptists shall lay down this prerequisite for scriptural baptism and receive all kind of alien immersion.

5. **Baptists believe the Lord's Supper to be a memorial ordinance to be observed in the local churches.** 1 Cor. 11:26—"For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The Lord's Supper is not a sacrament. It does not bestow grace upon the participant. It is a memorial of the broken body and shed blood of the Savior of men. Since it is to be observed in each local church as a church ordinance, it is close communion or no communion at all. 1 Cor. 11:18—"For first of all when ye come together IN THE CHURCH I hear that there be division among you."

IV. As to Polity and Government.

New Testament churches were democratic in government. Such a government is based upon the teachings of the Lord Jesus. Matt. 23:8-10—"But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your father, which is in heaven. Neither be ye called master, for one is your Master, even Christ."

New Testament churches received members by a vote of local congregation. Rom. 14:1—"Him that is weak in the faith receive ye." Acts 9:26—"And when Saul was come to Jerusalem, he assayed to join himself to the disciple; but they were all afraid of him, and believed not that he was a disciple." Here Paul, just after his conversion, attempted to join the First Baptist church at Jerusalem, and because they didn't know of his experience of grace and were afraid of him, he was refused. Later, however, on recommendation of Barnabas, he was received.

New Testament churches excluded members. 1 Cor. 5:4—" . . . When ye are gathered together." Paul here giving instructions to the discipline of the incestuous man, says that it was to be done by the church as "they were gathered together."

What other denomination can meet this requirement for a New Testament church

"Catholics give to their members no privilege but to obey the church. Lutherans have an episcopacy with legislative

powers governing both doctrine and polity of particular congregations and individuals. Methodists have an episcopacy that leaves little room for the autonomy of the local church. Campbellites profess a congregational form of government but in reality the pastor is vested with episcopal powers to receive members without a vote of the congregation."—Mason in Church That Jesus Built. Can we not safely say that New Testament churches were Baptist churches?

V. As to Mission.

The mission of the New Testament churches is given in Matt. 28:18-20. This commission is a church commission. If it had been given to individuals then Jesus' promise of perpetual presence was made null and void when these individuals died. This commission could have been given to no other denomination for they are from 600 years to 1800 years too young to have existed at that time. Surely the Great Commission is a Baptist commission and the world is a Baptist opportunity. Let us remember that the words of the Lord Jesus when he said, "For unto whomsoever much is given of him shall much be required." Great is the Baptist heritage and serious and

binding are Baptist responsibilities first to the Head of the church and then to a lost world.

Our need in this hour is uncompromising loyalty to Baptist principles and doctrines. We are rearing a generation of compromisers and apologizers for Baptist truth instead of contenders and agonizers for the "once delivered faith." Shall we sacrifice the blood bought principles and doctrines of Baptists for the praise and applause of a wicked world "that is no friend of grace to help us on God?" Surely we shall not but will in the strength of our God give the Baptist message to the world "in spite of dungeon, fire and sword."

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?
Sure I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by thy Word."

If Saved Once, Then Forever

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The person who believes in the Lord Jesus Christ as the one who died for all sin on the cross, and has accepted Him as his own personal Saviour, is saved. And more,—can never again, under any circumstances or conditions whatsoever, no matter what he may do or not do, be lost.

There is but one authority—the Bible.

What does the Bible say on this subject?

It teaches that if saved at all, then forever:

1. Because all condemnation has been removed from the one who believes in the Lord Jesus as Saviour. Isaiah 53:6. "All we like sheep have gone astray. We have turned every one to his own way, and the Lord hath laid on Him (Jesus) the iniquity of us all."

The definite article, "the" means all iniquity considered as a whole. If laid upon Christ, then all iniquity is taken off the believer. This includes future sins as well as past ones, for all were future as far as we are concerned, when Jesus died nineteen hundred years ago.

The same truth is stated in 1 Peter 2, 24. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

Again, the believer is no more subject to condemnation, having passed, by God's grace, out of the possibility of being condemned into the new realm of life. This we find in John 5:24. "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

2. The believer's salvation (life) is held in safe keeping. Col. 3:3, "For ye are dead and your life is hid with Christ in God."

That is a safe place. God put it there, and has undertaken to guard it until each believer receives his immortal body. Neither sin, nor demon, nor the devil himself can ever find it, much less snatch it away from "Christ in God."

3. The believer has been "born again," literally, "from above."

John 1:12, 13, "But as many as received Him, to them gave

He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

1 John 5:1, "Whosoever believeth that Jesus is the Christ is born of God, * * *"

1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

We inherit the nature of our parents. That nature is subject to death. But the believer has been generated the second time, regenerated, born again, and not of seed containing death, but beyond all possibility of death. This new nature, like its parents, liveth and abideth forever." It can never know death. It is the very nature of God Himself, as Father, and, just as a human parent transmits his nature of sin and death to his issue, so does God, in the second birth, give the believer a nature that must exist like God, forever. He still has the first nature also.

If one could be lost after having been born again he would remain lost forever, since Scripture says nothing of a third birth.

4. The believer has eternal life as a present possession.

John 6:47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

This is present tense. That which is eternal, when once in existence can never cease for the slightest fraction of time. If it should, it could not have been eternal; but rather, intermittent.

If it be objected that while everlasting life is eternal, the possession of it by the believer is not necessarily continuous, let us note carefully just what eternal life is. It is nothing other than the Lord Jesus Christ Himself. We read in 1 John 5:12, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Since both have physical life, this must mean eternal life.

But how long will Christ stay in the believer? Let the Word again tell us. Col. 1:27, "which is Christ in you, the hope of glory." Hope, not because of uncertainty, but to be realized in the future. It is Christ in the believer that guarantees him his entrance into the glory to come.

This also introduces the next thought.

5. The Holy Spirit dwells in the believer continuously.

John 14:16, "And I will pray the Father and He shall give you another Comforter (Holy Spirit), that He may abide with you forever."

If a believer ever goes to perdition, then the Holy Spirit must go there too, for He is to be with the believer "forever."

Look at Eph 4:30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." How long? Until one sins? Until the believer "falls from grace?" The verse before us says "until the day of redemption." If that does not mean what it says, what can it mean? If there be any condition under which the Spirit will leave the believer, or that can break the "seal" that the Spirit Himself constitutes, why does this verse make no mention of such possibility?

6. The believer is a son of God.

Gal. 3:26, "For we, (addressed to believers only) are all the children of God through faith in Christ Jesus."

Men become children of God through the second, not the first birth. Our Saviour said in John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here is the law of generation, which can never be altered by man. Only the Holy Spirit can give the flesh a new birth and by regeneration, make a sinner into a son of God.

As we are each the child of our human parents, and can never change that fact by anything we could do, just so, when "born again," we become children of God, and nothing human ever can, nor anything divine ever will, change that fact.

The Bible tells us of "children of wrath" being changed by God's power into children of God; but never states the reverse. Changed once, then forever.

7. The believer was chosen in Christ before the foundation of the world.

Eph. 1:4, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him."

Did God know just what sins, and when, we would commit, when He chose believers? If He did not, He was not the Omniscient God; but if He did, then how can the committal of sins, which He foresaw when He chose us, make any charge in His selection? If He did not know every sin the believer would commit, even after he became saved, how did He dare to make a choice until after he had waited to see? Moreover, this whole first chapter of Ephesians teaches that the chosen were chosen that they might be, throughout eternity, "to the praise of the glory of His grace." If any of the chosen fail of heaven, then why were they ever saved? The real teaching here is, as all through the Bible, that salvation is alone through the grace of God, apart from human merit, and God knew from "before the foundation of the world" the entire number of the saved, and counted them in advance, because He knew that they would be saved and kept saved by Himself alone. This enabled Him to tell in advance just as correctly as if He had waited, for "known unto God are all His works." As long as God does it all, He could tell in advance as easily as after it happened.

And so sure is God concerning the ultimate salvation of each believer that—

8. He already sees the believer as in heaven.

Eph. 2:6, "And hath raised us up together, and made us sit together in the heavenlies in Christ Jesus."

Does God really see the believer as having already reached heaven, as this verse states, or is it merely that He hopes it will come to pass?

Notice again, please, that God does this—not the believer. Does God imagine He sees us seated with Christ, or is it true? There can be but one position for the devout student of Scripture to take. It means that the salvation of each believer is so absolutely certain that God sees him as even now safe in the

Glory land. And how long has God been seeing the believer in heaven? Surely since He chose him, "before the foundation of the world."

9. Christ has prayed for the salvation of every believer.

John 17:11, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through Thine own Name those whom thou hast given me, that they may be one, as we."

Christ here certainly prayed for those who were His own at that time. But does His prayer extend to believers of today? Verse twenty tells us, "Neither pray I for these alone, but for them also which shall believe on me through their word."

Could Christ, who was "one with the Father," ever pray for something He would not receive from God? Notice He does not add, like He did in Gethsemane, "Nevertheless not my will but thine be done." On the contrary, we read in verse twenty-four, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory * * *." This means to be with Him in heaven. Moreover, this was the first time, according to the record, that Jesus Christ ever placed His own will before the Father.

Could there be any greater security than His "I will?"

10. The believer will never be cast out.

John 6:37, "All that the Father giveth me shall come unto me; and him that cometh unto me I will in no wise cast out."

This does not mean as is usually supposed, that Christ will not reject the sinner who comes to Him. That is blessedly true; but the meaning here is that Christ, having received the sinner, will never, under any circumstances or conditions, no matter what the believer may do, cast him out again into condemnation. Words can hardly be plainer than these; if any believer, after being once saved, is ever "cast out," he would have a right to demand salvation again on the strength of this one promise of our Lord, and the Lord would either be compelled to save him, or deny His own statement.

11. But there is another truth in this verse. And that is that the believer is given to Christ by the Father. We do not give ourselves to Christ when we accept Him as our Saviour. God gives us to Him, and Christ is so perfectly satisfied with the Father's selection, that He promises to keep the gift forever.

12. Not only is the salvation of believers the will of the Son, but also of the Father.

John 6:39, "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."

Dear believer, if both the Father and the Son tell you they join in pledging their almighty power and will keep you saved forever, who can there be to defeat them? Please notice that not one word points to our keeping power, but altogether to the united power of the God head.

13. The believer's assurance is God's power, not his own.

1 Peter 1:15, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Kept by God, not through our "holding out," but only through faith; not until we sin, but until the "last time." And, too, the "faith" mentioned in this verse is, I believe, the faithfulness of God to His own promise, rather than our own faith in Him.

14. The believer is saved by grace.

Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

God's grace in salvation is more than unmerited favor; it is favor to the positively guilty. Not simply to those that have done nothing to merit it, but have earned the condemnation of God. Grace never, in any manner or form, is moved by any

worth in the one it saves. If it were, then to just that extent it would not be grace at all, but payment for value received.

Now, if God saves us, guilty as we are, in spite of our guilt, by grace, on what ground could God's grace ever be withdrawn? Because of sin? But it was because of sin that only grace could save us in the first place, and as long as we are still sinful human beings, it must always be grace and nothing but grace that saves and keeps saved. Just as soon as the believer takes the position of merit of his own before God, even in the slightest degree, right then is he denying God's grace and setting up his own worth instead. To do this, that is, to think to deal with God on the ground of something due from God because of the believer's goodness, instead of his need, is not to remain in grace at all, but to actually "fall from grace." This is quite plain in Gal. 5:4, "**Christ is become of no effect unto you, whosoever of you as are justified by the law, ye are fallen from grace.**"

This is the exact reverse of the popular impression concerning falling from grace. Not the one who breaks the law, or fails to "hold out faithful," but the one who actually keeps the law is the one who is "fallen from grace!" The meaning is that to just that degree in which we can save ourselves, or help keep ourselves saved, is the degree in which God's grace cannot function.

Of course there cannot be an actual fall from grace, because of the very nature of grace. Paul is pointing out that the believer who trusts in any degree to himself in keeping saved, fails to enjoy the full assurance of salvation that comes from trusting one hundred per cent in Him who cannot fail us.

Are you trusting, dear believer, entirely, completely trusting the work of the Lord Jesus on the Cross, together with His promise to save all who believe in Him, or are you putting just a little confidence in yourself? You can never know complete release from anxiety regarding your salvation until you see that it depends altogether upon Christ's work for you and not in any degree upon whatever you may do for Him.

15. Paul says the believer is saved once and forever.

Rom. 10:9, "**That if thou shalt confess with thy mouth the Lord Jesus (or, Jesus as Lord), and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.**"

This is an unconditional statement, excluding all possible intermediate danger from the time you confess Him until you receive your final salvation. You believe and confess; He promises to save you.

16. The Lord Jesus says so, again and again. Take but this one passage:

John 10:27, "**My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them to me, is greater than all; and none is able to pluck them out of my Father's hand.**"

Comment is superfluous. If any sinner who, by the grace of God, has been born again into one of His (saved) "sheep," will ever, under any circumstances perish, his fate will prove that our Lord did not tell the truth in this statement. Is that possible?

THE VALUE OF A COURSE IN WEST KENTUCKY BIBLE SCHOOL

F. L. Belt, Marion, Ky.

The writer of this article last year completed his third year in the West Kentucky Bible School at Murray, Ky., of which H. Boyce Taylor is head, and did some work on the faculty during that year. There are many features of this school that are not to be found in any other school in the land. We here briefly call attention to some of the noteworthy features that every minister who is interested in furthering his education along Biblical lines should seriously consider.

The history of this school is interesting. About nine years

ago some of the ministers around Murray met in the home of Brother Taylor for the purpose of studying the Book of Romans. At the close of this study one member of the class suggested that this study be turned into a school with regular sessions and other phases of Bible study to be added. This was voted unanimously and H. B. Taylor was elected head of the school and instructor in the Bible work. After plans were formulated a three-year course was adopted and in the fall of 1922 the first regular session of W. K. B. S. opened. Four years later the work was enlarged to four years. From time to time new courses have been added as the occasion demanded, until at the present one will find there a course of study sufficient to meet the needs of those who want to equip themselves for the service of the Master.

The West Kentucky Bible School is a school of faith.

Throughout the whole period of its history both the school and individual students have been supported by faith in God to fulfil His promises. Never yet has He failed to meet the needs as they arose. There is a fund for the help of students that comes in from contributors from all parts of the United States, but these contributions come voluntarily as there is no effort made to solicit help, save from God.

This is a school of prayer. One hour each day is spent in a session of prayer with the whole school assembled for that hour of worship. Brother Taylor says that this is the most important course that the school offers. To those of us who have witnessed God's workings in answer to definite prayers from those chapel hours, it is a great source of encouragement. There we ask God for definite blessings, and He has heard us in supplying the things that we needed.

The course includes four years of study in the Old Testament, and four years of study in the New Testament under Brother H. B. Taylor, a theologian of note, and a man who has wielded a mighty influence during his lifetime. Mrs. Taylor has charge of the department of English and grammar. Many have come there with practically no knowledge of grammar or English and have gone out after four years of instruction in this department efficient in the use of the English language. Then there are courses in Old and New Testament History, Greek, Bible quizz classes, Spanish, spelling classes, and other classes as the needs arise.

No person should feel that he does not have sufficient education to enter W. K. B. S., or that he has too much education to be found there. There are no classes in homiletics, but the Bible is taught as the all-sufficient Word of God and each preacher is to be led of the Holy Spirit in the preparation and delivery of sermons. One who comes to this school for instruction need have no worry of becoming saturated with modernistic teachings, for the Bible is held to be the verbally inspired Word of God, and sufficient to meet the needs of every problem that arises. There is an atmosphere of spirituality prevalent in the school that makes one to rejoice and is a constant help in the time of trial and testing. Let no one be deceived into thinking that these times of trial do not come, but God never lets the trials become more than we are able to bear.

To the man who is preparing himself for the ministry, the writer would suggest no better place for receiving the proper instruction and preparation that he needs to combat the modernistic trend in our denominational affairs today. The Bible is the text book used in W. K. B. S., and those who have been trained in this institution have been wonderfully blessed in the work that they have done for the Master. God has planted students from this school in various parts of the United States and is blessing them in their labors because of their faithfulness in standing for the whole counsel of God.

(We can testify that students from W. K. B. S. are usually exceptionally strong and sound preachers of the whole word of God. We recommend this school as the best place we know of for young preachers to go for preparation for the ministry. For further information write H. B. Taylor, Murray, Ky.—Ed.)

The Baptist Examiner

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MISSIONARY DIRECTORY

Today those who wish to be faithful stewards of the funds that God places in their hands must be careful whom and what they support. For the benefit of all those who love the word of God too dearly to help violate its teachings we publish the following list of missionaries, all of whom we believe to be true to the word of God.

WILL JONES, Belem, Para, Brazil, S. A.—Brother Jones is supported by Old Bethel Association of Missionary Baptist Churches of Hopkins and Webster Counties in Kentucky. He does not desire any money for himself, but he can use funds for purchasing supplies and for employing native mission workers. He will use the money according to your desire, if you wish to designate it; or he will use it as he feels impressed and will let you know just how he uses it if you see fit to allow him that privilege. In his stand for the whole truth he is like the Rock of Gibraltar.

JOE BRANDON, Codojas, Estado do Amazonas, Rio Solimoes Porte De Brazil, S. A.—Brother Brandon is supported by the First Baptist Church of Paducah, Ky. All we have said above about Brother Jones applies also to Brother Brandon.

T. L. BLALOCK and W. L. RANDALL, Tai An Fu Shantung, China—These brethren are in charge of the China Direct Mission, and are supported by independent churches in various sections of the nation. We believe they are true to the word of God. They need reinforcements in both money and men.

JAGOE WASHER, Murray, Ky.—Brother Washer is a missionary at large of the First Baptist Church of Marion, Ky. Added funds for his support will be helpful to him at any time. He is now in Missouri, but will probably soon return to work in Chicago and Detroit. He is a sound, hard worker. A thriving, scriptural little church has recently come into being under his direction in Detroit. It is hoped that the same will be accomplished in Chicago. The big cities are our most needy and fruitful home mission fields.

H. A. ROSHTO, Zachary, La.—Brother Roshto is an independent missionary to the Roman Catholics. We do not know him well, but believe him to be thoroughly sound. He greatly needs more adequate support.

W. M. WEBB, Texarkana, Ark., Tex.—Brother Webb is an independent evangelist, Bible teacher, and mission worker. He is now in charge of a mission in his home town. He hopes

to bring about the organization of a truly scriptural church in that city. He writes that he agrees with The Baptist Examiner on evangelistic methods. He needs funds for his support and for equipment for his mission.

W. M. McCART, (exact address not known to us; will be given later)—Brother McCart is a missionary on the Pacific Coast recommended by the Middle Oregon Baptist Association. We are sure he can use funds to the glory of God.

R. Y. BLALOCK, Caldwell, Idaho—Brother Blalock is recommended by the Middle Oregon Baptist Association as a missionary at large. We are sure that he, too, can ever use money to the glory of God.

C. W. SAWYER, Camp Wood, Texas—In a recent letter to the pastor of the First Baptist Church of Marion, Brother Sawyer said: "I have the running gear for my trailer-house to live in, and as soon as I can get additional funds to build it I will be ready for the road—house to house, town to town, preach, teach, distribute literature to edify those who will read." Brother Sawyer is wholly sound and is an untiring worker. He deserves worthy support. Maybe the Lord would have some reader of this paper send him funds to aid in equipping his trailer-house.

Other names will be added to this list as we get information concerning them. These missionaries are requested to write us about their work. Inquiries from our readers concerning these missionaries and their work will be promptly and gladly attended to.

PUNGENT PARAGRAPHS

In the Western Recorder of August 20th there is an item telling of a county-wide union meeting conducted by Pastor M. E. Dodd, of the First Baptist Church of Shreveport, La. This is a fine example for a Southern Baptist leader to set. It will be remembered that our friend Dodd was the chief leader in having the Southern Baptist Convention trample God's plain command under its feet by allowing Mrs. Cox to speak before it. Remembering this, it is not strange that we should hear of Pastor Dodd conducting a union meeting. When one who has had ample opportunities for study sets aside 1 Cor. 14:34, he will set aside any other Scripture when it suits him to do so.

We have had a letter recently from the "Promotion Committee of Southern Baptists" announcing the effort to get every Baptist church to put on an every member canvass during the week of November 29 to December 6. This every-member canvass is another new cart. It seems to run smoothly wherever people are more devoted to the wisdom of men than they are the word of God. It is indispensably necessary in a church that has little or no spirituality and knowledge of the word of God. We used to be a devoted advocate and an enthusiastic driver of this cart. But when we learned the way of the Lord more perfectly we decided to knock off as a cart driver and devote ourself wholly to prayer and the ministry of the word, leaving the matter of raising money to the Holy Spirit. All personal solicitations for money in the financing of churches and mission work are wholly anti-scriptural. It is the devil's substitute for spirituality. It counteracts the kind of giving enjoined by Paul in 2 Cor. 9:7. It substitutes the outward pull of man for the inner urge of the Spirit. It makes the raising of money one of the main objects of the church, and, therefore, makes the church a commercial institution. Money for financing a church should come as a product of the church's ministry of the word, and not as something to be extracted by a worldly system. The pledge system substitutes paying for scriptural giving. It is wholly an invention of men. Thus the denominational machine is moving on from bad to worse. With the convention in session trampling under foot the plain word of God forbidding women to speak publicly before or teach men in a religious gathering; with a Modernist

spouting of his diabolical heresies as a preacher of the annual sermon before the convention; with many of the machine leaders playing fast and loose with the word of God; and with the constant and determined substitution of the inventions of men for the teachings of the all-sufficient word of God, is it any wonder that the boards and institutions of the machine are facing drastic retrenchments while they struggle under strangling and crushing debt? No, it is no wonder. Let the machine keep on in its present course, and soon **"the place thereof shall know it no more."**—May God hasten that day.

We are sure many of our readers will greatly enjoy the article in this issue by Pastor C. D. Cole, in which he arraigns the B. Y. P. U. We used to be a driver of this cart also. We had considerable experience in that capacity both as an officer in a B. Y. P. U., and also as an organizer and pastor of B. Y. P. U's. Moreover, we were for one year the third vice-president of the Kentucky State B. Y. P. U. Twice we filled a small place on the annual state convention program of that body. Whence came our change of attitude? It did not come because we were ever inoculated with the B. Y. P. U. spirit. We believe many would testify that we were somewhat of a B. Y. P. U. enthusiast. **We were forced to our present position by the word of God. We use the word "forced" advisedly, for we did not want to come to our present position. We fought hard against coming to it. "How vainly I sought to borrow from my books" some way to escape the evident meaning of 1 Cor. 14:34 and 1 Tim. 2:12. Finally, we gave up the futile fight and surrendered. Thus we came to our present position.**

The chapter of Brother Morris' book that appears in this issue is a bold utterance. It brushes aside the mist of human wisdom that usually characterizes treatises on Christian education. It breaks through traditional ideas, and dares to stand firmly on the word of God instead of on wisdom of men. It blazes a new trail; a trail we have never known another to point out. It sounds like the language of Zion instead of the jargon of Ashdod. It has our whole-hearted and unqualified indorsement.

In The Baptist and Commoner of Aug. 19th Evangelist E. E. Rice commends The Baptist Examiner and some other similar papers. He refers to these papers as sentinels. He says they are telling the truth about conditions in the convention. He bids them God speed. Further, he says: **"As we go, let us not select from his word, but declare all things whatsoever and he will be with us always."** Many other good things are found in his notes in the above issue of The Baptist and Commoner. Consequently, one is surprised to find him deploring the fact these same papers, which he so heartily commends, are opposing the mourners' bench. He thinks it is too bad that Baptist folk would spend their time and space that way. He thinks it is time and space wasted. On the other hand we think it is a great pity that a Baptist preacher, standing for as much truth as Brother Rice does, will use and defend a thing for which he cannot give either scriptural precept or precedent. Inconsistency is a thing that greatly cripples and hinders us as the champions of truth. **Where is the consistency in opposing the anti-scripturalness of the Southern Baptist Convention and at the same time holding on to and defending a thing which is as anti-scriptural as the Roman Catholic confessional?** The mourners' bench establishes a human priesthood between the soul and the savior. It furnishes the finest place in the world for working up a fleshly emotion and fooling sinners into thinking they are saved. It perverts the way of salvation, making it by grace through prayer instead of by grace through faith. We do not oppose sinners praying. But we say that the business of a Baptist preacher is to preach the gospel and not to pose as a priest between the soul and the savior. This he does when he invites

sinners to come to him to be prayed for. And while we do not oppose sinners praying, yet we do insist with Rom. 10:14 that **no sinner reaches God in prayer until he exercises faith.** No, beloved, our time and space are not wasted. God has promised that his word will not return unto him void. We are just doing what you have suggested in the words quoted above from you.

And here we wish to say that some West Kentucky Baptist preachers are fooling themselves into thinking they are opposed to the mourners' bench while at the same time they constantly invite sinners forward for prayer. We modestly and fraternally suggest to these dear brethren that, for the sake of unity and the true practices of the New Testament, they ought to scripturally justify their practice or cease therefrom. We offer them space to scripturally justify their practice. **Our hat is off in a fight-to-the-finish against every anti-scriptural doctrine and practice.** No matter where it may be found.

And while we are on the mourners' bench proposition we will announce that Elder E. G. Sisk of Hopkinsville, Ky., has accepted our challenge to defend the mourners' bench. Elder Sisk is the most consistent and outstanding advocate of the mourners' bench in West Kentucky, and we shall be glad to meet him with the word of God. **Come on, Sisk, old boy, we are "rarin" to go.**

Many of our readers will be disappointed that we do not have another reply from Pastor C. R. Barnes for this issue. We had hoped to have it. Pastor Barnes tells that he will send it in soon. Our readers may expect it to appear in the issue of Oct. 1. His reply ought to be very interesting indeed.

Elsewhere in this issue we are publishing an article by Brother F. R. Moodie, a brother of J. B. Moodie and a deacon of Jacksonville, Fla., wherein he takes issue with our recent deliverance on the kingdom of God. While the kingdom of God is yet to come in its fulness, yet we maintain that the Scripture teaches that it now has an existence as a scriptural and invisible kingdom. Luke 17:21 is the chief passage we rely on to prove this. Brother Moodie says that the "better translators" tell us what Jesus really said (as recorded in Luke 17:21) was: **"Your king is with you."** Unfortunately, we do not have access to Brother Moodie's "better translators" for the reason that a diligent search has failed to reveal to us who they are. However, we have before us two editions of the Greek text, the one of Wescott & Hort and that of Weymouth. Besides these we have five translations, not including the King James Version. Both Westcott & Hort and Weymouth agree that the Greek should read (as nearly as it can be transliterated into English):

"... idou gar ha basileia tou Theou entos humon estin."

Now if Brother Moodie will prove that this is not the correct Greek text, we will eat our hat (if you will pardon a hyperbole). And if he will find some Greek scholar that will translate this: **"Your king is with you,"** we will eat a whole stack of hats (pardon the hyperbole again, please). Our five translations and their renderings are as follows:

Revised Version and American Standard Version—"... for lo, the kingdom of God is within you" (in the midst of you—marg.)

The Riverside New Testament—"For indeed the kingdom of God is among you."

A New Translation of the New Testament (Moffatt)—"**... for the Reign of God is now in your midst.**"

American Bible Union Version (Hovey, Broadus, and Weston): "**... for, Lo the kingdom of God is in the midst of you.**"

Luke 19:11 has reference to the kingdom of God in its outward manifestation. The Jews were expecting a visible kingdom. That is yet to come. The form of the kingdom that now is is invisible and **"cometh not with observation"** (Luke

17:20). The form of the kingdom spoken of by Jesus in Luke 19:11 will come with observation. As to Matt. 6:33, we admit that this also has reference to the future form of the kingdom.

But we still think that John 3:5, Col. 1:13, and 1 Thess. 2:12 have reference to the form of the kingdom that now is; but, to save space, we will not now go into them, since Luke 17:21 firmly upholds our contention that the kingdom of God has a present form of existence in the earth and that it is now composed of all the saved on earth.

God is the invisible king of this kingdom (1 Tim. 1:17).

We are thoroughly opposed to postmillennialism. We have no time for it. We can give a hearty amen to the condemnation of its every unscriptural teaching. But we do not mean to allow it to drive us away from any truth in the Bible.

Some time ago Brother Moodie wrote us and took issue with our view of the parable of the virgins. We believe the parable of the virgins has to do with the rapture of the saints, or the first phase of Christ's coming. Brother Moodie maintains that it has to do with the revelation, or second phase of Christ's coming. He infers that Matt. 24:45-51 has to do with the revelation, and, therefore, that the "then" with which chapter twenty-five begins connects the parable of the virgins with the same event. But verses forty and forty-one of chapter twenty-four indicate to us that the closing verses of this chapter have to do with the rapture, or first phase of Christ's coming.

Furthermore, Brother Moodie said: "There is not at this time a cry, 'Behold the bridegroom comes, go out to meet him.' Nor is there any room for such cries as the Lord at this time is not the bridegroom; but is coming for the betrothed bride, and will gather out his faithful, watching ones who have died in the faith and those who believe in his imminent coming and with joy will receive him. From these he will select his bride. When their works have been tested by fire, each one will be rewarded according to his works. Some will be worthy of a place as a part of the bride; others will be given a place as companions of the bride and others as palm bearers, etc." Brother Moodie needs to look up the definition of bridegroom. If he will do that, he will find that a man about to be married is a bridegroom. And we would not fail to say here that we believe in a total rapture, and also that all saved and glorified saints of the church age will be a part of the bride. We have no time for the theory that some will be mere attendants.

So both of these arguments of Brother Moodie fall to the ground. And Rev. 19 completely overthrows his theory. He says that Christ's coming as the bridegroom as foreshadowed in the parable of the virgins is to be at his revelation, or his coming to reign. But verses 7 to 9 picture the marriage supper, and then verses 11 to 21 picture his coming to reign. Thus it is shown that the marriage of Christ to his bride is to take place previous to the revelation. Therefore, his coming for his bride, as pictured in the parable of the virgins, could not have reference to the revelation. It plainly has reference to the rapture.

SAVED

C. M. SHERROUSE, Biloxi, Miss.

"What must I do to be saved?"—Acts 16:30. This was the question of the Philippian jailor to Paul and Silas, who were his prisoners. From what did he desire to be saved? To what did he desire to be saved? How could he be saved? Convicted of sin and realizing his just condemnation, his desire was to be saved from the penalty for transgression of God's infinite law, which penalty is eternal death. He wanted to be saved from the wrath of a sin-hating, sin-avenging, all-wise, omnipotent creator. "The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17. "These shall go away into everlasting punishment."—Matt. 25:26. He

wished to be saved to everlasting life; saved (restored) to the favor and paternal love of an offended, insulted creator; saved to sonship and heirship of God. "Heir of God and joint-heir with Christ."—Rom. 8:17. Whom God hath appointed heir of all things."—Heb. 1:2. "He that spared not His own Son, but delivereth him up for us all, will he not with him also freely give us all things?"—Rom. 8:32. "All things are yours and ye are Christ's and Christ is God's."—1 Cor. 3:22, 23. "Your life (eternal life) is hid with Christ in God."—Col. 3:3.

How saved? By the sacrificial, substitutionary, atoning death of Jesus, the Son of God, "set forth to be a propitiation through faith in his blood for the remission of sins."—Rom. 3:25. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John 3:16, 17. "He that heareth (heareth) my word and believeth him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life."—John 5:24. "He is able to save them to the uttermost that come unto God by him."—Heb. 7:25. "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts 4:12. "If thou shalt confess with thou mouth the Lord Jesus, and believe in thine ear that God hath raised from the dead, thou shalt be saved."—Rom. 10:9.

EDITOR OF WESTERN RECORDER CONFESSES TO PLAYING POLICY WITH THE TRUTH

The readers of the Western Recorder will recall that it published the recent Modernistic convention sermon immediately after the convention without a comment. Presumably the sermon went out with the paper's indorsement. For weeks the editor was as silent as death concerning the bold and glaring heresies of this sermon. As the silence bore on, it became painful to some of the friends of the editor. Then, finally, nearly two months after the publication of the sermon, the editor came forward with his comments. Why this delay? In his comments, the editor said it was because he was busy with other important matters in the editorial columns. This was bad enough. What were the important matters with which the editor was so busy? Well, we find that one of them was that he was writing a series of six articles "about our denominational work and life." Is this not wonderful? Too busy writing about our denominational work and life to refute bold and rank Modernism, which he allowed to be published in his columns! Too busy writing about denominational work and life to give attention to an attack on the inspiration of the Bible that appeared in his columns! Too busy writing about denominational work and life to take up his pen in defence of the church of the Lord Jesus Christ, which he had allowed to be belittled in his columns! What impression would one get from this? That is easy to answer. One would get the impression that Editor Masters is more concerned about denominational work and life than he is about stopping the inroads of Modernism; more concerned about denominational work and life than he is about the veracity of the word of God; more concerned about denominational work and life than he is about the blood-bought church of the Lord Jesus Christ. These are earmarks of denominationalists.

But this is not all. In the issue of August 27th Editor Masters draws back the curtain and gives us a little more light on the reasons for his ominous delay. In this issue he says: "We entertained an instinct to refrain as much as might be consistent from editorial utterance about this conspicuous offense against the faith and fellowship of Baptists. IN THIS WAY WE HOPED THAT WE MIGHT WIN BACK TOWARD A FIRMER STANDING IN THE FAVOR SOME

EDITORIAL AND OTHER FRIENDS AS A BAPTIST PAPER OF SWEET REASONABLENESS AND RESTRAINT. BY HOLDING BACK FOR OTHERS FIRST TO REBUKE EVIL THAT, BEFORE ALL EYES, SHONE WITH A MILLION-CANDLE-POWER PLACED A MILE HIGH THESE OTHERS WOULD BEGIN TO ACCORD US 'MERIT' FOR OUR MILDNESS AND COMPOSURE. SUCH WAS THE GUILF WITH WHICH WE SECRETLY PONDERED" (type emphasis ours—Ed.) If possible this is worse than being too busy to defend the truth. **This says that Editor Masters was more concerned about winning the favor or his pussy-footing friends than he was in the cause of truth.** And now that this was one of the reasons he delayed his comments, we wonder if about the only reason he had for ever saying anything was not the fact that he sensed or knew that he was losing the favor of his more austere friends. We are sorry for you, Editor Masters. You are between the devil and the deep blue sea, if you will pardon the expression. You can't please all your "friends." So we would suggest that you quit trying it and do all you do for the truth's sake and not for the sake of the favor of men. Paul has said a very pointed thing about those who seek to please men. Gal. 1:10. He said they were not the servants of Christ. If you follow our suggestion, dear editor, which means that you be loyal to the whole truth of God, it will probably mean that you will have to forego many of the luxuries you now enjoy, for, while we would not discourage you, yet we would solemnly remind you that you would probably go the way of Editor Stealey of Oklahoma. It did mean, no doubt, that you would have to come down to a far humbler place in the estimation of men and share some of the sacrifices and disgrace (so-considered by men) of some of the rest of us who have dared to try in our weak way to be consistent followers of the whole word of God. But we assure you that your spiritual recompense would adequately repay you for your debasement. You have our very best wishes—which are in accord with our suggestion.

EDITOR OF THE BAPTIST AND COMMONER DENIES THE FOREKNOWLEDGE OF GOD

In the issue of August 5th Editor Brown of The Baptist and Commoner of Little Rock, Ark., had some things to say against the Bible doctrine of election. As is the case with all opposers of this doctrine, he shows ignorance concerning the doctrine and none of his comments really touch the question.

To be consistent, all, who oppose the doctrine that God elected his people in eternity must deny God's foreknowledge. We had thought of asking Editor Brown some questions which would make this clear. But we have been saved that trouble. Another has done that for us, and has made Editor Brown deny the foreknowledge of God. In the August 26th issue, Editor Brown quotes Brother B. K. Vance of South Bend, Ind. Brother Vance is quoted as saying: "Certainly I don't agree with 'Fatalism,' when it is such, but I feel you do an injustice to those who see it differently. It is a fact that God did know from all eternity just who would be saved and who would be lost, and that number cannot be added to nor diminished by one." Now is Brother Vance right? Certainly he is right as far as he goes, as the following Scriptures show: Rom. 8:29, 30; Acts 15:18; 1 Pet. 1:2. But what does Editor Brown say? He says: "If Brother Vance is right, so are the Hardshells. Why send out missionaries since not one of God's elect will be lost nor one of the devil's subjects be saved. Such is Hardshellism." The reader will note that all Brother Vance said was that GOD KNEW from all eternity just who would be saved and who would be lost. This Editor Brown denies. We could have at least commended him for consistency if just above our quotation in the same article he hadn't said he did not dispute or oppose God's foreknowledge. All right, Editor Brown, we earnestly beseech you to tell us

whether you believe in God's foreknowledge. What you have said already is as clear as mud. It is as contradictory as the dog that both growled and wagged his tail. Now if you don't deny the foreknowledge of God, then tell us if the destiny of any man can be changed from what God knew it would be. If not, then was not the destiny of all men fixed in eternity? In case you should further affirm your denial of the foreknowledge of God, we would respectfully ask you to explain, in such a way that our simple minds can grasp it, just what is the meaning of the three Scriptures we have given above. Then, since you deny what you term "Pre-Election," we would be ever so much obliged to you if you would explain to us the meaning of Acts 13:48 and Eph. 1:4. This is all we will ask of you at the present time.

This issue is another double issue, therefore, it is to cover the whole month of September. Let the subscribers take note of this fact and not expect another issue before some time in October. This issue is considerably later than we had hoped. The delay has been practically unavoidable. We ask our subscribers to be patient with us. We believe The Baptist Examiner has come to stay, but it takes lots of hard work and digging in various ways to publish it. We hope some time to get established so that the paper will get out more nearly on time. And we are wondering if our subscribers would like for us to continue the present plan of publishing only one issue a month and making it a double, sixteen-page issue. In other words, would you rather have a semi-monthly, eight-page paper or a monthly, sixteen-page paper? We would be glad to hear from our subscribers on this matter.

A CALL TO EARNEST, BELIEVING PRAYER

Pastor John R. Gilpin of Russell, Ky., has been taken with a heart attack, and is very seriously ill. He has taken a bold stand for the truth, and we feel that he is greatly needed in the eastern section of the state. Russell is only five miles west of Ashland where the editor was mostly reared. The churches of that section have been sounder than some others, but yet they have much looseness among them. Brother W. C. Pierce of Cattleburg, Brother W. K. Wood of Pollard, and Brother Eli Williams, of Fairview, have made a commendable stand, but we greatly feel that John R. Gilpin is still needed in that section. The recent refusal of Brother Gilpin's church to permit a Methodist preacher to preach the commencement sermon in their building has brought a storm of hostility toward Brother Gilpin. We are told that some of the Baptists of that section feel that he has hurt the cause of Baptists. We are sorry for such weak-kneed, ignorant, compromising, pussyfooting milksops. They are the ones that are hurting the cause of Baptists. They are a positive and glaring shame to the very name of Baptists. Baptists would be better off without them. Brother Gilpin has also brought much disfavor upon himself for his noble stand against the denominational machine and its humanly concocted and anti-scriptural schemes and programs. We urge upon every lover of the whole truth to earnestly, perseveringly, and faithfully beseech our gracious Father to spare the life and completely restore the health and strength of Pastor John R. Gilpin for the truth's sake.

The regular price of Peloubet's Bible Dictionary and Cruden's Concordance is \$2.50 each in regular cloth binding. During September we will sell them for \$2.00 Each. They are the best for the price.

We are interested in sound, second-hand books. If you have any you wish to dispose of, let us know what they are and what you will take for them.

Don't forget us when you are in need of Bibles and books. And remember we are giving ten per cent off on all Bibles and books during September.

Christian Union And The Great Commission

CHAPTER VII

THE COMMISSION AND CHRISTIAN EDUCATION

PASTOR A. N. MORRIS, Doerun, Ga.

The adjective "Christian" is used in such a variety of ways that it has become indefinite in our thinking. We speak of "Christian preachers," "Christian institutions," "Christian teachers," "Christian Schools," "Christian Churches," "Christian countries," etc., notwithstanding they may deny every cardinal principle of Christianity.

A Christian is one who has trusted Christ for salvation and is exemplifying His spirit in his conduct. **A Christian school is one in which real Christianity is taught and practiced. A Christian school is not simply a school in which Christ is tolerated, admired and spoken of as a "good man," but one in which He is the center and source of the curriculum and activities.** A Christian school is one that is distinctively Christian. To be a little more specific—a Christian school is one that makes the Great Commission the very heart of its course of study. What right has a school to claim to be Christian when Christianity is only tacked on to give it the semblance of the real thing? Such a school would hold about the same relation to Christianity that a Christmas tree would sustain to the packages tied on to it. **The adjective "Christian" contains the noun Christ, and when He is taken out the term is meaningless, deceptive and false.** Thinking people have come to realize this and are turning away from schools that are mere shams.

It is to be noted that **Jesus places Christian Education within the limits of the Great Commission, and within the fellowship of New Testament churches.** He says that baptized believers are to be taught "all things whatsoever" He "has commanded." In establishing and maintaining Christian schools this should be kept in mind, and the foundation laid broad and deep in the teachings of the New Testament. To establish schools on the basis of State Schools and call them "Christian" makes them no more Christian than calling a dog's tail a leg makes it a leg. Note,—

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Christian Union And The Great Commission

CHAPTER VII

THE COMMISSION AND CHRISTIAN EDUCATION

PASTOR A. N. MORRIS, Doerun, Ga.

The adjective "Christian" is used in such a variety of ways that it has become indefinite in our thinking. We speak of "Christian preachers," "Christian institutions," "Christian teachers," "Christian Schools," "Christian Churches," "Christian countries," etc., notwithstanding they may deny every cardinal principle of Christianity.

A Christian is one who has trusted Christ for salvation and is exemplifying His spirit in his conduct. **A Christian school is one in which real Christianity is taught and practiced. A Christian school is not simply a school in which Christ is tolerated, admired and spoken of as a "good man," but one in which He is the center and source of the curriculum and activities.** A Christian school is one that is distinctively Christian. To be a little more specific—a Christian school is one that makes the Great Commission the very heart of its course of study. What right has a school to claim to be Christian when Christianity is only tacked on to give it the semblance of the real thing? Such a school would hold about the same relation to Christianity that a Christmas tree would sustain to the packages tied on to it. **The adjective "Christian" contains the noun Christ, and when He is taken out the term is meaningless, deceptive and false.** Thinking people have come to realize this and are turning away from schools that are mere shams.

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Will Worship Or the New Cart

A Sermon Preached by Pastor C. D. Cole of Titusville, Fla.

Scripture Reading: 1 Chron. 13

Text: "Because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order" (1 Chron. 15:13).

The passage before us contains principles of lasting importance and lessons greatly needed. May it be pondered as in the presence of God and in view of eternity. Christian activity is always engaged in either to please God or for fleshly gratification. All departures from the word of God begin with a desire to please self—myself or some other self, rather than God. In Col. 2:23 Paul speaks of will worship, which has reference to people exercising their own wills in doing what pleases them religiously to the satisfying of the flesh. Yes, I mean to say that the flesh can find satisfaction in religious forms as well as in the course and immoral things of life. **Feelingly and earnestly do I say it, will worship is the curse of Christendom.** It has led away from God, and, therefore, away from happiness and power. Will worship has led into the wilderness of confusion and strife by rejecting or ignoring of God's word as the all-sufficient rule of faith and practice. Will worship has substituted human expedients for the Scriptures, which are not only able to make wise unto salvation, but to thoroughly furnish unto every good work. And, oh, how degenerate does religion become when it is made to serve the lusts of the flesh; when the motive is fleshly gratification rather than the glory of God. It is so important to keep to His plan in everything, and to have a simplicity that hears his word above all else. But some have said: **"The main point is love to Him. We must not be occupied too much with the letter, lest love be cramped."** This is an unscriptural distinction, for has not Christ said: **"If ye love me, keep my commandments?"** It is as if a son should argue thus: **"The main thing is to love my father, therefore I will not be particular to do what he bids."**

The surface lesson in the passage before us is that a right thing may be done in the wrong way. The thirteenth chapter of first Chronicles recounts the first attempt by David to get the ark of the covenant back to Jerusalem. It had been captured by the Philistines when Eli was judge. But the ark proved a curse to the Philistines, and, after moving it from city to city with varying misfortunes, they decided to send it home to Israel; and they did so on a new cart. The ark first came to Bethshemesh and then to Kirjath-Jearim, where it rested in the house of Abinadab during all the years of the reign of Saul. But after David ascended the throne he sought to get the ark to Jerusalem.

Let us notice a few things in connection with the first attempt to get the ark to Jerusalem.

1. **There was much unity (V. 4).** Much counsel was taken and many conferences were held. Everybody was of the same opinion. And we are told that in unity there is strength.

2. **There was a great deal of enthusiasm (V. 8).** There was enthusiasm even to the point of excitement. What man-infest zeal and religious fervor! It was a gala day in Israel. What show would any man have in making protest against what was being done? Why, he should have been smothered with the cries of "fool" and "slacker." He would have been branded as the enemy of both God and man.

3. **There was apparent success.** Everything looked favorable for a glorious climax. True, they were carrying the ark on a new cart. But the average church member would say: **"Well, what is wrong with that? They are trying to get the ark back to Jerusalem and surely everybody ought to help?"** We have heard this until our heart is sick. We hear folks

saying: **"Why, we are trying to get souls saved, and certainly everybody, even the devil, ought to help."** And so new words and phrases are coined to express and emphasize the need and importance of co-operation.

UNITY, ENTHUSIASM, PAST SUCCESS! Surely the ark will soon be in Jerusalem. Look how smoothly the cart runs! What an improvement on the old way! What a time-saver the cart is! What a great idea!

Hurrah! hurrah! the ark is on its way;

Come see the end of a perfect day.

What? What did you say? Did you say Uzzah was dead? Do you mean to tell us that this wonderful undertaking has ended in failure? Do you mean to say that all that unity and enthusiasm went for naught? Do you mean to tell us that the saying: "In unity there is strength" has proved a failure?

Yes, my friends, the whole thing was a dismal failure. Uzzah, one of the men who drove the cart, lay upon the ground—dead; joy was turned to mourning, and the procession was thrown into a panic. Confusion reigned. The king was both mad and scared. What was the cause of all this? It was disobedience. Let David tell you in his own words: **"We sought him not after the due order"** (1 Chron. 15:13). Enthusiasm is dangerous if it is not coupled with obedience. In the fourth chapter of Numbers there were explicit instructions concerning the movement of the ark. It was to be covered and carried on the shoulders of the Levites. No eye was to look upon it, and no hand was to touch it. But Israel disobeyed and followed the example set by the Philistines. God showed his displeasure by striking Uzzah dead. **If God dealt with his people today like he did in those days, there would be a lot of dead cart drivers.** And in many a church there would be confusion and fear where there is now enthusiasm and unity coupled with a spirit of disobedience. But let the people of God not vainly imagine because God does not show His displeasure immediately that He will never do so. He most surely will show it in His own time.

Now, that our message may be practical, and that it may be a word in due season, let us inquire whether we have any new carts among us today. Let our hearts be exercised before the Lord that we may know whether we are seeking him after the due order. Let us bring the matter to our own church doors. We will not, at this time, bring out all the new carts in our possession. We will examine only one of them at this time. The cart we will examine today is called: **"The B. Y. P. U."** I speak lovingly and tenderly, but I must speak truthfully and faithfully. I must warn of the danger of displeasing Him with whom we have to do. **The B. Y. P. U. is a human substitute for the divine plan. It is being run in violation of 1 Cor. 14:34-38 and 1 Tim. 2:11-15.** I do not greatly blame our young people. Little blame attaches to them as compared with the blame that would rest upon me if I did not warn and point to God's way. **Our denominational leaders are to be blamed for their plot against God and His word in bringing in this new cart and pushing it on an unsuspecting people.** Here is God's plan for his churches: **"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"**

(Eph. 4:11-13). What dire results have come from setting aside God's expressed will.

But some say the B. Y. P. U. has been a great blessing to our churches. We are told that the public ministry of women has been a great success; that multitudes have been saved through the public preaching of women. We are reminded that God has blessed the thing that I condemn. But wait! Such reasoning is leading to a dangerous precipice. Myraids today are encouraging a departure from the word of God with such reasoning. This is justifying the means by the end. It is arguing that whatever is successful is right. God gave water from the wrongly smitten rock of Num. 20. Many today, in order to be logical, would be forced to argue that the smiting was right and a thing to be copied. The movement of the ark from the country of the Philistines to Israel on a new cart was a grand success, therefore it was the right thing for Israel to do. Christian Science (so-called) has enjoyed remarkable growth and is still growing in favor with men, therefore it is right! With such reasoning it can be proved that every religion under heaven is right. If success is proof of righteousness, then non-Christian religions are more righteous than Christianity, and the devil is more righteous than Christ. Oh, that we "might learn not to think above that which is written"

(1 Cor. 4:6). Oh, that God's people would "bring into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

And let me remind you again that God does not manifest His displeasure publicly today against departures from His word as he did in the former dispensation. God has not vacated His throne, but he is reigning through providence, and providence is mysterious. God is not executing judgment upon the wicked today. This is the day of his long-suffering; and the only person who has a right to execute judgment is now sitting upon the throne of grace and intercession. **"The Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of man"** (John 5:22, 27). **"Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God"** (1 Cor. 4:5). The appraisal of human thought and conduct is the prerogative of Jesus Christ. It is our blessed privilege and bounden duty to follow His word in all things, and to patiently wait for his **"Well done, thou good and faithful servant."** May our hearts be greatly exercised before Him, and may we never have to confess that **"we sought him not after the due order."**

Truth Versus The Error of a Spiritual Kingdom

F. R. MOODIE, Jacksonville, Fla.

"And I will pray the Father and He will give you another Comforter, that he may abide with you for the age, even the Spirit of the Truth whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him for He dwelleth with you and shall be in you. . . But the Comforter which is the Holy Spirit whom the Father will send in His name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." (John 14:16, 17, 26)

The Holy Spirit is functioning as the leader of this dispensation with God the Father and God the Son cooperating. We have evidence of the Spirit being a Comforter, a Teacher, a Guide, a Discerner, and an ever-abiding Keeper who will protect us against the wiles of the devil through this age. He is nowhere represented as being a king. Therefore, a kingdom without a king seems to be very much out of place. The passages which are generally used to prove a reason for this spiritual kingdom I will comment on as I continue.

Jesus said in Matt. 6:33: **"Seek first His (Father's) kingdom,"** for the reason that the Father's kingdom is the only kingdom that will never end. So Jesus said to Nicodemus (see John 3:5) that the only way to enter this kingdom is by the new birth. He could not have meant at the time of the new birth. One could not have entered the kingdom at that time, for nothing is more plainly taught in the Scriptures than that the Father's kingdom will not be established until this old earth has been renovated and made anew and fit for such a glorious kingdom as His will be. His will be the only kingdom that ever will be established with every one in it absolutely perfect.

Luke 17:21 is not relative to the question at issue, for the better translators tell us what Jesus really said was, **"Your king is with you."**

In Luke 19:11, when the Jews thought that the kingdom of God should immediately appear, Jesus gave the parable of a certain nobleman going into a far country to get himself a kingdom and return in order to disabuse their minds of this error. This seems to make clear that no one gets into the kingdom of God at the time of the new birth.

In Col. 1:13 the saints were transferred into the kingdom of His dear Son which will appear one thousand years before

the kingdom of the Father is to be set up.

In 1 Thess. 2:12 Paul says: **"Ye should walk worthily of God, who is calling you into His own kingdom and glory."** **"Is calling"** you into His kingdom, which is future, is against the contention of those who believe in a spiritual kingdom.

I know that you are not alone by any means in this view of a spiritual kingdom, but, nevertheless, I have been unable to sustain it with any scriptural references whatever, and there is a reason for its development and teaching, which I think are all in error. Let us see if we can trace the source from which this idea originated. What God has separated no man should join together. Let us see some of the things that God has separated and men have joined together.

In about 325 A. D., when Constantine was Emperor of Rome, he succeeded in uniting some of the Christians with the pagans, thereby forming a religious worship which was for political purposes rather than the glory of God. He succeeded in uniting "church" and state and in this marriage postmillennialism was born; and a condition of affairs developed that would seem to usher in the millennium without the return of Christ. Since some scriptural support was needed for such a doctrine it was claimed that the Jews had been cast off forever (read Rom. 11:1), and that all the prophecies of Israel's future glory were intended for the church. **Any one familiar with either prophecy or the epistles knows that is untrue.** Postmillennialists joined together the works of the Son as prophet, priest, and king. God's word teaches that He will fill these offices consecutively but not simultaneously. Postmillennialists have joined together the work of the High Priest and the Holy Spirit. God has separated them. Postmillennialists have joined together the kingdom of the Father and the kingdom of the Son by making a spiritual kingdom out of each one at their own convenience. Nothing is more plainly taught than that there will be a thousand years between the beginning of the reign of Christ upon the earth with his saints and the establishing of the kingdom of the Father, which will not occur until after the new heaven and the new earth have been established and the Son has completed all the work the Father sent him to do. Postmillennialists have joined together the kingdom of the Heavens with the church. The kingdom of the Heavens was preached by John the Baptist, Jesus, the twelve apostles and the seventy. There

is abundant proof that this kingdom was exclusively Jewish and that there was never a Gentile admitted to it. The Jews rejected this kingdom and crucified their king. Postmillennialists have tried to establish the setting up of the church at this time, taking for its foundation those who had followed Jesus and had accepted him as their promised Messiah. The Jews at that time had only the old Scriptures for their guide and as none of the prophets ever saw the church or ever said anything about such an institution; therefore, we cannot see how the Jews knew anything about the church. It is very clear that God in His Word has separated the kingdom and the church. Read Eph. 3:9, 10.

God has separated redemption and the new birth. Postmillennialists have joined them together. Redemption comes with the resurrection of the body. God has separated regeneration and baptism. Many postmillennialists have joined them together. In late years many of our Baptist churches are accepting alien immersion which is equivalent to endorsing baptismal regeneration. The Word has separated rewards and death. Postmillennialists have joined them together, and in nearly every obituary we read in the religious press that they say the one that is dead has gone to his reward. Jesus says: "Behold I come quickly and my reward is with me to give unto every one of his works shall be." Does he come to every one at death.

From the foregoing we would say for the sake of truth, not criticism, that postmillennialism is the very greatest heresy of the age. It is unscriptural because its of open and avowed opposition to the plain teaching of God's Word relative to the premillennial and imminent return of our Lord. Postmillennialism is unscriptural because it has denied the power of the Spirit and emphasized man's plans; therefore magnifying man and minimizing the Holy Spirit as they work on all kinds of programs, drives, promotion groups, and such like, none of

which are fostered and led by the divine leader. Under their present operation they will, in the near future, be unchristian, if not already. It is the belief of this writer that no one can advance in faith, grace, and knowledge towards God unless they are led by the Holy Spirit.

It is further the belief of this writer that many people are talking of doing kingdom work. They may think that they are honoring God by so doing, but they are setting aside the work of the church and are inviting upon themselves the wrath of God. The church is the greatest organization of this or any other age, and it is through the work of the church that God's promise to His Son in Psa. 2:8 "Ask of me and I will give thee the heathen (Gentiles) for thine inheritance and the uttermost parts of the earth for thy possession" is to be fulfilled. Therefore, the work of the church will not be completed until God has taken from the Gentiles a people for His name. This is not required of the kingdom and, therefore, is contrary to God's will. I believe that the greatest mistake our people have made has been in disregarding the office work of the Holy Spirit. I do not believe that any petition, prayer, exhortation, or sermon ever accomplishes its purpose except by the Spirit through the Son. Beware, "lest that by any means when I have preached to others, I myself should be a castaway—disapproved." See 1 Cor. 9:27.

(We have discussed in another place Brother Moodie's opposition to the present aspect of the kingdom of God. With some of the other things he says we agree, and with some we do not agree. But we have so many more important matters to discuss that we have not time and space to prolong discussion of these minor points. Our position on these points is determined by the Scripture and not by postmillennialism. And if any of our readers wish to know our position on any question raised in this article, all they will have to do to find out is to write and ask.—Ed)

Echoes From Detroit

The Planting of a New Testament Church and the Interesting Testimonies of Three of Its Members

By THE EDITOR

Last summer Brother G. O. Cavanah, now of Marion, went to Detroit and preached some twelve days. Through his preaching quite a few of the southern people in Detroit were refreshed and strengthened and made to desire to hear more of the truth preached. They had the privilege of hearing very little when they attended services at the so-called Baptist church in that section of the city. A few of them felt that a scriptural church should be organized there. Mrs. J. E. Long had been seeking previously to get some sound preacher to come there. She was humanly responsible for Brother G. O. Cavanah, who is her brother, going up there. Soon after the return of Brother Cavanah, Mrs. Long wrote to Pastor J. C. Lilly of the First Baptist Church of Marion, and requested that he either come or that the First Baptist Church send some one to Detroit to preach the word. Brother Lilly did not feel led to go, and the call got on the heart of the editor, who was then associated with the First Baptist Church as Associate Worker. The editor wrote Mrs. Long and consulted the church, and it seemed to be the Lord's leading that he go to Detroit. So he went. Upon arrival we found Brother Jagoe Washer, who had just recently been elected by the First Baptist Church of Marion as its missionary to go where the Spirit might lead, had preceded us a few days. Brother Washer had already begun to hold services in the home of Brother J. L. Holifield when the editor arrived. Services were continued in this home for a few nights, and then a store building was rented and fitted for services. Here services were held every night and twice on Sunday for two months. At the end of two months the editor returned home and Brother Washer continued the

work. Soon the work began to show marked results and God began to bestow signal blessings upon it. Two lost women were gloriously saved and baptized into the fellowship of the First Baptist Church at Marion. And three saved persons that were walking in error were brought to the truth and likewise baptized into the fellowship of the First Baptist Church of Marion. One of these was a young Methodist who had felt the call of the Lord to preach. We published this young man's testimony in our issue of July 1. Finally a scriptural church was established with twelve charter members. They are as follows: Brethren Frank McCrum, Boyd Herndon, J. J. Gray, and Bert Brower; also the following women: Mrs. John Taylor, Mrs. Bert Brower, Mrs. J. J. Gray, Mrs. Boyd Herndon, Mrs. Lucile Gale, Mrs. Cyril Mofield, Mrs. Charlie Mix, and Mrs. Ula Summers. This is the purest church and, as a whole, the best indoctrinated and most active church we know of anywhere. Every members of it is a sound Baptist and is devoted to the whole truth. It has no lodge members or bobbed haired women in it. None of its members indulge in modern worldly and sinful amusement. All of its men lead in public prayer. All of its women respect what the Bible says about the wearing of hats in public worship and about the women keeping silence; nevertheless all of them lead in prayer and take active part in the women's meetings for prayer and study. All of its members—both men and women—are zealous in bearing private testimony to the saving power of the blood of Christ and in pointing others to the one who saved them. The church is called Bethel Baptist Church. Its place of worship is located on the corner of Townsend and Medbury

streets. Every member of the church is a reader of The Baptist Examiner.

As stated, we have previously given testimony of the young Methodist preacher who was converted from Methodism to the truth, and who is now preaching for this new church. Below we give the testimony of three others who applied for Baptism at the hands of the First Baptist Church of Marion:

THE TESTIMONY OF BOYD HERNDON

In June, 1917, the Spirit of God convicted me and showed me that I was a miserable sinner, lost and without hope in the world. But, praise the Lord, although I was without hope and without a friend, "in due season" Christ Jesus lifted me and saved me by his marvelous grace while I was in a field.

My heart's desire and prayer to God is that He may lift many others and that He may give them grace and knowledge before they are baptized to search the Scriptures and be thoroughly convinced as to the baptism he would have them accept. For when I was baptized I did not search the Scriptures, and that is where I made my mistake.

But the Lord has revealed to me through his word that I was not scripturally baptized, and now I am ready to accept the baptism the Lord accepted, which was Baptist baptism.

I was reared in a Christian home and was always taught salvation wholly by grace. I believe my daddy and mother are in heaven today, and that if they were living, and the Lord should reveal unto them the truth as he has unto me, they would follow the Lord and not man. They would not tolerate salvation by works or baptism. But even if they did, I would follow the Lord rather than my parents.

I pray God that His will be done in my life. My heart's desire and prayer to God is that people will stand for the truth regardless of whom it may please. I praise the Lord for the things which he has revealed to me through the preaching of his blessed word by Brother Washer.

We want you people to pray for us that we may organize a church to the honor and glory of God. Although our organization here may seem slow, but the Lord is doing some great work in sifting the chaff from the wheat. I hope He continues until He has a church that will stand wholly for the "all things," and that this organization may be composed of such as he can walk in the midst of and not be ashamed to call them his brethren. I am asking for baptism.

THE TESTIMONY OF MRS. HERNDON

During a revival at Beulah Baptist Church I went to the mourner's bench. The only reason I can give for going is that some were talking to me. They got me to crying and during the hour's service there on the mourners' bench Brother..... told me: "You are saved, get up." But I have found out since then I was never convicted of my sins. However, one year after my baptism I was really convicted of my sins. I had an aunt with eleven children. I thought I was praying for them. But down in my heart I did not feel the need to pray for them. It was a formal prayer. I just prayed because others were praying. (However, my aunt was saved.)

At that time every one was rejoicing but me. I wondered what was the matter with me. I then realized for the first time that I was lost and condemned. I then began to pray for myself. Some said that all that was wrong with me was that I had not done my duty. But that did not give me relief. I only became the more burdened. **But when I was brought to the end of my own strength, then and there the Lord gloriously saved me.** I then had peace in my soul and for the first time had a real desire to see others saved. I could really pray for others with joy. I loved everybody.

I did not really know the meaning of baptism until I learned it through the mission here. However, I had thought all the way along about the matter. Down in my heart I felt right about it, but I just let it go by. Since I heard the preaching at the mission all I have wanted to know has been to get my

name off of the church book and be scripturally baptized.

My desire is that we have a scriptural church here. I cannot go into it like I am. Therefore, I ask for baptism.

TESTIMONY OF MRS. ULA SUMMERS

Thirty-one years of my life I have spent serving the devil. All these years I have attended Sunday school and church more or less. I have lived a reasonably good moral life, but, nevertheless, I have served the god of this world.

I attended the "Christian Church" and heard only salvation by works. I was taught if one would join the church, be baptized, live the best he could the reward would be eternal life, if he endured to the end. All of these years I was in hopes that some time I would get to the place where I would feel that I could hold out, but that feeling never came to me.

Think of it, thirty-one years living in a supposedly Christian land, with churches on every hand and my attending fairly regularly, and never once hearing the true gospel.

In the early part of 1931 I attended the little Baptist mission and heard Brother Washer preach the gospel. **It seemed strange to me, as I never had heard of salvation by grace. I had never heard that if I believed upon the Christ who shed his blood upon calvary for me, that my sins would be made as white as snow.** I became interested in the preaching at this mission and attended frequently. But the devil kept telling me that it was all surely wrong and that my early teachings were correct. In vain I searched the Scriptures for proof of my belief, but every chapter I read broke down my theory. (Mrs. Summers is a college graduate.—Ed.) For months I allowed my early beliefs to keep me from accepting the truth. I do not know how I ever listened to the word as Brother Washer preached it and rejected it.

I often heard Brother Washer and the other dear brethren and sisters pray for my soul's salvation and wondered at their interest in a sinner like me. But now I praise the Lord that I understand and pray for the lost about me, beginning in my own home. **I am a sinner saved by grace! My feet are upon the Solid Rock!!** And my prayer through Christ is that the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

(May the above encourage us to preach the word of God. And may it lead us to see more clearly the great need of mission work in our large cities. Scriptural churches in our large cities are very, very exceedingly few.)

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