

Why Be a Baptist?

By

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DEDICATION

To my father and mother, who first taught
me to love the Bible and the Baptists,
this book is affectionately dedicated.

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BRO. WALKER SAYS:

Bro. Taylor uses the name "BAPTISTS" throughout this book in its true historic sense. The Modernists of our day who cling to the name "BAPTIST," yet deny HIS WORD, are no more Baptists than many who cling to the name "CHRISTIAN" and have never been

"born again" know nothing of the saving grace of our Lord. Take the word "Bishop" as used by most people today, one who has authority over a group of churches and preachers, is not the meaning of the word in the New Testament. The "Bishop" in the New Testament is the pastor of a local, individual church. I repeat, Bro. Taylor uses the name "BAPTISTS" in the historic sense.

BRO. TAYLOR SAYS:

"The man God sent to make ready a people out of whom the Lord Jesus organized His church was called by God Himself THE BAPTIST. *"In those days came John the Baptist, preaching in the wilderness of Judaea"* (Matt. 3:1). Mark you, he was not called the Baptist because he baptized. He was called the Baptist by the Lord before he ever baptized anybody, before he ever preached a sermon. He was called the Baptist because of the work God sent him to do. His mission was set forth in these words: *"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John"* (John 4:1). His mission was the same kind of a mission that Baptists have always had. John was a Baptist because his mission was to make and baptize disciples."

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Foreword

THERE is nothing new in this book. Every truth contained therein can be found in the New Testament. The Lord Jesus was very fond of the Baptists. His forerunner was called by His Father "The Baptist." He himself walked sixty miles to get Baptist baptism. The only time that the three persons of the Godhead ever manifested their presence on earth at the same time was at a Baptist baptism, when the Son of God was baptized. The most intimate associates of God's well-beloved Son were all Baptists. In selecting His companions, He chose Baptists to be with Him. The first twelve missionaries sent out by the Son of God were all Baptist preachers. He was not ashamed to call them Brethren. He organized His church out of Baptists.

He had these Baptist preachers do all His baptizing. There wasn't anybody present when He instituted His supper, except these same Baptist preachers. Not His mother or brothers and sisters according to the flesh, but three of these same Baptist preachers were chosen by Him to be near Him in every crucial experience of His life. In the language of the miners, they were His "buddies." They were a simple folk. Baptists have been a simple folk from that day until now.

They are a people of one Book. Wherever the Bible is read and obeyed, the Baptists go and glow and grow.

The writer of this volume is one of the simplest of these folk. He believes the Book from cover to cover and loves to preach it. Like his Master, the common people often seem to hear him gladly. This volume contains a few of the messages, which at District Associations or Bible Institutes or Debates or at other places, these Baptist folk, the same kind the Lord loved so well while here on earth, have asked him to put in more permanent form. If the humblest of them away back in the backwoods or far out on the frontier or up in a hut on the mountain side or on the far flung battle line on some mission field, shall be helped by any thing said herein to love the Book better and obey it more perfectly; or shall be encouraged to be more loyal to our Lord and to the church which "He purchased with His own blood," the writer shall be happy.



Why I Am a Baptist

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

observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:20).

Peter told us *"to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"* (I Peter 3:15). That is a good reason why every Baptist ought to be able to tell why he is a Baptist. Every Baptist ought to be able at any time to give his reasons for being a Baptist: and contrariwise, since the Master never established but one church, every man, who isn't a Baptist, ought to be able to give reasons, good and sufficient to satisfy the Lord Jesus at the judgment, why he is not a Baptist. For if the church that Jesus built was a Baptist church, then no churches but Baptist churches are churches of Christ and every man will have to face the Lord Jesus at the judgment and tell Him why he joined some church founded by an uninspired man, instead of the one founded by the Lord Jesus Himself.

There is much talk now-a-days about a community church. Why should not Baptists, go in with all others and organize one church in every community? If it were left to us nothing would be more delightful. We like to agree and get along with other people. But it isn't left to us and to our consciences. The Master's plain command to the first church was *"to teach them to observe all things whatsoever I have commanded you."*

Church membership is not left to your consciences or your whims or your reasonings; it is a matter of loyalty and obedience to Jesus Christ who bought us and saved us with His own precious blood. Conscience is not a standard of right or wrong for any man, for conscience is a creature of education and needs teaching. The conscience of the ignorant, or uninformed would say one church is right or none, and the conscience of the man who is taught would say another. So you see conscience cannot be a standard by which men are to regulate their church membership. A standard must be that to which all men can come, and which when submitted to will make all men do what the Lord, Himself, says do. That is why Jesus said, *"teach them to observe all things whatsoever I have commanded you."* The Bible is the standard and men's consciences never get right until they get right with the Bible and then they all agree.

The fundamental and distinguishing Baptist doctrine and the one underlying all other Baptist doctrines is this: "The Bible, the Bible alone, is our only and all sufficient rule of faith and practice." If you can't find it in the Bible it isn't Baptist doctrine; if it is Baptist doctrine you can find it in the Bible. That is the shibboleth of this message. Our authority for making this our distinguishing teaching is our marching orders, given us by the Lord Jesus, the Head and Founder of the First Baptist church.

The man God sent to make ready a people out of whom the Lord Jesus organized His church was called by God Himself the Baptist. *"In those days came John the Baptist, preaching in the wilderness of Judaea"* (Matt. 3:1). Mark you, he was not called the Baptist because he baptized. He was called the Baptist by the Lord before he ever baptized anybody, before he ever preached a sermon. He was called the Baptist because of the work God sent him to do. *"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John"* (John 4:1). His mission was the same kind of a mission that Baptists have always had. John was a Baptist because his mission was to make and baptize disciples. Baptists are the only folks on earth who are still working at that kind of a mission—who make men disciples, then baptize them and baptize nobody else except disciples or Christians.

John the Baptist baptized Christ and all the twelve apostles and Christ's church is built on them, *"Jesus Christ himself being the chief corner stone"* (Eph. 2:20). Since the material for the church Jesus built was made ready by a Baptist preacher it was Baptist material and the church organized out of it was a Baptist church. The church that Jesus called "My church" was therefore a Baptist church. To that church He gave His marching orders: *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the*

Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:18-20). His marching orders are His program for that church and every other Baptist church until He comes again. His orders are very explicit.

Baptists are commanded to teach all things the Lord Jesus has commanded: they are not commanded to teach anything He hasn't commanded. That is why I say Baptist doctrine includes all things commanded and taught and practiced by Christ and His apostles and excludes everything else. If it isn't in the Bible it isn't Baptist doctrine: if it is Baptist doctrine you can find it in the Bible. Our orders tell us to go and preach the gospel to every creature: that's why we are Missionary Baptists. A member of this church or any other Baptist church who doesn't believe in missions or who doesn't do something for missions is a hypocrite and disobedient to the last orders of the Head of this and every other Baptist church. The Bible tells us that *"Jesus made and baptized disciples"* and His orders to us are to *"go, make disciples"* and then baptize them. *"Disciples were called Christians first in Antioch"* (Acts 11:26). A disciple is a Christian. The Oxford Bible in Matthew 28:19 gives these words as the literal translation, "teaching all nations, or making Christians of all nations." Jesus baptized none but disciples or Christians. He commanded us to baptize none but disciples or Christians. For that reason

Baptists baptize no infants, no seekers, no sinners, no probationers, nobody except those who claim to be Christians; because Jesus, the founder of the first Baptist church, did not baptize anybody but disciples or Christians. He left us an example and told us to walk in His steps. That is why Baptists are sticklers for regenerated church membership. Jesus started us that way and told us to *"observe all things whatsoever He commanded."*

Jesus walked sixty miles to be immersed in the River Jordan by the first Baptist preacher. That explains why Baptists are sticklers for immersion and for Baptist baptism. They were started that way and the Master told us to do as He said. The Bible, our guidebook, makes baptism so clear and plain that anybody can read it out of the Book, if they want to. That is why so many of the common people are Baptists. I could tell you this morning, if I had the time, how that when there were no Baptists in Germany, John G. Oncken, made a Baptist by reading the New Testament, started to England to find a Baptist preacher to baptize him. I. N. Yohannon, a Persian, converted under a Presbyterian missionary, read the New Testament and came from Persia to New York to get Baptist baptism. In the island of Cuba, Diaz became a Baptist from reading the New Testament. That is why in the state of Parihyba, Brazil, men converted under a Presbyterian missionary and made Baptists by reading the New Testament, sent for a Baptist preacher in Pernambuco to come up and

baptize them. Baptists take the Bible as it reads and don't try to explain it away. The Bible says: *"And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized"* (John 3:23). Baptists believe what the Bible says and hunt "much water," when they go to baptize. The Bible says: *"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him"* (Matt. 3:13). That is why Baptists go to the water instead of bringing the water to the candidate. The Bible says Jesus was baptized in Jordan: *"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan"* (Mark 1:9). That is why Baptists baptize in water instead of putting water on the candidate. Years ago Brother A. J. Preston met a prominent Presbyterian judge in the city where he was pastor at that time, who said to him, "Have you seen the Birmingham morning paper? Did you read where De Witt Talmage immersed a man in the River Jordan the other day?" Bro. Preston said: "Judge, I want to ask you one question. How is it that when you read in a daily paper that a Presbyterian preacher in the 19th century baptized a man in the River Jordan, you say he immersed him: and then when you read in the Bible that in the first century a Baptist preacher baptized the Lord Jesus in the River Jordan, you deny that He was immersed?" The Presbyterian judge has not answered him yet. The Bible says that Philip and the eunuch went down into the water: *"And he commanded the chariot to stand still: and they went*

down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38). That is why Baptists do it that way today. The Bible describes baptism as a burial and resurrection: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4). That is why Baptists insist that immersion only is baptism. The Bible says that Jesus after His baptism came up straightway out of the water: "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him" (Mark 1:10). It takes "much water", "going to the water", "going into the water," a burial and a resurrection and a "coming out of the water" to make a Bible baptism. That is why Baptists will not have any other kind. There isn't any other kind in the Bible and Baptists will not accept for doctrines the commandments of men. "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

The Bible says: "*So then every one of us shall give account of himself to God" (Rom. 14:12). For that reason Baptists have no god-fathers or god-mothers or sponsors and do not believe in any proxies in religion. We do not baptize babies nor believe in infant membership because that puts a preacher or a priest or an ordinance or a church or a sacrament*

between the soul and God; and the Bible says: "*For there is one God, and one mediator between God and men, the man Christ Jesus*" (1 Tim. 2:5).

Baptists believe that infant baptism is a sin against God and against little children; because it takes away from the child the privilege and duty of obeying Jesus for himself in baptism after he has repented and believed in Christ for life and salvation. Because Baptist churches take the Bible as their only rule of faith and practice, they are the only churches that in all their history have never connected salvation with baptism, either for infants or adults; but have always contended that salvation is essential to baptism rather than baptism being essential to salvation. God's order is always salvation first and then baptism. "*Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved*" (Acts 2:47). Peter gave us a reason for the baptism of the household of Cornelius that they had already received the Holy Spirit: "*To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which*

have received the Holy Ghost as well as we?" (Acts 10:43-47).

"OBEY GOD RATHER THAN MEN"

Because the Bible says: "*But in vain they do worship me, teaching for doctrines the commandments of men*" (Matt. 15:9). Baptists do not believe that one church is as good as another and think it makes lots of difference what church you join. Since all other churches except Baptist churches were established by men-to join any of them is to obey the commandments of men, and the Bible says, "*We ought to obey God rather than men*" (Acts 5:29). Baptists do not believe that a wife ought to join the church with her husband unless the Bible teaches what his church teaches, because the Bible says: "*If any man come to me and hate not his father, and mother, and wife, and children and brethren, and sisters, yea and his own life also, he cannot be my disciple*" (Luke 14:26). The first loyalty and allegiance of every blood-bought soul is to Jesus Christ and he ought to obey Christ, even if he had to forsake father and mother and wife and children and all kinsmen according to the flesh to follow Christ. Paul said when it came to following Christ, "he knew no man after the flesh." A man or woman should follow Christ in the matter of what church he joins, even if in so doing it

means a house divided against itself. *"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household"* (Matt. 10:34-36).

Baptists reject all other baptisms except Baptist baptism because there is no other kind in the Bible. Jesus and the twelve apostles had Baptist baptism. For that reason we receive no other except Baptist baptism. To reject Baptist baptism is to follow the Pharisees instead of Jesus. *"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him"* (Luke 7:30). All rejecters of Baptist baptism are therefore followers of the Pharisees instead of Christ and "despisers of the Church of God," which was built by Jesus out of persons, baptized by the first Baptist preacher: *"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not"* (1 Cor. 11:22), *"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues"* (1 Cor 12:28), *"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was*

taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1:21-22).

WHY BAPTISTS VOTE RECEIVING MEMBERS

Baptists are a Democratic people. *"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren"* (Matt. 23:8). Baptists have no bosses or overlords. For that reason, Thomas Jefferson got his idea of democracy from a little country Baptist church in Virginia, whose Saturday business meetings he used to attend. While this government is not a pure democracy, but a republic, Baptist churches are pure democracies; that is, "a government of the people and by the people and for the people." They elect their own officers. Peter was no pope or bishop. He called himself a fellow-elder with other Baptist preachers: *"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed"* (I Peter 5:1). He did not appoint a successor to Judas Iscariot; but the 120 members of that Jerusalem church nominated two brethren and then after prayers gave their lots and the lot fell upon Matthias: *"And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture*

must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1:15-26). Peter did not appoint seven deacons; neither did the apostles as ruling elders or a college of bishops elect them, but the twelve called the multitude of disciples together and they chose the seven deacons. "And in those days,

*when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them" (Acts 6:1-6). Baptists not only follow the Bible in electing their own officers; but they also track the Scriptures by receiving and dismissing their own members. "And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts 9:26). Paul tried to join the church at Jerusalem, but they refused to receive him because they were not satisfied about his conversion. Paul tells the church at Rome "*Him that is weak in the faith receive ye, but not to doubtful disputations*" (Rom. 14:1), showing that the church received folks into its membership. In I Cor. 5, Paul tells the church at Corinth to exclude an unworthy member and to the church at Thessalonica "Now we*

command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6). If it isn't in the Bible, it isn't Baptist doctrine; if it is Baptist doctrine, you can find it in the Bible.

For that reason, Baptists, believe in Close Communion. Jesus Himself was a close communionist. He did not invite His mother, or the man in whose house He instituted the Lord's Supper to be present at that supper. How could you have closer communion than that? Our marching orders put salvation and baptism before the Supper. The church at Jerusalem in carrying out its marching orders had first salvation, all that *"gladly received his word,"* then baptism, then church membership, then continuance in the apostles' doctrine, and continuance in church fellowship before getting to the breaking of the bread. *"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"* (Acts 2:41-42). Paul told the church at Corinth, *"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper"* (I Cor. 11:18-20). Open

communion therefore is an impossibility. Open communion is the eating together of those who are divided into different sects and teach different and oftentimes contradictory doctrines. All doctrines that differ from the Bible and the Baptists are heresies, and Paul says if there is division or heresy present it is not possible to eat the Lord's Supper. So it is either close communion or it is not the Lord's Supper.

Finally, Baptists, believe that if a man is once saved, he is always saved. No doctrine we hold is more abundantly supported by the Scriptures than this one. Jesus said of the man once saved that "he shall never perish"; that he "shall never thirst" and therefore can never go to hell because in hell they do thirst. *"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame"* (Luke 16:24); that he shall *"in no wise be cast out"*; that *"neither shall any pluck them out of my hand."* *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified"* (Rom. 8:28-30), Paul shows us that all God foreknew will be called, justified and glorified. Beginning back in God's foreknowledge and

reaching out beyond time to final glorification, Paul plainly says that not a single one whom God foreknew would be saved, will ever fail to reach final glorification. Therefore apostasy is impossible. *"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"* (Rom. 8:38-39). He shows that nothing in life *"death nor life,"* nothing in heaven or hell, *"angels, nor principalities nor powers,"* nothing in time, *"things present nor things to come,"* nothing in space *"height nor depth"* and then for fear something had been left out he adds *"nor any other creature,"* which includes the believer himself, *"shall be able to separate us from the love of God, which is in Christ Jesus our Lord."* Baptists believe those once saved are always saved, because the Bible says so.

Baptists take the Bible alone as their only rule of faith and practice. That is why I am a Baptist. If you can't read it in the Bible it isn't Baptist doctrine; If it is Baptist doctrine you can find it in the Bible.

III

Baptist Beginnings

In J. R. Grave's Introduction to "Orchard's History of Foreign Baptist," "The reader should distinctly bear in mind that our author does not profess to write the history of our people in detail, but to demonstrate by testimony of both Catholic and Protestant writers, our bitter enemies, that communities of Baptist have existed in all ages from the days of John the Baptist until now, maintaining essentially, the same faith and that "the faith once delivered to the saints."

It is a distinctive tenet believed and taught by Baptist alone, that John the Baptist prepared the material and the Lord Jesus Christ organized the first Baptist church during his personal ministry here upon the earth. Of this the Scriptures give abundant proof. Old Testament types and prophecy point clearly to this. New Testament apostles and historians acclaim their testimony true.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we

hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:1-6), Paul invites careful consideration to the house Jesus built. These facts are clearly brought out in this passage. Jesus was appointed by His Heavenly Father to build His house and faithfully obeyed His Father's orders. He not only built His house, but was counted worthy of more glory than Moses, because He was greater than Moses and the builder is greater than the house He built. Moses was only a servant in his house; but Christ was the Son of God and Master of His own house.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). Paul speaks of the church at Corinth as the temple of God. *"And are build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord"* (Eph. 2:20-21). Paul refers to the church at Ephesus as *"an holy temple in the Lord."* The resemblance's between the temple of Solomon and the church Jesus built are very marked and striking. David prepared the material out of which Solomon built the temple. *"O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own"* (I Chron. 29:16). John the Baptist prepared the material out of which Jesus built His own church. *"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to*

the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17); "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Mark 1:2-3). Solomon built the temple out of the material David prepared. So Jesus built the church out of the material prepared by John. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18); "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1:21-22). After the temple was finished it was dedicated with sacrifices. "So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the

elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude" (I Kings 7:51-8:1-5). After Jesus had finished the house His Father told Him to build, He dedicated it with the sacrifice of Himself. Jesus Christ "Who was faithful to him that appointed him, as also Moses was faithful in all his house" (Heb. 3:2); "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4); "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). After the temple was finished and dedicated, then the Holy Shekinah came and filled it with glory. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, So that the priests could not stand to minister because of the cloud for the glory of the LORD had filled the house of the LORD" (I Kings 8: 10-11). Even so after the Lord Jesus had finished His church and put into it all the gifts enumerated, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments" (I Cor. 12:28), except the gift of tongues, then the Holy Spirit as the Divine Shekinah entered the church as the temple of God to make it

His habitation forever. *"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit"* (Eph. 2:20-22).

Not only is the temple a type of the building of the church, but Zechariah foretells in his prophecy about Christ building His church. Note his words: *"And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both"* (Zech. 6:12-13).

Note the detailed fulfillment of that prophecy in Jesus. He was the Branch. He grew up out of His place. His place was Bethlehem, but He grew up in Nazareth. *"And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass"* (Gen. 41:32). Joseph told Pharaoh that when God said a thing twice, He did it because it was established. Twice does Zechariah clearly foretell that Jesus was to build His own temple or church. If we interpret Scripture by Scripture, that means that

God had settled it before Jesus ever came, that He was to build His own church. How hard do men labor to prove this prophecy false by their efforts to set up the church on Pentecost. But it cannot be done. Zechariah answered all that before Jesus came. Twice does He say that

Jesus would build His own temple and adds then that He should sit upon His throne and be a priest upon His throne. The order of events as

here laid down is first Christ building His temple, then His resurrection

and ascension and then a priest upon His throne. That is God's answer to the Pentecost theory. Paul tells us plainly that Jesus would not be a priest, *"For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law"* (Heb. 8:4). The order of prophecy was the order of fulfillment; for prophecy establishes things. His house was built here upon earth by Him. Then God gave Him after His resurrection and ascension all authority in heaven and on earth, fulfilling the scripture as to His sitting and ruling upon His throne. Then He became a priest upon His throne, ever living to make intercession for us. The Holy Spirit was not content however to prefigure the building of Christ's church in type and shadow and foretell it in prophecy. The New Testament is clear and explicit as to the founding of this first Baptist church.

"A NEW TESTAMENT CHURCH"

To be a New Testament church a church must have been organized at the right time, at the right place, by the right person, out of the right material, must have the right officers, the right polity, the right discipline, the right doctrine, right practices, the right gospel and the right mission. The first Missionary Baptist church complies with every one of these requirements.

I. The Right Time

It was instituted at the right time during the personal ministry of the Lord Jesus Christ. Paul said in I Cor. 12:28, *"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."* Holy Writ says the apostles were the first set in the church. *"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor"* (Luke 6:12-16). *"And he ordained twelve, that they should be with him, and that he might send them forth to preach"* (Mark 3:14). He was the head and founder: they were

the first members. No other church can qualify as to time except the Missionary Baptist churches. It is the only institution on this earth that was instituted during the personal ministry of the Lord Jesus.

II. The Right Place

It was instituted at the right place. The church Jesus built and which He called "*My church*" must have been organized in Palestine, God's country. It was as impossible for the church Jesus built to be organized out of Palestine as it was for Jesus to have been born out of Palestine. The only church on this earth which began in Palestine was the Missionary Baptist churches. All others we know of were born either in Europe or America. They are not only too young to be any kin to the church which Jesus called "My church," but they fit neither prophecy nor history as to the place of their beginning. Jesus' church was founded by a Jew and its constituent members were all Jews. That is not true of any other church in the world except a Missionary Baptist church. The founder and all the constituent members of this church were baptized by the first Baptist preacher in the River Jordan. "*Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection*" (Acts 1:21-22). No other church in Christendom can qualify as the church

Jesus built, except a Missionary Baptist church, because the founder and constituent members of no other church were baptized by the first Baptist preacher in the River Jordan. The first Missionary Baptist church was founded in the right place, Palestine.

III. The Right Person

The first Baptist Church was founded by the right person, the Lord Jesus Christ. As we have before proven, He was the Head, Founder, Builder, Master, Lord and sole Owner and Proprietor of His own church. He called it *"My church."* The glory of building His own church He did not and will not share with any other. It is His betrothed at present and will some day be His bride. *"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ"* (II Cor. 11:2). He is very jealous over her and will not give up the honor of founding His own church to another.

IV. The Right Material

The church Jesus built was constituted out of right material. His fore runner made and baptized disciples as a preparation for the organization of the church Jesus built. John the Baptist, true to his God given name, was very careful as to whom he baptized. He not only demanded that those whom he baptized, should profess conversion before their baptism, but

he demanded fruit worthy of repentance as the evidence of their salvation. He not only preached Jesus as the Lamb of God, who took away the sins of those who trusted in Him; but he magnified death to the old life in repentance and demanded that the tree should be made good by the new birth as a prerequisite to baptism. The Master Himself said *"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist"* (Matt. 11:11). Out of this divinely chosen and well prepared material Jesus organized His own church. John made and baptized disciples. *"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,)"* (John 4:1-2). When the Lord Jesus was going back to heaven He commanded His church: *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen"* (Matt. 28:19-20). The Oxford Bible in the margin says: "Go make disciples or Christians of all nations." It is significant that Alexander Campbell in his debate with Mr. Rice twice translated Acts 2:47: "And the Lord added to the church daily the saved." H. T. Anderson a disciple of Mr. Campbell translated the same passage: "And the Lord daily added the saved to the church." And J. W. McGarvey, probably the most scholarly of the disciples of Mr. Campbell in

this century, translates the same passage this way: "The Lord added to them day by day those that were saved."

Not only did John the Baptist and the Master and the apostles on and after Pentecost emphasize that only the saved should be added to the church; *"And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord multitudes both of men and women"* (Acts 5:12-14).

When men and women are added to the Lord they are saved. These believers were saved in large numbers but because the Lord killed Ananias and Sapphira, they were afraid to join the church. Not only is the proof abundant that in New Testament days all these preachers put salvation before baptism and added only the saved to the church: but Luke actually tells us that a great multitude were saved and did not join the church because the standard of church membership was so high that they were afraid to join the church.

V. The Right Officers

New Testament church officers were bishops and deacons. They were both ordained. Jesus ordained the twelve, *"And he ordained twelve, that they should be with him, and that he might send them forth to*

preach" (Mark 3:14). "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). Men elected to be pastors of churches were ordained. When Paul gave Titus instructions about setting things in order in Crete, he told him to ordain elders in every city. These elders were the bishops or pastors of the churches in those cities. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:1-7). They elected and ordained deacons.

VI. The Right Discipline

The polity of this first church was given it by the Master. *"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven"* (Matt. 18:16-18).

"Tell it to the church" was His command. The doctrines and teachings of the church were given by the Master. They are included in the *"all things He commanded."*

The New Testament is the law that governs Baptist churches in all things. "Nothing beyond what is written" is the Baptist shibboleth. Baptist churches make no laws. Their laws were handed down to them by the Master. In all matters of discipline and government the authority is in the church. Their action is final. The government of a Baptist church is a pure democracy. It is a government of the people, by the people and for the people under the headship of Christ, who is the head of each local church. There is no appeal from the decision of a Baptist church. The head of each Baptist church has said: *"Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in*

heaven." The only appeal from the decision of a Baptist church is to the Lord Jesus in heaven.

VII. The Right Gospel

This church was not only founded at the right time, the right place, by the right person, out of the right material, with right officers, right discipline, right government, right doctrine, and right practice: but it had the right gospel. Its gospel was the gospel of the Son of God and it began with the ministry of John the Baptist. Mark says so in the very first verse of his gospel. This gospel was not only preached by John and Jesus and the twelve and seventy during the personal ministry of Christ here on earth: but the Lord was very careful in Matt. 24:14 to tell them: *"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*

No change in the gospel of the Son of God. John the Baptist preached it in his ministry. Jesus and His apostles preached it in theirs. Peter preached exactly the same gospel on Pentecost that he preached when the Master sent them out two by two. *"And put no difference between us and them, purifying their hearts by faith"* (Acts 15:9). He said himself that God put no difference between *"us,"* Peter and the other Jews saved before Pentecost and on Pentecost and *"them,"* the Gentiles saved down at the household of Cornelius. The Gospel of the Son of God has always been the same. He never had but one gospel. In the

Gospel of John, John tells us very plainly about that gospel because he was writing to sinners and wanted to make it plain: *"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name"* (John 20:31). The gospel of the Son of God, which began with the ministry of John the Baptist, and was preached by Jesus Himself, was good news of salvation through Christ. He is the only Savior and satisfies every need of the sinner's heart. When the sinner receives Jesus Christ he has eternal life. The believer has everlasting life right here and now as a present possession. When he gets it he can't lose it. That was the gospel the Son of God preached while here on earth.

That is the gospel He left for His disciples to preach, when He ascended on high and went home to heaven. Three things are magnified in the gospel of the Son of God. Remember them and tell them wherever you go. Eternal life is a present possession: the believer has it the moment he believes: when he gets it he can't lose it. *"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."* (John 3:36), *"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"* (John 5:24). That is the Baptist gospel, because it is the gospel of the Son of God.

VIII. The Right Mission

And last of all this church founded by Jesus was a Missionary Baptist Church because its mission from its very incipency was to go and make disciples (get folk saved). From the day it was founded it was started a-going and a-preaching and a-giving: "*And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat*" (Matt. 10: 1 - 10). First they were to go to the lost sheep of the house of Israel and preach the gospel of the Son of God to the Jews. That is Home

Missions. Then after the resurrection of our Lord and just before His ascension He includes "*all nations,*" "*every creature*" and "*the uttermost part of the earth*" in the commission, which He gave His church. As soon as He founded the institution, which He called "My church," He thrust them forth as missionaries, to go, to preach, to give until every creature shall hear the gospel of the Son of God.

We have now shown that the first Missionary Baptist church began at the right time, during the personal ministry of Christ: at the right place--in Palestine: that it was founded by the right person, the Lord Jesus: that it was built of the right material--saved people, baptized by John the Baptist, the forerunner of Jesus: that it had the right officers--bishops and deacons: that it was Democratic in government and discipline: that its doctrines and practices are biblical and according to the New Testament: that its gospel was the gospel of the Son of God: and that its mission until Jesus comes again is missions to every creature.

"BEFORE PENTECOST"

In conclusion, we sum up some facts to show that this church was in existence before Pentecost.

1. The apostles were in it before Pentecost. "*And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that*

miracles, then gifts of healings, helps, governments, diversities of tongues " (I Cor. 12:28).

2. The prophets and teachers were in it before Pentecost. *"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues " (I Cor. 12:28).*

3. It had an ordained ministry before Pentecost. *"And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14).*

4. It had the same gospel before Pentecost that it did afterwards. *"The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1). "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).*

5. It had a commission to preach before Pentecost and did it *"And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:7).*

6. It had authority to baptize before Pentecost. *"(Though Jesus himself baptized not, but his disciples,)" (John 4:2).*

7. It had the Lord's Supper before Pentecost. *"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my*

body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (I Cor. 11:23-25): "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" (Heb. 2:12), "And when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:30), "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (I Cor. 11: 2),

8. It had a rule of discipline before Pentecost. *"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:16-18).*

9. The keys of the kingdom were given to it before Pentecost. *"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:9).*

10. It had a church roll before Pentecost with an hundred and twenty names on that roll. *"And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)"* (Acts 1:15).

11. It had a church treasurer before Pentecost. *"For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor"* (John 13:29).

12. It held an election before Pentecost. *"And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; in so much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,*

Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1: 15-26).

13. To this church there were about 3,000 additions on Pentecost. *"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41-42).*

IV

The Baptist Book

There is a great deal of loose and foolish talk these days by ignorant and uninformed people. To read their writings and hear them talk, you would think that the Bible, instead of being written to guide us into all

the truth, was written to teach everything in general and nothing in particular. The idea of Unitarians is that every sect in Christendom can find support for its vagaries in the Bible or that the Bible is silent on all distinctive doctrines and every man is left to his own whims and fancies as to what he believes. Such is not the case. The Son of God said: *"Sanctify them through thy truth: thy word is truth"* (John 17:17). The Bible is God's compendium of truth. No man is left to his own choice as to what he believes or what church he joins. So particular was the Son of God as to what church God's children join, that He said: *"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me"* (Matt. 15:7-8).

That means that if a man says it doesn't make any difference what you believe just so you are sincere, the Lord Jesus says he is a hypocrite and that his worship is vain, heartless and only lip service. That means that if a man says one church is as good as another that he is not obeying Christ at all, but is a man-pleasing timeserver, who if saved at all will be saved so as by fire and all his works burned up. *"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this*

foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so much as by fire" (I Cor. 3:10-15).

"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name" (Ps. 138:2). God thus exalts the truth of His Word above His own name or the name of His Son or the name of His blessed Spirit. God sets unlimited store by the truth of His Word. Nothing is higher or holier than the truth. Satan in the garden of Eden began his work with Adam and Eve by insinuating a doubt in their mind and getting them to put a question mark about God's truth. He is still at the same old tricks. When he gets men and women to say it does not make any difference what you believe or what church you join, just so you are sincere, it is equivalent to saying that believing a lie will do you as much good as believing the truth. The Bible says "God forbid: yea, let God be true, but every man a liar" (Rom. 3:4).

Nobility of character is determined by just one thing, namely, by a man's attitude to the Word of God. *"For this cause also thank we God without ceasing,*

because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (I Thess. 2:13). Next to the rejection of the Lord Jesus the worst curse that God can pronounce against a man is to turn him over to Satan with all deceivableness. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (II Thess. 2:10).

"DOES MAKE A DIFFERENCE WHAT YOU BELIEVE"

It makes a great deal of difference what you believe and what church you join. John the Beloved, in both his second and third epistles, which were addressed, one to a layman and the other to an elect lady, commends them and their children for walking in the truth and loving the truth. And the most terrible execration, which John was capable of writing, he wrote against the modernists of his day, who put so called new truth above "what is written" and against Diotrephes, who with malicious words, prated against the truth. The Bible is God's

textbook on truth, all truth, pertaining to life and godliness. There are no contradictions in it. It is the truth without any admixture of error because it is the Book of Him: "*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me*" (John 14:6). Because the Bible is God's book, it is the Baptist book. The first Baptist church began during the personal ministry of the Lord Jesus here on earth. The New Testament begins with the work of His forerunner in getting a people ready for Him to build His church. The forerunner said that Christ must increase and he must decrease. John soon passed from the stage of action; Jesus and His churches from then on until the end of the Book are the themes of discussion. Jesus and the Baptists are the theme of this book. These facts prove beyond cavil or gainsaying that the New Testament is the Baptist Book.

I. IT WAS WRITTEN BY BAPTIST

The Holy Spirit chose just eight men to write. Matthew, Mark, James and Jude wrote one book each. Luke and Peter wrote two each. John wrote five and Paul wrote fourteen. All of them were Baptists. Matthew, John, James, Peter and Jude were all baptized by John the Baptist in the River Jordan. Mark, Luke and Paul were baptized by others, who got their baptism from John. We know then that every book in the New Testament was written by a Baptist. If there were no other reason but that for saying the

New Testament is a Baptist book, the fact it was written by Baptists, since it talks about Christ and His churches, would prove that it is the Baptist book,

II. IT WAS WRITTEN ABOUT BAPTIST

The New Testament was not only written by Baptists, but it was written about Baptists. It tells of the baptism of Jesus and the twelve apostles and multitudes of others by the first Baptist preacher. It tells of the organization by Jesus of the first Baptist church. It tells about the rapid spread of the Baptists and their doctrines and principles throughout the first century. It tells of their mission work throughout all Southern Europe, Western Asia and Northern Africa. This Baptist book tells about the persecutions of Baptists for a generation or two after the ascension of the Lord Jesus. Like Baptists today these New Testament Baptists were a free people and had many contentions and discussions of their differences. This Baptist book tells about them and about the democracy of these Baptists of the long ago in settling their differences.

The letters from the writers of this Baptist book to Baptist churches and individuals are full of expositions of Baptist doctrines and of discussions of the problems and duties of the Baptist church members. There isn't a book in print today that discusses as many of the doctrinal and practical problems of discipline, missions, worldliness, the ministry, the Lord's Supper, speaking in tongues, the

disorderliness of women speaking in the churches, church finances and a host of other things Baptist churches are wrestling with today, as Paul's two letters to the church in Corinth. The New Testament was written by Baptists and about Baptists and for Baptists and it will settle all their problems, if they will only read and obey it.

III. IT WAS WRITTEN FOR BAPTIST OF ALL AGES

The Lord Jesus promised perpetuity to Baptist churches. He plainly said the gates of hell should not prevail against the institution, which He called *"My church."* *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen"* (Matt. 28:18-20). His world wide commission promised that He would be with His churches unto the end of this age. *"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen"* (Eph. 3:20-21). He promised that God would be glorified in the church by Christ Jesus in every generation world without end. This Baptist book was written to encourage Baptist churches in times of backsliding or

persecution. He promises that there would be Baptist churches in every generation until He comes again. Our enemies testify that our Lord has kept His promise and that Baptists can be traced through the centuries by a trail of blood.

Joan Rocher, of Kent, Anne Askew, and hundreds of other Baptists were murdered for their principles in the sixteenth century before the Smyth affair. The following edict was put forth by the Council of St. Gall, March 26, 1530: "All who adhere to or favor the false sect of the Baptists, and who attend hedge meetings, shall suffer the most severe punishments. Baptist leaders, their followers and protectors, shall be drowned without mercy." (Bullinger, Reformations -geschichte, 11, 287: "A History of the Baptists," by J. T. Christian).

In 1819 the king of the Netherlands appointed Dr. Ypeij, Professor of Theology in Gronigen University, and J. J. Dermont, his chaplain, to write the history of the Dutch Reformed Church. The Baptists kept getting in their way when they made a statement concerning them, closing in these words: "We have now seen that the Baptist, who were formerly called 'Anabaptists,' and in later time Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has

preserved pure the doctrines of the gospel through all ages." Did these men tell the truth? They were not Baptists.

Alexander Campbell, in 1851, when he had been an ordained minister for forty years, and fifteen years before his death, said: "There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in all ages and in all countries has been, as a body, the constant asserters of the rights of man and liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted though they have had it in their power." ("Christian Baptism," page 409.)

The New Testament was not only written by Baptists and about Baptists and for Baptists, thereby giving overwhelming testimony that it is the Baptist book: but there is one other proof that is stronger than any of these.

VI. IT WAS WRITTEN TO MAKE BAPTISTS

The last commission of the Son of God before His ascension to His Father's right hand said: *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I*

have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20). That commission was given to His church. It could not have been given to individuals, because perpetuity was promised unto the end of the age. The only thing that was to continue unto the end of the age was His church as an institution. To that institution He gave this world wide commission. His first command was to make disciples (get folk saved) or Christians by preaching the gospel to every creature in all nations. Then He commanded His church, which was a Missionary Baptist church, to make Baptists out of all Christians, by baptizing them in the name of the Father, Son and Holy Ghost. He who has all authority in heaven and in earth commanded His church to make disciples or Christians of all nations by preaching the gospel to them and make Baptists out of all Christians by giving them Baptist baptism.

The command of the Lord Jesus is as plain and as imperative to make Baptist as it is to make Christians. Those are our orders until He comes back. First make them Christians and then make them Baptists. According to the orders of Him, who has all authority in heaven and in earth, it is as much our business to make Baptists as it is to make disciples. If the Lord Jesus by His orders can make His will clear and plain, it is His will that every Christian on this earth be a Baptist. Not by force is this to be done but by teaching. And just as they are not to be made

disciples by force but by teaching, so they are to be made Baptists exactly the same way, namely, by teaching all Christians the all things He has commanded. The same Bible that will make Christians, will make Baptists if faithfully taught.

Baptists will have two big accounts to settle at the judgment bar of the Lord Jesus. The first one will be for not going our lengths to make Christians by giving the world the gospel of grace. The second will be for not doing our best to make Baptists out of all Christians. The orders of Jesus include both. The Book is very plain about the plan of salvation. It is equally plain about church membership. The New Testament will make Christians if read and believed. The same New Testament will make Baptists if read and obeyed. It is just as plain and clear on the second as on the first. Salvation first, then obedience in baptism and church membership.

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). That is the order of the Lord Jesus and these New Testament Baptists obeyed their orders. The orders haven't changed. They still read that way. First make them disciples: then make them Baptists. Every disciple or Christian ought to be a Baptist. Why aren't they? Because Baptists have sold out for pay and popularity. They try to make disciples: but they don't try to make Baptists. They are afraid they will be called narrow or be

unpopular or the collection will fall down. How much better is that crowd than Judas? Selling out the Lord for dirty silver. Who is doing that? All Union evangelists are. All compromising pastors, who dismiss any of their services are. All the "mixed multitude" who because of intermarriage with other denominations want the soft pedal put on doctrine are. Who else? Every Baptist school which is selling out for pay and patronage. A Baptist school, which is not trying to make Baptists out of its students is recreant to its Master's orders and untrue to a sacred trust. The business of every Baptist school in the land is first to make Christians and then to make Baptist out of all their students, who are Christians. Why should Baptist put any money in any school, whose chief business, is not first to make Christians and then to make Baptists out of all their students?

Jesus never told us to do anything, that He did not first set an example. He made and baptized disciples. *"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,)"* (John 4:1-2). Then He taught them all things needful for the Christian life. That is the business of Baptists everywhere: make disciples, make Baptists, make Missionary Baptists. That ought to be the business of Baptist churches, Baptist Sunday Schools, Baptist schools and everything else that is Baptist. Jesus was a teacher as well as a preacher. He confined His teaching to opening to His

young preachers and missionaries the Scriptures. That ought to be the mission of every Baptist school. He left us an example, that we should follow in His steps. Three years or three and one-half of teaching the Scriptures, not only made home and foreign missionaries out of all His preacher boys, but it so saturated the very atmosphere of that first Baptist church with the spirit of missions, that when persecution arose, all the men and women in that church went everywhere "gossiping about Jesus." *"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles... Therefore they that were scattered abroad went every where preaching the word"* (Acts 8:1,4).

If Baptist schools gave a four years course in the study of the Bible, all their students would go back home to set this whole land afire on Missions, just like they did in New Testament days. Churches, schools and every other agency of the Baptists ought to exist to make Christians: make Baptists: make Missionary Baptists. If they are not run for that purpose, they ought to die; the sooner the better for this wicked world. The New Testament was written to make Christians: to make Baptists: to make Missionary Baptists. Time and space would fail me to cite the many examples of those, who have been made Baptist by the New Testament. Judson and Rice on

different ships, going out as Congregationalist missionaries, were made Baptist by studying their Greek Testaments, to meet Marshman and Ward, two English Baptist missionaries already on the field.

A Methodist presiding elder in the "Pennyrile" district of Kentucky held a meeting between Owensboro and Central City. A very prominent business man was converted, but did not join the church. A few weeks afterwards the presiding elder saw one of the stewards on the train between Owensboro and Central City and asked him about his convert. A Baptist deacon was sitting just behind the elder and steward. They either did not notice or did not care, who heard them. The steward's answer to the elder was that the new convert was reading his Bible. The significant comment of the elder, with a shrug of the shoulder, was: "Well we had as well say good bye to him. He will go to the Baptists." How any man expects to meet the Lord Jesus, except with great embarrassment, who knows the truth about baptism and church membership, and will not obey it, is more than I can understand.

WHY THE BAPTIST PREACHER'S

BABY WAS NOT SPRINKLED!

J. B. Jeter's third wife was a Presbyterian. A baby was born in that home. His wife said something about like this: "Mr. Jeter, you knew I was a Presbyterian, when you married me. As an honest Presbyterian I believe that our baby ought to be baptized." He consented on condition that she would consent to his holding the baby while the ceremony was performed. She thought it would be a feather in her cap to have the most prominent Baptist preacher in Virginia and one of the best known Baptist editors in the South to hold their baby, while a Presbyterian preacher baptized it.

So she consented. J. B. Jeter announced in his church in Richmond, that he would be out of his pulpit to be present at the Presbyterian church and why. That church was jammed and packed. The scholarly and dignified Presbyterian preacher preached and then announced that those who had babies to be baptized would please bring them forward. Bro. Jeter and his wife arose and he took the baby in his arms and they walked to the front. He was careful to get at the end where they were to begin. Quite a number of other parents had children present for that purpose. Just as the honored pastor of that Presbyterian church raised his hand to say the baptismal formula and baptize Bro. Jeter's baby, Bro. Jeter said

something like this: "My brother, you and I have been good friends for many years. My wife has been a member of your church for years and I have never tried to proselyte her to my faith. But as a Baptist I believe that we ought to be able to give a thus saith the Lord for all that we do. This is my baby as well as my wife's. Before you sprinkle my child, I want you to take your Bible and read out of the Book your authority for what you are about to do." The scholarly, old-school Presbyterian preacher slowly raised his hand and pronounced the benediction. Mrs. Jeter soon became a Baptist. She said that her pastor was one of the most scholarly Presbyterian preachers in all the South. If he could not find infant baptism in the Bible, then it must not be there. If infant baptism was not in the Bible, she had never been baptized, for infant baptism was all she had ever had. With an open Bible she soon was led to the truth and obeyed her Lord in baptism. The Bible was written to make Baptists and it will do the work in every regenerate heart if they will only read it and obey it.

V

The Baptist Name

The Baptist name is as divine as a Baptist church. Both came from heaven. Both came from God. John was the name given the forerunner of Jesus at his birth. He was called "**The Baptist**" because of his

mission. These facts are very clearly stated in the Scriptures about his official name, **"The Baptist."** That name came from heaven. God gave it to him. It was given to him because of the work God gave him to do. *"There was a man sent from God whose name was John"* (John 1:6). God called him **"The Baptist"** before he started to preach: *"In those days came John the Baptist, preaching in the wilderness of Judaea"* (Matt. 3:1). He was not called **"The Baptist"** because he baptized: for God called him **"The Baptist"** before he came to Jordan or preached or baptized. God gave him the name. God sent him. God sent him to preach. God sent him to baptize: *"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost"* (John 1:33). God sent him to baptize only one class of folks, namely, those who were made disciples (saved) or Christians before their baptism: *"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.. (Though Jesus himself baptized not, but his disciples,)"* (John 4:1,2). That those, whom he disciplined, were saved before their baptism is clearly proven by his demanding *"Bring forth therefore fruits meet for repentance"* (Matt. 3:8). The axe was laid to the root of the tree. They died to their old or past lives of sin. *"And were baptized of him in Jordan, confessing their sins"* (Matt. 3:6). John taught them to believe on Christ: *"Then said Paul, John verily*

baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4). They received Jesus as God's Lamb to bear away their sins, that was faith in Christ. The tree was good or in other words they were born from above by receiving Christ: "He came unto his own, and his own received him not. 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:" (John 1:11-12).

Then having a new heart, a new life, they bore fruit. *"Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3:8-14); This is the character*

of fruit John demanded before he would baptize them. In His opening sermon, called the sermon on the mount, in Matt. 6-8. Jesus Himself, made it very clear and plain, that only those, who had been born anew and were fruit-bearers could get His sanction and approval as subjects of baptism. Having had some understanding of why God chose this name and gave it to the forerunner of His Son, who was to prepare the material, out of which Jesus was to organize His own church, let us now see if the Bible gives us any reasons as to why that name was chosen. You will find that there are a good many scriptural reasons, laid down in God's infallible and inerrant word, as to why God called John "The Baptist."

1. The Name Baptist is the Only Name In the New Testament That Stands for a Baptized Disciple.

All who have received Jesus as their Lord and Savior are brethren: *"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren"* (Matt. 23:8). All true believers are His disciples. Discipleship comes before baptism: *"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John"* (John 4:1). All who have believed on the name of Jesus as their Savior and Lord are God's children: *"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:"* (John 1:12), *"For ye are all the children of God by faith in Christ Jesus"* (Gal. 3:26). All the

elect are called sheep. Before their salvation they are called lost sheep: *"But go rather to the lost sheep of the house of Israel"* (Matt. 10:6), *"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd"* (John 10:16). All the blood washed are called saints: *"By the which will we are sanctified through the offering of the body of Jesus Christ once for all...For by one offering he hath perfected for ever them that are sanctified"* (Heb. 10:10,14); *"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate"* (Heb. 13:12). All disciples are Christians: *"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch"* (Acts 11:26). Every one of these titles may be scripturally applied, to unbaptized believers. Not so with the name Baptist. Webster's latest unabridged dictionary defines a Baptist as "one of a denomination of Christians, who maintain that baptism should be administered by immersion and be administered to believers only." The name Baptist is scriptural and is the only name that is scriptural, that is used as a denominational name or can be so used. The name Baptist came from God: the name Christian came from the heathen. The name Baptist is a denominational name. The name Christian, according to Webster's latest and best, includes all believers in Christ. Note what he says. "One who believes or

professes or is assumed to believe in Jesus Christ." According to the lexicons as well as according to the Scriptures, all of God's children are Christians. The only name in the New Testament that stands for baptized disciples or believers is the name Baptist.

2. The Only New Testament Name, that Conforms to the Great Commission Is the Name Baptist.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (Though Jesus himself baptized not, but his disciples,)" (John 4:1-2). John made disciples and then baptized them. Jesus made disciples and had the twelve baptize them. When He went to leave His last and final orders to the church He had established, He said: *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen"* (Matt 28:18-20).

What John began and Jesus continued, His churches were ordered to carry on and carry out without the changing of one jot or tittle until the end. The first Baptist made and baptized disciples. Jesus and the twelve and the seventy made and baptized disciples. When Jesus was going away He commanded His churches to make and baptize disciples until He

comes again. The name Baptist is the only name that is a constant reminder of the commission given by the Lord Jesus to His churches until the end of time. It is a church name because it stands for a church program, the very program, that Jesus gave to His churches to do and to keep until He gets back. According to Mr. Webster the name Baptist stands for the how and the whom of baptism, namely, the baptism of saved people by immersion. All others baptize babies or baptize sinners to save them or baptize in some other way besides immersion.

3. The Name Baptist is a Differentiating Name.

It differentiates and distinguishes all who hold it from all other sects and denominations. It marks out the people who wear it. God said His people are a peculiar people. *"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;"* (1 Peter 2:9). The name Baptist marks out the peculiarities of those who wear it. It distinguishes those who practice immersion only from all those who do not. It distinguishes those who baptize saved people from those who do not. It distinguishes those who are baptized Christians from those who are not. It distinguishes those who have Baptist baptism from those who have not. It distinguishes those who reject infant baptism from those who follow Rome and receive it. It even goes further than that. The name

Baptist is so distinguishing a name, that heretical Baptist sects, such as Hardshell Baptists or Free Will Baptists or Seventh Day Baptists have to use a prefix of some kind in front of their names to mark them as "sick" Baptists who are following a stranger. The only sheep that will follow a stranger is a sick sheep. So with Baptists. The prefixed Baptist is a sick Baptist or his prefix is a nickname. Like the Israelites in Old Testament days, Baptists have had many names; but they have always been the same people. The prefixes are soon dropped; but the name Baptist abides. God gave that name to the first one because of the work He sent him to do and it has been here ever since.

4. The Name Baptist a Divisive Name.

The Lord Jesus said: *"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division"* (Luke 12:51). The Lord Jesus intended that His people should be a separate people. In New Testament days they were the sect everywhere spoken against: *"But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against"* (Acts 28:22). The Lord Jesus foretold the night of His betrayal and crucifixion, that His people would be a despised and a rejected people. The name Baptist is divisive in any community or crowd. *"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the*

world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause" (John 15:18-25). Everything that makes for unity among Baptists makes for division between Baptists and all other people.

Baptist churches are never united unless they are separated from everybody else. There are no exceptions to that rule. The Lord Jesus sees to that. If Baptists are friendly and obedient to Christ, Christ's enemies are not friendly to them. *"Friendship of the world is enmity with God"* (James 4:4). There is no straddle or compromise. You are wholly on Christ's side or wholly on the world's side. The Baptist name meant separation from the world in the first man who wore it. John the Baptist lost his head because he would not compromise on the divorce question. *"For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his*

brother Philip's wife: for he had married her" (Mark 6:17). Paul declared: *"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all"* (Eph. 4:4-6). Seven ones to make one. No unity unless agreed upon those seven ones. What are they?

"One body" A local church. Each local church the body of Christ in that community and He has no other.

"One Spirit" The Holy Spirit. Each Baptist Church built for a *"habitation of God through the Spirit"* (Eph. 2:22), in the community where located.

"One hope" The finished work of Jesus Christ. Not a dozen or an hundred ways to heaven. Jesus is *"the way, the truth, and the life"* (John 14:6).

"One Lord" The Lord Jesus. No human lords over God's heritage. The Lord Jesus head over all things to each of His churches. *"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren"* (Matt. 23:8). The Lord Jesus the one and only Lord of Baptists.

"One faith" Which the Word calls *"for the faith which was once delivered unto the saints"* (Jude 1:3). No new truth. If new, it isn't true: if true it isn't new.

"One Baptism" One kind of baptism, meeting all the requirements of God's Word. *"One God and Father."*

The Father of our Lord and Savior Jesus Christ and our Father through Him. No universal fatherhood of God. He has no Ishmaels, no *"bastard"* children, no *"woods colts."* Every child of God like Isaac, a child of promise and supernaturally born: *"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise...Now we, brethren, as Isaac was, are the children of promise"* (Gal. 4:22,23,28).

The name Baptist has always been a divisive name because it stands for the whole truth without compromise. All Baptists have not so stood, but the name stands for division and separation. And God blesses and prospers them when true to their name. That is why *"the blood of the martyrs is the seed of the church."* Separation means persecution and persecution means multiplication and growth. A compromising church is always a dying and waning church. God so wills it: *"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will"* (Eph. 1:11).

5. The Name Baptist an Exclusive Name.

The Lord, who founded the first Baptist church, never aimed for them to take in everybody and his dog. *"Without are dogs."* Baptists have no fellowship for lots of folks and lots of things. They are not inclusive,

but exclusive. *"For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken"* (I Cor. 11:19-21). God never intended for Baptists to be a "mixed multitude." Through all their history, when the "mixed multitude" have corrupted our churches, they have sloughed off the heretical and the worldly. The name Baptist stands for cleanness and separation. The Lord Jesus sees to it that they are true to their name. About one hundred years ago baptists sloughed off the Hardshells and Campbellites. We are now in the process of sloughing off the Modernists and Unionists and Highbrows. Heresies are permitted to crop out among Baptists that the approved may be made manifest. Paul said, that is the only way for Baptist churches to rid themselves of the worldly and the heretical. If the churches do not put out the heretics and the worldly, the indwelling Spirit, who abides in each local body of Christ, causes that crowd to get out, because He has no fellowship with them. *"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us"* (I John 2:19).

The very name Baptist stands for separation. By instinct and tradition and teaching and creation and

history and love they are a separate people. The Lord Jesus their head, the Holy Spirit their life, the New Testament their rule of faith, their individualism one of their fundamentals, all combine to make and keep them an exclusive rather than an inclusive people. Nineteen hundred years of teaching and of persecution by all other sects has served to accentuate their exclusiveness. It will always be so. The Lord Jesus started them that way. And they get more so, rather than less so if possible. You cannot make Baptists like anybody else. They are a free people and you cannot bind them. And their freedom and their oneness in Christ and doctrine, because they all believe the same Book, make them throw off all ritualism and formalism and tradition of men and seek the heights of freedom and fellowship in the heavenlies.

V1

Baptist Peculiarities

"Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14).

The word here translated peculiar means having "special and distinct characteristics or habits."

Thayer defines the Greek word translated peculiar "a people selected by God from the other nations for His own possession." The idea is the same.

God's people are a people chosen by Him to be unlike all other nations and people, with special and distinct habits and characteristics. Baptists are now and have always been that kind of people. God made them so. They please Him best when they are most unlike other folks. He did not choose them because they were peculiar. They were just like other sinners until He created them anew. When He made them over by the new birth He made them peculiar. He chose them and redeemed them and created them anew as a people for His own possession: and His purpose for every one of them is to conform them to the Image of His Son. That means that by His grace and His Spirit and His Word and His Providences, He is making them more and more peculiar all the time.

The purpose of this chapter is to call attention to and stress some of their peculiarities. The more peculiar they become, the more they become like Christ, the better they please our Heavenly Father, the more heavenly and unworldly they become, the more people take knowledge of them that they have been with Jesus. These peculiarities are commonplace with us; but they were not in New Testament days. Neither are they generally known on this earth today except in a very limited territory in the South. Instead of trying to hide their peculiarities and magnify their likenesses

and agreements with other denominations God wants the Baptists to maintain their separateness and magnify the things, wherein they differ from all other denominations. If you think the writer has put it too strongly, read these words from the lips of the Son of God. *"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division"* (Luke 12:51). He came to send division, according to His own testimony. How does He cause division? He causes division by making His people different from other folks. The things wherein they differ are their peculiarities. Why does He cause division? Because He wants His people to be wholly unlike anybody else: *"O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"* (II Cor.

6:11-18). Wherein are Baptists to be a peculiar people? Ought they to glory in their peculiarities or to be ashamed of them? I maintain that their peculiarities are their glory and that in humility and meekness, because they are God given, they ought to be gloried in.

I. THE BAPTIST GOSPEL IS THE ONLY GOSPEL

The gospel began with the first Baptist preacher. We are told that John's ministry was the *"beginning of the gospel of Jesus Christ, the Son of God"* (Mark 1:1). Is that so or not so? The Bible tells it. The Holy Spirit thought it of sufficient importance to open up the second gospel with that declaration. Is it so? If it is, then there are several very common utterances abroad in the land that Baptists ought to quit endorsing and circulating. If the gospel began with John the Baptist, then the first gospel sermon was preached by the first Baptist preacher. Since Paul says there is but one gospel, the man who doesn't preach the Baptist gospel, does not preach any gospel at all. *"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"* (Gal. 1:7-8). If there is but one gospel and gospel preaching began with the first Baptist preacher, then every man, who preaches the true gospel, got his gospel from the Baptists and preaches the Baptist gospel. If the first

gospel was the Baptist gospel, then honest preachers of the gospel everywhere ought to tell, that there is but one gospel and that it came from God to them through the Baptists. If God gave the gospel to the world through the Baptists, then the Baptists are under supreme obligations to God and to the world to give to them the gospel in its purity.

The gospel is a Baptist gospel and Baptists owe it to the Lord Jesus to give the gospel to every creature. That is the ground of missions, according to Paul. It is a debt: a Baptist debt: a debt that Baptists owe to every creature. Listen: *"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also"* (Rom. 1: 14-15).

Missions are not charity. Missions are a debt Baptists owe a lost world. Missions are preaching the gospel to the literate and to the illiterate. The Baptist debt is not schools, nor hospitals, nor humanitarian service, nor relief for men's bodies. The Baptist debt to the world is the gospel. The gospel began with the Baptists. It is a Baptist possession. Its publishing to every creature is the Baptist debt. This gospel, that began with the first Baptist, not on Pentecost, is to be preached, the very same gospel, not another until Jesus comes again. *"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"* (Matt. 24:14).

Baptism is no part of this gospel. *"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect"* (I Cor. 1:17). The gospel is Christ's death for our sins and His resurrection for our justification or in other words the finished work of Christ: *"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures"* (I Cor. 15:1-4). The gospel is for the lost, not something we do for Christ but something He did for us. Baptism is for the saved, only the saved. That is why baptism is no part of the gospel. They are not the same kind of folks. The gospel is for the lost. Nobody but the lost. Baptism is for the saved, nobody but the saved.

II. A Baptist Church is the Only Church.

That is the second peculiarity of the Baptists. The church Jesus called *"My church"* was a Baptist church. The material was prepared by the first Baptist preacher. *"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles then gifts of healings, helps, governments, diversities of tongues"*(I Cor. 12:28).

"And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor." (Luke 6:13-16). They were selected by Jesus and the names of the first apostles. *"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection"* (Acts 1:22). Luke tells us that a man could not be one of the twelve apostles unless he had accompanied with them from the baptism of this first Baptist preacher.

This first church was a Baptist church because it was built by Jesus, who was Himself baptized by a Baptist preacher. Its first members were baptized by this same first Baptist preacher. Even Alexander Campbell admitted in his debate with Mr. McCalla, a Presbyterian, that the church at Jerusalem was a Baptist church. No other church except the one Jesus built was built out of Baptist material. No other church except the one Jesus built had a baptism, that came from heaven: *"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost"* (John 1:33), *"But the Pharisees and*

lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30). No other church except the church Jesus built was built by one person of the Godhead. Since no stream can rise higher than its source, the only church in this world, that is a divine institution, are Baptist churches: for no other church, except Baptist churches had one person of the Godhead for its founder. No other church except Baptist churches were founded in Palestine. No other church except the church Jesus built had in its foundation Christ and the apostles. *"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20).* Since the expression "the church of Christ" is never found in the singular in the New Testament, but in the plural, we know that the church, which Jesus called "My church" is an individual, local, organized, and assembling body. The only church in the New Testament, that is called a body of Christ was a local church. *"Now ye are the body of Christ, and members in particular" (I Cor. 12:27).* The definite article is left out, so that the literal of that passage is: "Ye are a body of Christ and members in particular." In other words each local body of Christ is composed of individuals, not a universal body, composed of churches or other organizations. The church which the Lord Jesus built was not only a Baptist church, but He promised that *"the gates of hell should not prevail against it" (Matt. 16:18).* He kept that promise.

The only church on this earth that was founded at the right time during the personal ministry of Jesus Christ: at the right place-Palestine: by the right person-the Lord Jesus: of the right material-the born again, who brought forth good fruit before their baptism: and to which the Lord Jesus promised unending perpetuity, was the first Baptist church, which Jesus built out of the material made ready by John the Baptist. Baptist churches are the only churches on this earth, whose baptisms like a gold dollar are worth one hundred cents to the dollar the world around. The only church on this earth that Jesus could join if He were here, on His baptism, is a Baptist church, for all others say John's baptism is invalid. Baptists say the only baptism that is valid is John's baptism: for it is the only one that came from heaven. Baptist churches are the only churches on this earth, that will not be plucked up by the roots, when Jesus comes, *"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up"* (Matt. 15:13).

III. Salvation the Condition of Baptism.

A third peculiarity of the Baptists is that they are the only church in Christendom, that never have in all their history and do not now, make baptism a condition of salvation, either of adults or infants. Baptists have ever taught that babies who die in infancy, as well as all other unaccountable persons, go to heaven when they die. The only sin they have is

the Adamic sin and Jesus as the Lamb of God took away that sin for the whole world: *"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world"* (John 1:29), *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death,*

even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:12-21). Jesus tasted death for every man in bearing the penalty of the Adamic sin for the race. Every man who goes to hell, goes there for his own sins, not for Adam's.

The Baptist shibboleth for 1,900 years has been blood before water, Christ before the church, salvation before baptism. In the Old Testament type of redemption in Exodus 12, that order is very clearly stressed. The blood did two things; it protected them from the wrath of God and delivered them from the bondage of Egypt. Paul interprets that experience for us. *"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.*

*Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:1-11). The blood was applied in Egypt. They were baptized unto Moses in the cloud and the sea three days afterward. That passage also throws some light on the meaning of **baptize eis** ("for remission"), "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Israel was baptized "**eis**" Moses: "And were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2). Moses had been their Mediator, deliverer and leader for some time. They were baptized eis Moses, not "in order" to get him to be their Savior and deliverer, but because he was their Savior and deliverer. If we interpret Acts 2:38 in the light of Israel's experience and every Old Testament type and shadow, as well as in the light of the whole body of teachings in the New Testament, it must mean be baptized because of the remission of sins.*

Prof. A. T. Robertson of the Southern Baptist Theological Seminary, there is no greater Greek scholar in this country, said in answer to a query in Western Recorder: "It is perfectly good Greek to translate 'eis' because of in Acts 2:38." The Gospel of John was written to sinners to bring them to faith in Jesus Christ for salvation. The only mention of

individual, personal baptism in that gospel is where it is said "*Jesus made and baptized more disciples than John*" (John 4:1). That reveals two facts. First, only those, who had been made disciples or Christians, were baptized by John the Baptist or authorized to be baptized by the Lord Jesus. Second, in this whole gospel, in which again and again the personal conversations of Jesus with individuals or groups or crowds are recorded, He never mentions baptism. There can be but one explanation to that, namely, that baptism is not for lost men, but for saved men. This was His uniform teaching and practice always. All others except Baptists, either baptize sinners, as one of the conditions of salvation or baptize babies. One of the outstanding peculiarities of Baptists has always been, that they make salvation a condition of baptism, rather than baptism a condition of salvation.

IV. Baptists Are Individualists.

This too is peculiar to Baptists. Alas, that some Baptists, who are not very well informed, do not live up to it. Their churches would be saved lots of trouble if they did. Their anxiety for numbers and greed for gain is shown: "*For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows*" (1 Tim. 6:10). Baptists never baptize children on the faith of their parents. There are no proxies in the religion of the Lord Jesus. Every individual repents for himself and believes for himself

and is baptized for himself and that too as a voluntary act of his own. Baptists do not teach that a wife ought to join the church with her husband or vice versa. That was one of the heresies of W. H. Whitsitt that caused him to lose his position as President of the Louisville Seminary and Professor of Church History in that institution.

Baptists are individualists. Jesus was an individualist. He plainly taught everywhere that homes ought to be divided, two against three and three against two, rather than disobey the truth or be disloyal to Him: *"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it"* (Matt. 10:32-39). He taught very clearly that His disciples ought to follow and obey Him, even if it broke up homes: *"And when he had called the people unto him with his*

disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:34-38), "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first" (Mark 10:29-31), "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain

man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee" (Luke 10:25-35). Every duty is an individual duty of the individual soul to Jesus Christ our Lord. He should be obeyed at any costs and at all hazards. Jesus said: "Why call ye me, Lord, Lord, and do not the things, which I say?" (command) Luke 6:46). "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:22-23).

V. The Bible Is the Final Authority.

Baptists are the people of the Book. The Bible is the final word on every subject on which it speaks. There is no appeal from it. It is the court of last appeal because it is the perfect Book.

"If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (John 10:35). If the Scripture cannot be broken, it cannot be amended or reversed or changed. It is the final word on all questions of truth or doctrine or duty or life. Jesus said so. It is an unchangeable authority. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17-18).

W. C. Wilkinson in his book, "The Baptist Principle," says that this underlies all other Baptist principles. We base and build all other teachings and obligations on this fundamental and final principle, namely, that the Bible is the final authority on every question. The Bible, the Bible alone, is our only and all sufficient rule of faith and practice. Nothing beyond *"It is written,"* was the answer of the Son of God to the devil in every test. In other words, the Son of God said, the Book is final. No amount of argument or explanation or sophistry can answer or do away with the Book. The Bible is God's final answer on all questions. It needs no supplement. When the rich fool in hell wanted Lazarus sent to his brothers to warn them not to come

to that place of torment, Jesus said No, they have the Book. If they will not hear that, they will not hear at all. No supplement or addition to the Bible. *"It is written"* is God's final and authoritative answer on all subjects.

VII

Three Differentiating Baptist Marks

"And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all" (Eph. 1:22-23).

"In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21-22).

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

Ephesians is the greatest of all the church epistles. There is much confusion in the thinking of Baptists, as well as God's people generally, as to what Paul was

talking about in this epistle, when he spoke of the church as the body of Christ. There are numbers of reasons, which to me are unanswerable, for maintaining that in this epistle as well as elsewhere in the New Testament, Paul was talking about a local Baptist church, the church at Ephesus.

First, the word ekklesia, which is translated church, as B. H. Carroll said in his discussion with W. J. McGlothlin, has as its "essential ideas, organization and assembly." The only church that has both organization and assembly is a local church. Prof. Royal of Wake Forest College, when asked as to the meaning of ekklesia, said: "I do not know of any passage in classical Greek, where ekklesia is used of unassembled or unassembling persons."

Second, the Lord Jesus used the word ekklesia twenty-three times, three times in Matthew and twenty times in Revelation. In every instance He used it of a local church. Whenever He spoke of a larger group than the members of the local church, He always said churches.

Third, Joseph Cross (Episcopal) in his book, "Coals From the Altar" says: "We hear much of the invisible church as contra-distinguished from the church visible. Of an invisible church in this world I know nothing: the Word of God says nothing: nor can anything of the kind exist, except in the brain of a heretic. The church is a body: but what sort of a body is that which can neither be seen nor identified? A

body is an organism, occupying space and having a definite locality. A mere aggregation is not a body: there must be organization as well. A heap of heads, hands, feet and other members would not make a body: they must be united in a system, each in its proper place and pervaded by a common life. So a collection of stones, bricks, and timber would not be a house: the material must be built up together, in artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree. The several parts must be developed according to the laws of nature from the same seed and nourished by the same sap."

So with the temple of Solomon. It was no temple until the stones were quarried from Lebanon, prepared, gathered into Jerusalem and put each in its own place in the building. Whether the church is referred to, as a temple or a house or a body, in every instance these two essential ideas are there, namely, assembly and organization. It is not a body unless the members are assembled and organized. It is not a house unless the materials are assembled and organized. It is not a temple unless the stones and other material are assembled and organized. Peter had exactly the same idea in I Peter 2:5: "*Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*"

Fourth, Hort in his book, "The Christian Ekklesia" confesses the necessity of finding some other than etymological, grammatical or historical grounds by which to prove the idea of a universal church. He admitted that the use of the word ekklesia was always limited by Paul himself to a local organization, which has a corresponding unity of its own: each is a body of Christ and a sanctuary of God." Look at his statement. That "The Christian Ekklesia" ever refers to anything but a local church cannot be proved by history: it cannot be proved from the etymology of the word: and it cannot be proved by the grammatical construction of the Scriptures where used. The only ground, Mr. Hort says, on which the use of the word as referring to any thing but a local church can be defended at all, is on theological grounds. That means you cannot prove it from the Greek New Testament at all: but you perhaps might read it into the New Testament from some book of theology.

Let us sum up a little.

The word church was used by the Master twenty three times and always meant a local church. Mr. Hort of the Westcott-Hort New Testament admits that Paul never used it of anything but a local church. Scholars testify that ekklesia was never used in classic Greek except of an assembled or assembling body. The two essential ideas in the word ekklesia are assembly and organization. Every illustration of a church in the New Testament such as temple or house or body, makes

the veriest of nonsense if it is not assembled and organized. The etymology of the word ekklesia makes it of necessity a local church. The grammatical construction of the passages where used cannot be twisted to mean anything but a local church. Both Hort and Harnack testify that historically the word ekklesia was never used of anything but a local church, until long after the close of the New Testament. So you are on safe ground, when you say that the church, which is the body of Christ, is always a local Baptist church. In the three texts at the head of this chapter, the church spoken of was the church at Ephesus. These texts clearly set forth three marks of a church in New Testament days, that differentiate Baptist churches from all other churches today and prove conclusively that Baptist churches are the only church's of Christ on this earth.

I. A BAPTIST CHURCH THE ONLY BODY OF WHICH CHRIST IS THE HEAD.

Christ is the head of a Baptist church in the sense that He is the founder of the first Baptist church. He is the head of each Baptist church in the sense that He is their only Lord and Master. He is the head of each Baptist church in that there is a oneness of life between Him and them. He is the head of each Baptist church in that His will dominates them just as your head dominates your body. He is the head of each Baptist church in that He is head over all things

to each Baptist church. His word is their supreme law. He is their all and in all to them.

That is not true of any other church in the world except of a Baptist church. When Alexander Campbell went to England he carried a letter from Henry Clay, introducing him as the head and founder of the church which he organized. John Wesley was the head and founder of the Methodist Church. Calvin was the head and founder of the Presbyterian Church. Joe Smith was the head and founder of the Mormon Church. Henry the Eighth was the head and founder of the Episcopal Church. Constantine was the head and founder of the Catholic Church. Mrs. Eddy was the head and founder of the Christian Science Church.

The only church of which Jesus was head and founder is the Baptist church: and the only church therefore which is a body of Christ is a Baptist church. The relationship between Him and each Baptist church is as vital, as living, as real and as close as that between the head and the body or between a vine and the branches. This mark of a Baptist church differentiates it from all other churches.

II. A BAPTIST CHURCH IS A HABITATION OF GOD THROUGH THE SPIRIT.

All other churches not only have a human head: but they are bodies without the Spirit and are therefore dead bodies. All of their born-again members have the indwelling Spirit of God in them personally: but

their church is not a body of Christ and is not indwelt by the Holy Spirit. The church Jesus built was built for a habitation of God through the Spirit. *"In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit"* (Eph. 2:21-22).

Every Baptist church unless the Lord Jesus has taken away the candlestick, is a living organism. The unconverted members have a name to live and are dead: but not only has each living stone life in himself, but the whole body has the Holy Spirit abiding in it. He is their life. He vitalizes them as a body of Christ. He lives in them as His home in that community. He is there to infill them with power. He is the representative of Jesus their head and makes real the presence and power of Jesus among them. He is the vice-gerent of Christ in His body and all the movements of the body of Christ ought to be under His control. He said to the church at Antioch: *"Separate me Barnabas and Saul for the work whereunto I have called them"* (Acts 13:2).

It is His to direct in the call of a pastor, in the selection of deacons, in the enduement and equipping of all officers and teachers in the Sunday School. The Holy Spirit is the administrator of the finances of the church. It is His and His alone to tell each individual member of each local church how much he ought to give. Ananias and Sapphira, in a time when the

church at Jerusalem was filled and mightily moved upon by the Holy Spirit were instantly killed, when they lied to the Holy Spirit about their giving and refused to give what He told them to give. *"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will"* (I Cor. 12:4-11). Paul plainly tells the church that it is the work of the Holy Spirit to divide out the work to each one severally as He wills. If our churches were not so faithless and so worldly, I believe that in every Baptist church there would be gifts of wisdom, knowledge, faith, healing, miracles and discerning of spirits, just as this passage says. In the very next chapter Paul said that prophecy and tongues would cease and revelation would be done away. All other gifts mentioned there are still possible to the Spirit-filled church.

III. A BAPTIST CHURCH IS A LIVING ORGANISM.

Here are the three differentiating marks of a Baptist church. It has a live head. The Lord Jesus is the head of every Baptist church and His connection with each body is vital and lively. He works in them mightily. The heart of each Baptist church is the Holy Spirit. He indwells every one of them. His home in each local community is the Baptist church in that community. From that as a center, He works out His plans and purposes in the work and worship and walk of that church. His relationship to the living members of that church body is the same as the relationship of the heart to the members of your body and mine. Then each Baptist church is a body of Christ. The heads and founders of all other churches are dead or dying. All other churches are not bodies of Christ and the Holy Spirit does not indwell them.

A Baptist church has a living head-the Lord Jesus Christ: a living heart-the indwelling Spirit of God: "*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us*" (Rom. 5:5), a live and lively body. A Baptist church is not simply an organization: it is an organism. It has life in itself. Its life like the life of a vine comes from within, not from without. That is the difference between fruit and works. Works come from an outside pull: fruit comes from an inside push. When Baptist churches have to resort to suppers and bazaars and banquets and teas and picture shows and all other kinds of worldly entertainment to run the Lord's church, it looks very much like they have a

name to live, but are dead. All worldly organizations connected in any way with Baptist churches are so many parasites that destroy their spirituality and power and will eat out their heart and destroy their life, if they are not cleaned off and cleaned out of the churches. The only living organism connected with any Baptist church is the church itself. Give it a chance and it will grow. It has life. It works from within outward. All other organizations have no life; their connection is external: just to the extent they thrive, they weaken the vitality and power of the churches. Our churches are dying at the heart because of the bloodsucking organizations that are fastened on them. Cut off the societies and the churches will take on new life and grow. Missions are dying all over the South because they have been taken out of the hands of the churches and pastors and put in the hands of the women or laymen. The Holy Spirit does not work that way. Back to the churches as well as back to the Bible is the imperative need of the hour.

A REAL NEW TESTAMENT CHURCH

Now note what Paul says about a Baptist church.
"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, make the increase of the body unto the

edifying of itself in love" (Eph. 4:16). Here is what is said in that text about a Baptist church as a living, growing organism.

First, it has vital and living connection with the Lord Jesus, the Head.

Second, the whole body is fitly joined together. That will kill all hot air and high pressure emotional evangelism. That will make Baptist churches very careful to see that those who join them are fitly joined together rather than the mad rush we have now for members. Fitly joined members are praying members, giving members, going members, working members and lively members. No pep nor spizzerinctum needed in that church. It gets its life from the Word and the Holy Spirit. The useless and unscriptural appendages on Baptist churches will all slough off, when we get back to the New Testament methods of evangelism.

Third, a church composed of lively members, having the same life of the Spirit on the inside and united with the Lord Jesus as their Head, will be compacted by that, which every joint supplieth: for every member will then be an active, working, living member.

Fourth, *"according to the effectual working in the measure of every part"* (Eph. 4:16). That is the secret of a happy, united church. All at it, always at it. But back of that is the effectual working of the Holy Spirit,

who works in them mightily. The effectual Spirit is the cause of an effectual church.

Fifth, *"maketh increase of the body"* (Eph. 4:16). A spiritual church is always a growing church, as well as a happy church, a united church, a soul winning church, and a missionary church.

And last of all, a body of Christ, that has all these other evidences of the workings of the Holy Spirit in it, will be constantly edifying itself in love. Selah!

VIII

The Baptist Program

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:20).

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19.)

The Baptist program includes all the commands of the Lord Jesus. *"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren"* (Matt. 23:8). This program may be epitomized in four

words: "Go: Disciple (get Folk saved): Baptize: Indoctrinate." The first three of these are discussed in other chapters of this book. We can not put too much emphasis upon them. They are vital, essential, fundamental. The Great Commission is the Baptist Magna Charta. *"Teaching them to observe all things whatsoever I have commanded you"* is just as truly the command of the Lord Jesus as any other part of that commission. But who pays any attention to it? The average Baptist preacher or Baptist church not only does not pay any attention to this command of his Lord, but openly and flagrantly disavows all obligations to pay any attention to it. So obsessed have we become with pleasing men and so little regard do we have for the Lord Jesus and His Word that multitudes of pastors and churches have whittled out of our Lord's commission the part that tells us to observe all things whatsoever He has commanded. A common saying of what Samuel Johnson calls "the bigots of laxness" is: "In essentials unity, in non essentials liberty, in all things charity." A more traitorous utterance to the authority of the Lord Jesus was never spoken. Who are you and who am I to say that any command of the Lord Jesus is nonessential? If He thought it of sufficient worth to command it, how dare you insult Him and treat His Word with contempt by calling it a nonessential and refusing to obey it?

There are no nonessential commands in God's Word. The Master's commands are like the members of my body. The members of my body are not all essential

to life. You may lose a leg or an arm or an eye or an ear or your tongue or even your reason and still live. But what would you be worth to your family or friends or anybody else if you were eyeless, legless, armless, brainless and tongueless? So with the commands of the Word of God. The commands to repent and believe on the Lord Jesus Christ are the only two that are essential to life: but there are no nonessential commands. Every command of the Lord Jesus is essential for the purpose for which He gave it. Our usefulness, happiness, activity, fruitfulness, growth and power, all depend upon our obedience to all the things that our Lord commanded. And we sin to our own detriment and hurt and the hurt and pain of others, if we count any command of His of so little importance that we think we can disobey it with impunity. There are no nonessential commands. There are non-vital commands; because some of them are not essential to life. But there are no nonessential commands. They are all essential for what the Lord gave them for: and He expects us to obey every one of them. But note what He commanded.

I. TEACH ALL HIS COMMANDS

He commanded His preachers and His churches to teach all things whatsoever He commanded. No choice was left to us. Whether it suited us or suited our members or suited our auditors or not, He commanded His churches and those who teach them

to teach all that He commanded. We are under just as much obligation to teach what the Bible says about bobbed hair or immodest dressing as we are to teach what it says about the incarnation of Jesus or the resurrection of the body. The Judgment will not be a very comfortable place for any man or for any church that is silent about any command of God's Word, because it is unpopular. The First Baptist preacher spoke out on the divorce question when it cost him his head. Divorce was one of the all things John was commanded to talk about and he fearlessly did what he was told to do.

II. TEACH TO OBSERVE

We are not only commanded to teach all things He commanded; but we are commanded to observe them ourselves and teach others to observe them. The observance is the obedience. What Jesus wants is obedience. Obedience is the test of love to Him: *"If ye love me, keep my commandments"* (John 14:15), *"Ye are my friends, if ye do whatsoever I command you"* (John 15:14). John the beloved said that the man, who professes to know and love Jesus and does not obey Him, is a common liar and is wholly destitute both of love of Christ and of the love of the truth: *"And hereby we do know that we know him, if we keep his commandments"* (I John 2:3), *"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that*

loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14:23-24).

Because John loved so much, he talked very plainly about the hypocrite, who claims to love the Lord Jesus and yet refuses to obey Him.

III. OBSERVE ALL THINGS

There's the rub. Not only teach all things: but observe all things He commanded. A missionary was reading the sermon on the Mount to a lot of new converts just barely escaped from the blindness and superstition of heathenism. He came to this passage: "*Give to him that asketh thee, and from him that would borrow of thee turn not thou away*" (Matt. 5:42). They had already borrowed everything out of his home that he could well spare. So he skipped that verse. Then the Spirit rebuked him for "shunning to declare the whole counsel of God." When the rebukes of the Spirit became unbearable, he came back to it one morning and read it. To his surprise, instead of wanting to borrow more, they began to return what they had borrowed. God is able to take care of His Word and of all who obey it. The word translated "observe" means to guard, to stand firmly in, to observe. It has all three of those ideas in it. Baptists are the guardians of the truth. Some Baptists sneer at the denominational watchdog. Yet that is the very first meaning of this word, to guard. We badly need more Baptist watchdogs today. That is a part of the Baptist

commission. Then it also means to stand firmly in. That smites all Unionists, hip and thigh. All Unionists are cowards and traitors to the truth. And then this word also has the idea of observing or doing the thing commanded yourself. That has been the weakness of the denominational watchdog too often. They say and do not. They are strict on close communion and disobedient about tithing and missions. The Master's orders to all His churches and servants are to observe to do all things He has commanded. And the emphasis is more on the doing, if possible, than on teaching others to do or guarding the commandments and ordinances. Obedience is one of the big words of Jesus to His children. Obedience is a lifetime job. The new birth is instantaneous. Baptism is done once for all. *"Teaching them to observe all things whatsoever I have commanded you"* is what pastors and teachers were given to the churches for by the Master: *"And 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 the 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; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined*

together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16). Paul classes as crafty deceivers all Unionists and Modernists, who, instead of teaching all things commanded by Christ, are hucksters of the Word, trading the truth for popularity or pay.

IV. ALL THINGS COMMANDED YOU

Put the emphasis on the you. He commanded you to observe all things He commanded. That commission was given to His churches and the "you" includes every member of every Baptist church in all the world. That "you" is individual as well as collective. The only limitations to the obedience enjoined therein are the limitations found in the infallible Word of God. God's commands are His enablings. *"All things are possible to him that believeth"* (Mark 9:23). *"I can do all things through Christ, which strengtheneth me"* (Phil. 4:13). *"As much as in me is"* was Paul's limit. For that reason, he could say: *"I laboured more abundantly than they all: yet not I, but the grace of God which was with me"* (I Cor. 15:10). *"My grace is sufficient for thee"* (II Cor. 12:9), is the Master's Word to each of us for any task He puts upon us. The all things He commanded include Baptist baptism as well as repentance and faith: for there was no other baptism but Baptist baptism, when this commission was given.

He not only commanded the Lord's Supper, but put it inside of and under the control of the local church and no one has a right to put on the outside what He put on the inside: *"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"* (Acts 2:41-42). *"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper"* (I Cor. 11: 18-20). It was His ordinance and He had the right to put it where He pleased and it pleased Him to put the Lord's table in the Lord's house, which is the local church, the pillar and ground of the truth: *"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth"* (I Tim. 3:15). He endorsed tithing. *"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone"* (Matt. 23:23), but He never commanded it. He commanded men to sell all and follow Him. *"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and*

give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21). He commanded men not to lay up treasures on earth, but to lay them up in heaven. *"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also"* (Matt. 6:19-21). He commended three women who gave their all. *"And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had"* (Luke 21:2-4). He nowhere commended anybody for paying only the tithe. He both commanded and commended giving: *"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again"* (Luke 6:38), *"I have shewed you all things, how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"* (Acts 20:35); but no man has given anything until he has paid his tithe, which is a debt he owes God. When Jesus said: *"Teaching them to observe all things I have commanded you,"* He meant

all things commanded His churches in New Testament days.

No command of His is antiquated or out of date. His words are as binding today as the day He spoke them. The truth changes not. *"Forever O Lord, Thy Word is settled in heaven"* (Psm. 119.89). God meant exactly what He said and there isn't a command in the Bible, that was intended for His children to obey, that is not easily understood, if we come to it with open mind and let it mean what it says. The little girl was right, who said: "If God did not mean what He said, why did He not say what He means?" There is lots of quibbling by the self willed and disobedient as to what God meant when the meaning is right on the face of the command, if they were but willing to obey. *"If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"* (John 7:17), declared the Son of God Himself. Every man is without excuse for his disobedience, when he stands before God. One other fact from my second text.

V. OBEDIENCE THE TEST OF REWARDS

The disappointments at the judgment will be humiliating and embarrassing. We speak now only of the saved. The test as to salvation will be whether they know Christ. *"He that hath the Son hath life; and he that hath not the Son of God hath not life"* (I John 5:12). Where you go at death depends wholly on just one thing, namely, whether you have Christ in you,

the hope of glory. But the Master was not speaking to sinners when he said *"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven"* (Matt. 5:19). He was talking to His disciples. His words are very clear and simple and plain to them. If you disobey the commands of God's Word and teach others, you will be the least in the kingdom of heaven: if you obey and teach them, you will be great in the heavenly kingdom. How illy the W. M. U. and the B. Y. P. U. and the Seminaries and the Officialdom among Southern Baptists, will fare that day.

The Bible commands women to keep silence in churches: *"And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord"* (1 Cor. 14:32-37), *"I will therefore that men pray every where, lifting up*

holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:8-15). The Bible says it is a shame for women to speak in the church. Women who thus disobey the Scriptures are honored in nearly all our Baptist assemblies now. But there is one place they will not be honored for their disobedience of God's Word. That will be when they have to take a back seat before Judge Jesus. The only women who will be honored then, will be homebodies, who wore modest apparel, were submissive to their husbands and obeyed the Book. Blessings on them! There are far more than seven thousand of them: but they are a very small remnant among the women of the South.

Suppose that is the very least command in the Bible. I do not think it is. But just suppose it is. What did the Master say about the folks who broke the least command in His Word and taught others to break it? They shall be least in the heavenly kingdom. What

humiliation, when practically all the leaders of Southern Baptists are asked to take a back seat and the more honorable, who obeyed the little commands of the Bible, are asked to come up and take a higher seat. Who said it would be that way? The Lord Jesus and He will be the Judge that day: *"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted"* (Luke 14:7-11). There are no degrees in sonship in God's family. There are no laws and stepchildren. Every one who has received the Lord Jesus is a son and every son is an heir. But there is a vast difference between those who are least in the kingdom, and those who are great in the kingdom. That is where obedience and loyalty come in. The obedient child will be great: the disobedient child will be least. That is why it not only makes a difference, but makes a lot of difference as to what church you join. If you have been born again you are sure for heaven: but if you belong to a church that

Jesus calls a synagogue of Satan or a harlot, all your works will be burned up and you will be saved so as by fire. Baptist churches are the only churches of Christ. There are no doubt great multitudes of saved people in the churches founded by Wesley, Calvin, Campbell, Luther, Daniel Parker, Henry the Eighth and others, but in the day of rewards they will be ashamed of all the works they did to build up their human institutions. The founders of these false churches can not reward them for building up what Jesus said He would uproot: and Jesus will not reward them for setting up rival churches to His own.

In the day of assizes (judgment) it will make lots of difference what church you joined. And the Master said that if you love father or mother or the family burying ground or any thing else, even life itself, more than you do Him, that you are not worthy of Him. *"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me"* (Matt. 10:37). What a difference it will make at the judgment about the years of sinning wasted, when you lived at one place and kept your membership at another or in your trunk. *"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's*

work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:12-15). Every believer will be rewarded for what he does for the Lord Jesus: but no man will be rewarded for his work in any church founded by a man. It will make lots of difference that day as to what church you joined.

And then one of the supreme tests of that day will be what you did for missions. Jesus was the founder of missions, as well as the founder of the Baptists. I doubt if any opposer of missions will get to heaven: for I seriously doubt the genuineness of his love for Christ. If any man does not love Christ he will be accursed when Jesus comes: *"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha"* (I Cor. 16:22). Be that as it may, the man who piddles, about missions will want to hide out when he stands before Jesus. Missions are the very thing for which He died. Missions were His last command to His church. Missions are the business of His churches. He shows very clearly what His heart is interested in *"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's, But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life"* (Mark 10:29-30).

No tither will get that blessing. That blessing is promised only to the man or woman who gives all to Christ and the gospel. Christ and the gospel are the very heart of missions. The lover of Jesus and His gospel to the point of distraction about missions, whose one obsession in life is missions, will be the great man in the heavenly kingdom. *"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward"* (Matt. 10:40-42).

No woman who dabbles in politics or social service or club life or who talks in public, will be great in the heavenly kingdom. What they do, they do for show. They have their reward. Jesus said *"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou*

prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking"

(Matt. 6:1-7). The lodge and club man will fare just as badly in the day of rewards. Nothing to show for his life's work. Won't it be awful that day? What humiliation and chagrin! But the woman who stays in her place as a worker at home, and in her church; who is given to hospitality and sacrificial giving, will be great in the kingdom. Here is what the Master said: *"He that receiveth a prophet in the name of a prophet shall receive a prophets reward"* (Matt. 10:41). The only way a woman can get a preacher's reward is by entertaining him in her home and loyally supporting him in his work. The Master and His Bible were both very peculiar. Jesus did not promise a reward to any Dick, Tom or Harry, that gave a cup of cold water to some child or needy one. Far be it. What Jesus promised was that He would reward anyone who gave even a cup of cold water to one of His least ones, if it was done because they belonged to Him: *"For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward"* (Mk. 9:41). The

Red Cross and the "Good Fellows" and the clubs and the lodges and all the other worldly orders will look on in humility and shame that day, because they not only did not do their giving to those who belong to Jesus and because they were His, but they did it through organizations from which He received no glory. The Master's program was that all the glory for all our gifts and loving service should either glorify or magnify His church.

IX

The Family of God, Kingdom of God, and Church of God Differentiated

BRO. TAYLOR ANSWERS A QUESTION

"Men are born into the family of God by the new birth, but men are not born into the church" H. B. Taylor, in News and Truths.

THE QUESTION

If that is the truth, if men get into the family of God by one process, and into the church of God by another and different one, it follows certainly, that the family of

God and the church of God are two different institutions. He who has been "born into the family of God by the new birth" is a child of God, and, as such is an heir of God and a joint heir with Jesus Christ: *"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together"* (Rom. 8:17). Is it possible that these "heirs of God, and joint heirs with Christ" are still out of the church of God? Again: he who has been "born into the family of God" has the remission of sins; for, certainly, God's children are not reprobates. Again: He who has been "born into the family of God" is a new creature. *"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"* (II Cor. 5:17). We should feel under lasting obligations to Brother Taylor if he would tell us just what God must do to this person, or what the person himself must do to become a member of God's church, after he has been "born into the family of God," after he has remission of sins, after he has become a *"new creature."* His declaration that "men are born into the family of God" is entirely correct, but that the family of God is one thing and the church of God is another thing, is entirely erroneous. *"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth"* (I Tim. 3:15). The family of God and the house of God are certainly the same, and the apostle here most

emphatically declares that the house of God is the church of the living God. -Gospel Message.

THE ANSWER

We gladly answer the questions herein contained. In fact, while we are at it we go a little further and distinguish between **the family of God, the church of God, and the kingdom of God** as used in the New Testament.

The family of God includes all the children of God in heaven and on earth. *"Of whom the whole family in heaven and earth is named"* (Eph. 3:15). This family includes all believers. *"For ye are all the children of God by faith in Christ Jesus"* (Gal.3:26). All believers are God's children. *"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins"* (Acts 10:43), *"Therefore it is faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all"* (Rom. 4:16). Since the Old Testament saints were saved by faith in Christ they are all members of God's family.

God's family is bigger than the kingdom of God or the church of God for it now contains all the saved from Abel to the last man who has believed, whether in heaven or on earth. God has only one family. All believers are children and heirs of God.

The Kingdom of God includes all the saved on earth at any given time. In Matt. 13 the kingdom is used to include all professors. *"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"* (John 3:3-5), *"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"* (Matt. 16:19), *"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he"* (Matt: 11:11), *"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it"* (Luke 16:16), *"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost"* (Rom. 14:17). *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son"* (Col. 1:13), *"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence"* (John

18:36). The kingdom as used in the above scriptures is composed of all the born again on the earth.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44), "And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some say, Elias; and others say, that one

of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing; Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God" (Luke 9:11-27), "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel" (Acts 1:6). Those passages refer to the millennium. That kingdom is yet future.

What is sometimes called the spiritual kingdom is composed only of those who have been born again, who have been *"translated, out of darkness into the kingdom of His dear Son."* "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3-5). "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face

of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (Matt. 18:1-16). "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:13-15). The Master shows very clearly, that the kingdom is composed of only such as have received Him, whether children or adults. The family of God includes all the saved of all the ages, whether in heaven or on earth; the kingdom of God includes that part of the family of God who are on earth now.

The church of God is never used of any institution, except of an assembly or congregation of baptized believers in some given locality. *"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours"* (I Cor. 1:2).

The local individual church is the only kind of church God has on this earth today. There is only one family of God, composed of all the redeemed of all the ages in heaven and on earth. There is only one kingdom of God, composed of all the born again on the earth now. There are thousands of churches of God on earth. Every individual Baptist church is a church of God. No others are. When a man is born again he is born into God's family. He is in the family of God. The relationship does not change. Whether in heaven or on earth he is in God's family. When he is born again he also enters God's kingdom. This relationship is for life. When he dies he passes out of the kingdom of God on earth and enters *"unto his heavenly kingdom to whom be glory for ever and ever. Amen"* (II Tim. 4:18).

After he has been born again he is not yet in a church of God, but is now a scriptural subject for admission into a church of God. *"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved"* (Acts 2:47). Church membership was not something a man gets

with salvation but a subsequent blessing he gets after salvation by being added to the church. Baptism is not essential to admission into either the family of God or the kingdom of God: but baptism is essential to admission into a church of God.

Men are born anew into the family of God and into the kingdom of God: but they are baptized into a church of God: *"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit"* (I Cor. 12:13). The "one body" referred to here by Paul was the church of God at Corinth. *"Now ye are the body of Christ, and members in particular"* (I Cor. 12:27).

That local church at Corinth was the body of Christ at Corinth. The members of the church at Corinth belonged to only "one body" of Christ. That body of Christ probably did not contain all the saved at Corinth: *"Unto the church of God which is at Corinth"* (I Cor. 1:2), and none of the saved anywhere else except at Corinth. Since they belonged to only "one body" and that was the local church at Corinth, Christ has no other kind of church or body except a local church. If they had belonged to a local church at Corinth, which Paul said was the body of Christ, and then to the kind of church the "Message" talks about, composed of all the saved everywhere, they would have belonged to two churches or bodies of Christ, one local and visible, the other universal and invisible.

The New Testament knows nothing of such confusion as that. God is not the author of any such confusion.

Jesus Christ has only one kind of church or body on this earth, and that is the local assembly, the organized body of baptized believers in any given community. *"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth"* (I Tim. 3:15). The very passage cited in the "Message" is in harmony with this truth. The church of God is there called the house of God; but the house of God is not used there in the sense of a family, but in the sense of a building. That the church referred to in that passage is a local church is clearly evident from even a casual reading of the context. *"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double tongued, not given to much wine,*

not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly" (I Tim. 3:1-14). Bishops and deacons are officers of local churches. Paul has just been telling them their duties as officials of the local church and adds that he writes these things that Timothy, a young preacher, may know how to behave himself in the house of God, the local church of which he was bishop (pastor). The church which Paul called a body of Christ, was a local church. Since Christ has but "*one body*" (i. e., one kind of a body) there is no church of Christ except the local church. The church which Paul called the house of God was a local church. The church that Paul said was "*the pillar and ground of the truth*" was a local church. The church to which the Lord Jesus promised perpetuity: "*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it*" (Matt. 16:18). This was a local church, for He never spoke of any other kind. The meaning of the word ekklesia permits of no other kind. Oh! that we let others more competent than the writer speak.

Prof. Royal, who taught Prof. A. T. Robertson, of the Louisville Seminary, when asked if he knew of an instance in classic Greek where ekklesia was ever used of a class of "unassembled or unassembling persons," said: "I do not know of any such passage in classic Greek." With this statement agree Profs. Rurton of Chicago University, Stifler of Crozer, Strong of Rochester and many other scholars. Joseph Cross (Episcopalian) says: "We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified. A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, brick and timbers would not be a house; the material must be built together, in an artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap."

Exactly so.

The limbs of a body scattered on a battlefield are not a body. The material of a house in the woods or quarries is not a house. These members and this material must be put in place before you have either a body or a house. So the saved are not a church unless brought together and organized or builded into a body or house of God. There is not and cannot be such an institution as a universal invisible church on this earth, composed of all the saved, because the material has never been brought together and builded into a house or body.

When the Lord Jesus and Paul spoke of the baptized believers of a larger territory than a local church they always said churches. There was no confusion in their speaking though there is much confusion in modern thinking upon this question.

Once more we try to make the distinction clear. The family of God is composed of all the saved in heaven and on earth. Old Testament saints and babies who died in infancy are in God's family. They are not now, nor were they ever in the kingdom or in any church of God.

All believers on the earth at any given time since the days of John the Baptist compose the kingdom of God. *"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it"* (Luke 16:16). There are no infants in it. All true believers, whether Catholic, Protestant, Baptist or non-church-members on earth

are in the kingdom; for if true believers they have been born anew. Only baptized believers or Baptists are members of the churches of Christ.

X

Baptist Cooperation

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (II Cor. 6:1).

As a citizen I can and do cooperate with other good citizens, even though they are not believers, in support of the AntiSaloon League, law enforcement, humanitarian enterprises like the Children's Home Society of Kentucky and other worthy causes. We work together there because we are agreed as to the needs and the righteousness of their appeals. But we work together in these things because we are in agreement as to the principles of cooperation. The principles on which we agree to cooperate are that the cause is worthy; that all good citizens ought to help a worthy cause; and that our cooperation shall be as citizens and shall be voluntary. No compromise is made in that kind of cooperation.

In the work of the Lord Jesus Christ I do not cooperate with anybody but Baptists, because nobody

but Baptists even try to do the Lord's work in the Lord's way.

Here are three concrete examples. *"Now it came to pass when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it*

be not done. Now therefore, O God, strengthen my hands. Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear. So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God" (Neh. 6:1-16), Sanballat Tobiah, Geshem and other enemies of Israel asked the privilege of helping in building the walls of Jerusalem. Why not? Were they not all citizens of that goodly city? Why should there not be cooperation in that building enterprise? Nehemiah refused to meet them for conference and maintained his separateness,

because there could be no cooperation even in building the walls of the city, without compromising both the Jews' separateness and their teachings.

Again Jehoshaphat made an alliance with Ahab to fight the enemies of Israel. They were all Jews and the alliance was not for worship but for fighting the Lord's enemies at Ramoth Gilead. God helped Jehoshaphat and delivered him, but after he got home, God sent Hanani to him with these words: *"And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God"* (II Chron. 19:1-3). *"And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongaber. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish"* (II Chron. 20:35-37).

In all of these ventures the Lord refused to work with His own servants because in each case God's servants were in cooperation with those who were His enemies. Even when the proposed cooperation was for the purpose of helping to build up the Lord's work, the Lord refused to let His servants go into the cooperation or destroyed their works, when they entered the cooperative work without consulting Him. The New Testament plainly forbids all such cooperation, *"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"* (II Cor. 6:14-18). No cooperation where there is no fellowship, no concord, no agreement, no communion, but a clear and ringing call to absolute separation.

Baptists cannot work with God, if they go into partnership with anybody but Baptists. Let us look into the Word of God and see if we can find out some principles of cooperation laid down in His Book.

I. Working God's Way

That is what the text says. "Workers together with Him." The only way we can work with Him, is by finding what He is working at and what His plans are and do it His way. We have failed in all the plans we have made from the Seventy-five Million Campaign and all succeeding campaigns up to now (1928) because we have made our own plans, instead of finding out His plans from His Word and working with Him. Instead of working with Him, we have gotten the cart before the horse. We have made the plans and wanted Him to work with us. God does not work that way. It is His work. He has very definite and clear plans as to how He wants His work done. He will not bless it unless it is done His way. When we give up our plans and accept His plans and let Him be the potter and we nothing but clay, His work always succeeds. Our cooperation is not primarily with each other. Our cooperation is primarily with God. When we cooperate with God, we work together in harmony and unity and accord. Then the work goes gloriously and it looks so easy we wonder why we failed. We failed for the same reason Moses failed, *"Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?"*

Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness. And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The

people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the LORD said unto Moses, Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not. And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease" (Num. 11:10-25).

Moses had been trying Jethro's plan. He failed and wanted to die because he had made such an inglorious failure. Then he was ready to turn things over to God and God brought enlargement and victory. The price of cooperation is giving up your own way and going God's way. The method of cooperation is tracking the Book. The Book contains the blue prints of God's work. His instructions are to make all things according to pattern showed us in the Book.

II. The Local Church the Center of Cooperation

We are not discussing details of cooperation but principles of cooperation. The very first principle of cooperation is that we must work with God. He does

not cooperate unless we work His way. His way means that He is in the lead, makes all the plans, decides all doubtful questions, furnishes all finances, supplies both wisdom and power: *"Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his"* (Dan. 2:20), *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"* (Acts 1:8), *"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"* (II Cor. 2:14-16), *"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God"* (II Cor. 3:5). Hudson Taylor's shibboleth still works: God's man in God's place doing God's work in God's way for God's glory never yet lacked God's supplies."

The second principle of cooperation in the Lord's work is that the local church must be the center of cooperation. There's a reason. Each local church is a body of Christ. If we cooperate with the head, the Lord Jesus, we must cooperate with His body. That is the weakest place in Baptist cooperation. There is no cooperation with the Head, the Lord Jesus, because

there is no cooperation with and through His body, the local Baptist church, to which we belong. The appeal that is being made everywhere is for cooperation with a program. The facts prove conclusively that the Lord Jesus is not cooperating with us. Receipts have been falling off year after year. Something is radically wrong. What is it? Southern Baptists are off center. They have put a program of men's or mostly women's making at the center instead of putting the body of Christ, the local church at the center of our cooperation. No board, no schools, no W. M. U., no south-wide or statewide conventions, no executive committee, no body of men or women or both, however wise, can be the center of Baptist cooperation. The only thing the Lord Jesus is the head of is a local church. He is the head over each local church and also He is the head over all things to each local church. *"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all"* (Eph. 1:21-23). Some Baptists will cooperate with any body and any thing; because they themselves are off center and not rightly related to the Head, the Lord Jesus. But most Baptists, in their hearts are loyal to the Lord Jesus and will not continue to cooperate except with Him. And no Baptist can or will long continue to cooperate except with the Lord Jesus and through His body, the local church.

What saith the Scriptures? *"And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all"* (Eph. 1:22-23). Jesus is the head of the body. The body is the local church: *"Now ye are the body of Christ, and members in particular"* (I Cor. 12:27). Jesus is the head over all things to each local church. That means He is head of all cooperation and all cooperation must be through the local church, if He is head over all things to the church and the church is His body. If cooperation is through the W. M. U. then Jesus is not head over all things to the church. The W. M. U. is the head over the church in cooperation. Whatever is included in that cooperation is taken out of the hands of the church and is done independent of the body of Christ. If done independent of the body of Christ, it is done independent of Christ the head also: for there can be no cooperation with the head without cooperation with the body.

Here is another Scripture that is equally clear or more so: *"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me"* (I Cor. 16:1-4). The orders of Jesus the

head, not only to the church at Corinth, but to the churches of Macedonia also, included weekly giving of every member. This giving was for the poor saints in another continent. Corinth was in Europe and Judea was in Asia. It was not a local budget, but a benevolence budget. This benevolent budget was not a charity gift but proportionate giving, according as God had prospered them. But the two main things about this giving was that the giving was to be done through each local church: and each church was to choose one of their members, through whom the gifts were to be sent. That covers the very point at issue in this discussion, namely, the giving to be done through the church as a body of Christ: and the various churches were to select one each of their own members to go along to carry their cooperative gifts. This cooperation was under the headship of Christ and through His body, the local church. Church cooperation, under church control is scriptural cooperation. The local church, as the body of Christ, is to be the center of Baptist cooperation. No other cooperation honors either Christ the head or the church, which is His body. That is why He is not blessing our so called cooperative work. It isn't scriptural cooperation. The church as a body has nothing to do with it. Our present plans of cooperation head up in the convention or the executive committee of our boards.

The churches have no say so in the cooperation, except to pay the bills. The budget ought to be made

by the churches. The budget ought to be put on by the pastors and the churches. The money ought to be disbursed by the churches. Biblical cooperation is cooperation with Christ through His body, the local church of which the donor is a member. In these churches, who had a part in this cooperative work, in the passage we are studying, all dividing of funds was done in the local church; and all gifts were designated gifts, when they left the local church. That way every church knew exactly where their money went and one of their members went along to see where their money went and came back and reported. With our mail facilities now the church can dispatch their funds: but the principle that the local church should divide the funds and report back to the church where every dollar of their money went still holds good. That is one fundamental principle in Biblical cooperation. The churches decide where the money goes and when it leaves the church treasurer every dollar of it is already designated. That is the way to do away with big salaries and overhead expenses. Let the churches say where the money goes.

But says some one, suppose the church has no budget or includes all things in its budget, which are not scriptural, what must we do then? The answer is easy. Cooperation is with Christ the head through His body the church. If the church is out of fellowship with the head and the body is not in cooperation with the head, then your first allegiance is to Christ. He is the head of every man, as well as the head of every local

church: *"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God"* (I Cor. 11:1-3). The Lord Jesus never made a woman the head of anything. Headship belongs first to God, then to Christ and then to men. No man is under any obligation to cooperate with anything that has a woman as the head of it. If your church is run by women, then do your own cooperating directly with Christ the head and wait until His body, the church, acknowledges the headship of Christ before you cooperate with them. To cooperate with a church out of cooperation with Christ would be to be a party to and partaker of their rebellion against the authority of Christ, the head. No member of any Baptist church is under any obligation to cooperate with any organization that puts a program instead of the Lord Jesus as that for which an appeal for cooperation is made. No Baptist is under obligation to cooperate with an executive committee or board or anything else, that makes itself the center of cooperation, instead of making the Lord Jesus and His body, the local church, the center of all cooperation. Baptists have no need of an executive committee, such as the Southern Baptist Convention now has. It has not a single scriptural function. There is a place for district state, home and foreign boards, who receive and disburse funds for the objects given by the churches

and employ workers and direct the work entrusted to them by the churches. The very fact that God the Spirit has so many missionaries ready to go to the foreign fields and no money to send them speaks volumes as to the ability of God the Spirit to get the funds we need, when the getting of the funds is under His sovereign control, just as the calling out of the workers now is. The heart of cooperation is the cooperation of each member of each local church with the body of Christ of which he is a member as thus described by Paul: *"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"* (Eph. 4:16).

III. No Cooperation Except on the Book

The first principle of Baptist cooperation is that it must be cooperation with Christ the Lord in the lead. The plans must be His. The power must be His. The work must be financed by Him. The workers must be of His choosing. His Spirit must be acknowledged as His vice-general and His authority must be unquestioned. He must be given the benefit of the doubt on every question that comes up. No quibbling with Him; but on the contrary unquestioned obedience to Him in all things. He brooks no rivals. He divides honors and authority with no one. He must in all things have the preeminence. There can be no cooperation with Him

except on His terms. That is the very first principle in all cooperation in the work of Christ.

And then, in this cooperative work, the very center of it is that the individual cooperates as a member of the body of Christ, with the body of which he is a member. The head and the body and each individual member work together. That is scriptural cooperation. Each member cooperates with and through the body of Christ, His church, and not through any other body, inside or outside of the church. Biblical cooperation is with the Lord Jesus and through His body, the local church. You may work some other way, but you are not cooperating with Christ and His church if you work by yourself and independent of your church, you may be operating, but you are not cooperating with the church, which is His body. Cooperation, if Biblical cooperation, is Christ the head and each member of His body working together to carry out His plans. Biblical cooperation is church cooperation, not independent nor individual nor society, nor class cooperation. Baptists never learn to work together until they make the local church the center and heart of their cooperation. The letter to the church at Ephesus, which is the great church epistle, is full of cooperation, through the local church as the body of Christ. That is where Southern Baptists are weakest; and our leaders are responsible. They do not magnify the local church; neither do they magnify cooperation through the church, as the body of Christ. Baptists ought to magnify Christ the head, and each local

church a body of Christ. That is the only way in which Baptists can or ever will cooperate. They are too individualistic to ever cooperate with any plan, except the Bible and Baptist plan, which is church cooperation.

The third essential in Baptist cooperation is that there can be no cooperation except on the Book. Baptists are a people of one Book. If you read it out of the Book, they will believe it. If you cannot read it out of the Book, they will be shy of it. That is why five-sixths or perhaps nine-tenths of our Baptist people in the South are not cooperating with our mission work. Our leaders have too many things in our South wide program, which the common people cannot find in the Book. And in many states, the number, who are cooperating, grows beautifully less all the time, instead of growing and multiplying. The reason is that cooperation is not asked on the Book. Too many things are in the cooperative program, that are not in the Bible. Make our programs read like the Book and Baptists will take to them, just like they now take to the other things, preached to them out of the Bible. Without discussing them at length, here are some of the things in our cooperative program, that are not in the Bible. They are the flies in the ointment. They are neither Biblical nor Baptist. Unless you can find them in the Bible, Baptists are always shy of taking hold of anything they cannot read right out of the Bible. Baptists will sooner or later reject anything they do not read about in the Word of God. And no man

has to be educated in order to find the truth on any question in the Bible.

The Bible was written for the common people. Lincoln said that God must have loved the common people or He would not have made so many of them. Baptists are mostly common people and the Baptist Book God made, He has made so clear and plain, that the simplest of the common people can read right out of the Book the things God wants them to know and do. It takes no long and labored argument to show the truth to the common people. If it is the truth, you can read it to them right out of the Book. For that reason Southern Baptists are not taking hold nor supporting these things in our present denominational program: standardized and modernized schools (which leave the Bible out); subsidized papers; enormous overhead expense: presiding elders under the alias of enlistment men; the executive committee of the Southern Baptist Convention; an Episcopal budget handed down to the churches instead of a Biblical budget made by the churches and handed down to their servants, the various boards, for there is just as much Bible for handing down pastors to the churches, as for handing down a budget to the churches.

Baptists are a self-governing, self-propagating and self supporting people, when they follow the Bible. Where subsidies thrive, self-support dies. Where enlistment thrives, missions die. Where handed-down budgets thrive, local self government dies. Where

overhead expenses multiply, contributions dwindle. Where education is magnified the gospel of grace, which is the child of humility, is unknown. Where standardization is supreme, the Lord Jesus is dethroned. Where education is the standard, the head is the main thing, mind is master, faith is only a form of intellectual assent and Campbellism, Unitarianism and Modernism prosper. Back to the Bible should be the watch word of Baptists everywhere. The Baptists are the people of one Book, the Book, the Bible. They never thrive anywhere unless the Bible is supreme. That is why in so many educational centers spirituality is dead and formalism and infidelity have right of way. If the Bible is the final authority, then Christ is first in all things and the heart is the center of man's being. If education is put first, then the mind is exalted above the heart; intellectualism is first and the Lord Jesus takes a back seat and all things center in the head. If the Bible is the truth, then out of the heart, not the head, are the issues of life. If the Bible is the truth, then psychology, pedagogy, biology and all the other ologies are soulish, but not spiritual. They leave out the real man. They say man is body and soul. The Bible says man is body, soul and spirit. All education, whether simply modern or modernistic, has no appeal and can make none to the spirit of man. All they know is the intellectual or soulish man. James tells us about the wisdom that comes from psychology and the other. *"This wisdom descendeth not from above, but is earthly, sensual, devilish"* (James 3:15). The word translated "sensual" is the adjective form of the word

psuche, from which the first half of the word, psychology, comes. The wisdom that God gives is from above. It is not acquired. It is God given and is received by revelation. The Bible is the only source of this wisdom. The Holy Spirit is the teacher of it. That is why so many children of missionaries, as well as hosts of young preachers in this country, turn out to be confirmed worldlings. They send them to the schools to acquire wisdom from beneath, instead of centering their teaching in the Bible and receiving God's wisdom from above. The Bible is the true university. The Bible is the only source of wisdom. All other education is from beneath. Psychology takes cognizance only of the body and soul. It knows nothing of the spirit. When a man is born anew Jesus said: *"That which is born of the Spirit is spirit"* (John 3:6). The spiritual man is the new man. This new man lives in a world that the psychologist and all other worldlings however well educated, know absolutely nothing about. *"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"* (I Cor. 2:14).

The new man, the spiritual man, feeds and grows upon the Word of God. *"As newborn babes, desire the sincere milk of the word, that ye may grow thereby"* (I Peter 2:2).

I may have gotten a long way from cooperation. But the longest way around is sometimes the shortest

way through. That was true in this case. Cooperation is a matter of the spirit, the new man. *"And all thy children shall be taught of the LORD; and great shall be the peace of thy children"* (Isa. 54:13). Cooperation is one of the things of the Spirit, that Jesus spoke of in these words: *"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me"* (John 6:45). Cooperation is first of all taught of God. We are workers together with God.

Cooperation is with Jesus Christ and His body, the church, to which we belong. Just as Jesus opened the Scriptures and taught His disciples all things from the Scriptures, concerning Himself and His world wide mission program, so all real cooperation today must be based on and grow out of His eternal and infallible Word of truth: *"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself"* (Luke 24:25-27), *"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures"* (Luke 24:44-45). John the beloved, in writing to his well-beloved friend, one of the New Testament's big laymen, Gaius, shows that the heart

of all cooperation, is in being fellow helpers to the truth. Note his words, in a rather free translation of III John 5-8 *"Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers to the truth."* That is cooperation of the Biblical order, the Lord Jesus and each individual member of His body, the local church, cooperating in the support of His missionaries, as fellow-helpers to the truth.

XI

Woman's Work in Baptist Churches

There are few men for whom we have higher regard personally than J. B. Gambrell and J. B. Moody. We would not say one word intentionally to wound or grieve either of them. They are both much older than the editor of News and Truths. We do not want to be, nor do we mean to be, disrespectful to our elders. If anything in this article seems to be so we here and now disavow any such intention and beg our readers to remember that any statement that might be so

interpreted is not aimed at them personally but at the position which they have espoused. We mention them by name because they both have mentioned us by name in their recent discussions in the Baptist Standard and the Baptist Advance and because they are by common consent the acknowledged champions of "women speaking in public in mixed assemblies" in the South.

With Bro. Gambrell we agree most heartily in saying: "No Scripture must be so interpreted, as to contradict another Scripture, when that other Scripture is of certain and unmistakable interpretation."

And yet that is exactly what both of the brethren have done, as we will show a little later on.

THE ISSUE

Both of the brethren are seemingly confused as to the issue in their own minds or have unwittingly confused the issue in their articles. The issue is not as to whether a woman may speak in a public mixed assembly, but whether it is scriptural and right for a woman to speak in public in a mixed assembly. Thousands of women at Asheville spoke every night before and after the service in a public mixed assembly, but only two spoke in public in that mixed assembly. Yet both of the brethren in their articles make arguments upon cases where women did the first, which is not the point at issue at all. Bro.

Gambrell cites the case of women speaking on Pentecost as a case in point. The women scattered through that gathering throng on Pentecost did speak as the Spirit gave them utterance, just as thousands of women spoke every night at Asheville both before and after the regular services at the Asheville Convention in a public mixed assembly, but all their speaking was private, not public. No woman spoke in public on the day of Pentecost. The Holy Spirit is very careful to safeguard that very point so that no one need be mistaken unless he just wants to be. *"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words"* (Acts 2:14). It is specifically said that when that assembly was called to order and the time for the public speaking began that *"Peter standing up with the eleven"* did the talking. No woman on the day of Pentecost under the control of the Holy Spirit dared to stand up before that mixed assembly and say one word. *"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord"* (I Cor. 14:37). No woman led of the Spirit will disobey his prohibitions there given as to women speaking in mixed assemblies before men. Acts II and I Cor. 14 are in perfect harmony. Bro. Gambrell's one and only argument in the Standard article was based upon an interpretation of Acts II, which (quoting his language) is "monstrous, impossible and wrong." The

consistence of the Scriptures on the woman question is shown (and incidentally their verbal inspiration) in that on an occasion when women spoke as they were moved by the Holy Spirit, the Holy Spirit, has the inspired penman to make it plain that women, speaking as He gives them utterance, do not stand before mixed assemblies and speak. Peter and the eleven and they only stood up and spoke to that Pentecost assembly.

Bro. Moody misses the issue as widely as does Bro. Gambrell. He cites women prophesying "preaching in a private and personal way" and Priscilla's private instruction of Apollos in support of his position, not one of which touches the question of women speaking in public before mixed assemblies.

The issue before us is as to whether the Scriptures ever authorize by precept or example women standing before mixed public assemblies and addressing them as the two women did at the Asheville Convention. We think we will be able to show that the Scriptures are consistent throughout on that very point and that the only seeming exception is Deborah and the exception was made in that case because the men were all "sissies." The brethren are welcome to all the consolation they can get out of that exception.

But let us clear up the issue just a little further by noting just exactly what it is that women are prohibited from doing.

PROHIBITIONS ON WOMEN

1. To speak in public in mixed religious assemblies. *"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord"* (1 Cor. 14:37). This prohibition goes even to the extent that they are forbidden to speak out from the audience and ask questions.

2. To lead in public prayer in a mixed assembly. *"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array"* (1 Tim. 2:8-9). The word translated "men" here means "men" as distinguished from women and children, so says Thayer's lexicon. That means men only are to lead in public prayer in mixed assemblies.

3. To teach men. *"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"* (1 Tim. 2:12). This prohibition limits the work of women in Sunday Schools to teaching women and children. There is plenty of work for them to do there without getting out of their place and teaching men's classes. It is significant that nearly all Sunday School experts today are saying that the teaching of men and boys above the intermediate department is a man's job. God said so a long time ago.

4. To be in authority over a man. *"But I suffer not a woman to*

teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:12).

Women are prohibited from having any place in the work of our churches that puts them in authority over their brethren. *"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman: but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels"* (I Cor. 11:3-10). This verse teaches that whenever a woman comes into a church assembly she ought to have a veil or covering of some kind on her head as a sign that she is under authority, not in authority. The flagrant violation of this prohibition by evangelists and evangelistic singers and the women who prefer to obey them rather than

God, is one of the many ways now prevalent in which the authority of God's Word is being broken down.

These are the prohibitions which God the Spirit put upon our sisters.

HER COMPENSATIONS

We mention only two.

1. Her child-bearing. *"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:15).*

As B. H. Carroll well said: "The woman shall live, indirectly, in the children she bears if they (the children) prove to be worthy. The man lives or dies according to his rule and leadership in public affairs; the woman lives or dies in her children. His sphere is the public arena. Her sphere, the home. Washington's mother lived in him; Lois and Eunice lived in Timothy. The Roman matron, Cornelia, pointed to her boys, the Gracchi, and said, "These are my jewels."

The world is better and brighter when women sanctify and beautify home, proudly saying, "My husband is my glory, my children are my jewels and I am content to live in them. Why should I desire to be a man and fill his place: who then will fill mine?"

2. Her Hospitality and Service.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man) in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:40-42). The Lord Jesus Himself shows that those who receive God's prophets and minister to them and to His needy little ones will get as much reward as the prophets do to whom they minister. In other words the Master said that women, upon whom these tasks preeminently fall, will get just as much reward for their private work faithfully done, as the men will for their public work, faithfully performed. The women who speak in public, like the folks who give and pray and fast to be seen of men, get their reward here in what men say about it.

WOMAN'S SPHERE AND WORK

While on this question it is well to give what the Scriptures have to say on the positive side of the question as well as on the negative side. There has been the weakness of much of the discussion of Paul's prohibitions. The women have been told what

they were not to do; but when with earnest sincerity they came and asked what God wanted them to do they have of times been put off with no definite answer. Now God's Word is just as clear and plain on what women ought to do as on what they ought not to do.

We believe a careful reading of some of the things that God has commanded women to do will show that the most neglected work in the world is woman's work. Just to the extent that woman becomes man's competitor in doing a man's work, just to that extent her own work goes undone. Because so many women are trying to be men and fill men's places today women's work is the most neglected, the most slighted, and the most needed work in all the world.

What is woman's sphere and work?

I. The Home

Women should above all else be homebodies. Woman was made to be man's help meet. *"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him"* (Gen. 2:18). The "virtuous" woman in Proverbs 31 was a "worker at home." Paul enjoined Timothy, the young preacher, to teach the women to be, not idlers or tattlers, or busybodies, but "keepers at home." *"And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I*

will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (I Tim. 5:13-14).

Peter had somewhat to say along the same line.

"Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (I Peter 3:16).

The divorce court, the apartment house, and the modern club are menaces today that threaten the sanctity and happiness and continuity of our American homes, because many women are not willing to be and to do the things necessary to make their homes little paradises of love and of God. The woman who neglects her home life to do any kind of public work, religious or otherwise, is not occupying her God appointed sphere or doing her God given task. Her husband is a stranger among men, wandering around lodges and hotel lobbies and other loafing places at night to find the companionship and love he ought to find at home; and her children are a menace to the public well and moral welfare of the community in which she lives. The home life is one of the most neglected spheres of woman's work, for no house ever was or ever can be a home without a woman to "guide the house." Paul enjoined that only women should be put on the list of those supported by the church, who were too old to be mothers and whose home had been broken up by their being made widows and their children already "brought up." *"Let*

not a widow be taken into the number under threescore years old, having been the wife of one man. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work" (I Tim. 5:9-10). Therein is a striking example of the "consistency of the Bible on woman's work." God never calls women to neglect their homes or husbands or children to do any kind of public work.

2. Motherhood

Paul enjoins *"younger women to marry, bear children, guide the house, give none occasion of the adversary to speak reproachfully."* (I Tim. 5:14).

Billy Sunday told only the other day in an address to the women of Kansas City of how two physicians had told him recently of six and twelve women respectively in his choirs and engaged in other religious work in other cities where he had been, who had come to them and asked them to "prostitute their manhood" and sin against God and their husbands and homes and their unborn progeny by "relieving them of the cares of motherhood." Some doctor was found who was criminal enough to do what they asked, for none of them have had babies since. Just that thing is giving the adversary occasion to speak reproachfully of many women in many churches.

3. Teach women

God's Word prohibits women from teaching men. *"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"* (I Tim. 2:12). God's Word equally as clearly enjoins women to teach women. *"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed"* (Titus 2:3-5). The reason so many young women are ensnared in the meshes of the white slavers today is because they have not been taught. The reason so many girls are decoyed into the disgraceful, licentious modern dance is because mothers and other women teachers are too busy trying to do the men's work to take time to teach their daughters modesty and decency and chastity. The reason of the popularity of the "movies" with their unlimited temptation under the most favorable surroundings for too much freedom between the sexes is because the women are neglecting to teach their daughters the sacredness of their own person and the necessity of making boys "hands off" for the preservation of their own chastity. The shameless exposure of their person, by wearing dresses too low at the top and too high at the bottom and by having on too few clothes, so prevalent among many modern women, is a sad commentary on the woeful neglect of older women to teach younger women how to dress "becomingly and chastely."

One of the best known evangelists among Southern Baptists said in Murray some years ago that in the last ten towns in which he held meetings there were more fast girls than boys. Such a fact as that exists in any town is the most severe indictment that can be brought against the women of that town. It proves my proposition that the most neglected work in the world is woman's work. They cannot do the work of men without neglecting their own. Just to the extent that Bro. Gambrell and Bro. Moody encourage them to get out of their places and enter into competition with men for places in public religious work or in business or politics, just to that extent they are responsible for women neglecting their God given and Bible taught tasks. For Bro. Gambrell's information we will say that every one of those ten towns to which the evangelist referred were in the West where women have "more freedom" than in the East.

IV. Hospitality, service, sacrifice

"Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work" (I Tim. 5:10). In this passage Paul outlines women's work as fourfold.

(1) Home "bringing up children."

(2) Hospitality "entertaining strangers."

(3) Service "washing the saint's feet."

(4) Sacrificial giving of time, labor or money to "relieve the afflicted" and other good works.

The widow who gave her two mites and Mary, who broke her alabaster box upon her Lord, were fine examples of sacrificial giving. Dorcas and others of her class were notable for heroic self sacrificing service to the Lord's poor and afflicted. Lydia and Priscilla and the woman who fed Elijah a whole year and many others are marvelous examples of keeping open house for the Lord's servants. Women have their hands full if they follow out Paul's program as outlined above. Paul was as specific in telling women what they ought to do as in telling them what they ought not to do. Just to the extent that they violate his prohibitions they neglect the God ordained tasks he enjoins. If they do the men's work the men will lie down on the job and let them, and their own work will go undone. The men will not do it for them. If they attend to their own work the men will do theirs when they see they have to do it.

Now having gotten out of the way some common objections let us note how remarkably consistent the Scriptures are in their teaching upon woman's sphere and work.

The cases cited by the advocates of women speaking in public are all cases of "wresting the Scriptures" except Deborah and she did not talk in public but she

did exercise authority over men. But God tells why He permitted that.

Miriam, the Samaritan woman, the women at the Savior's tomb, Priscilla, Anna the prophetess, Phillip's daughters who were prophetesses and others are cited as examples of women speaking in public in mixed assemblies. *"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances"* (Ex. 15:20). In Miriam's case the Scriptures are very specific in saying that she led the women in their singing. Moses led the men.

The Samaritan woman did all her talk in personal private conversation to her neighbors and acquaintances as she went from house to house in the city and told of the Savior. *"The woman then left her water pot, and went her way into the city, and saith to the men, come, see a man, which told me all things that ever I did: is not this the Christ?"* (John 4:28-29).

The women who were first at the tomb, though not last at the cross, as is so often said, went and told what they had seen to the disciples privately. *"And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles"* (Luke 24:9-10).

Anna the prophetess spoke of the infant Savior to the passers by as they came and went. *"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."* (Luke 2:36-38). There were no public services in the temple and a woman was not even allowed to go into the men's court.

Priscilla was the wife of a man by the name of Aquila. His name is mentioned first when Paul met them and in their greeting in Corinth. She was however more active in her Master's work than her husband. In every other instance except one her name occurs first. That one case is the case of where, they gave some private instructions to Bro. Apollos. Mark you, it was done privately, not publicly. God's Word says *"they took him (Apollos) unto them and expounded unto him the way of God more perfectly."* (Acts 18:26). But the significant thing about the incident is this, namely, that indifferent Aquila, who is always mentioned after his wife elsewhere in the Scriptures, is here mentioned as taking the lead in even a private conversation with Apollos to set him straight in some matters. Did it happen so that Aquila's name occurred first in this instance or was it the careful work of the

Holy Spirit, who is the author of God's Word, to impress upon the readers that woman's sphere and work is not that of leadership?

"And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts 21:8-11). The incident in connection with Phillip's daughters is equally significant. Phillip had four daughters who were prophetesses. Paul was abiding at Phillip's house at Caesarea "many days." While there God sends to him a prophet named Agabus, whose home was probably at Antioch, to tell him of the imprisonment that awaited him at Jerusalem. Now why did God send a man all the way from Antioch to tell Paul that, when he was staying in the home of a man who had four daughters, who were prophetesses? Was it Paul's prejudice against women that the Lord humored by sending Agabus to him or was it a striking example of the consistency of the Spirit who inspired all prophecy, to maintain the clear

teaching of God's Word that women must not usurp authority over a man?

Now let us note Deborah's case. She was the only woman judge and deliverer. She did exercise authority over men. Why this exception? God tells *"Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No"* (Judges 4:20) Barak said positively that he would not go at all unless she went with him. *"And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh"* (Judges 4:8-9). She told him then the honor would be a woman's if he was too cowardly to undertake the job without a woman taking the lead. The secret of this exception was to be found in the fact that the men of Deborah's day were cowards and "sissies." If Bro. Gambrell and Bro. Moody have the same kind of men to deal with, then they may get some help out of Sister Deborah for their cause. But so long as there are manly men in Texas and Illinois, who can and will lead in God's work, there is no warrant from God's Word in Deborah's example for the brethren to put the women forward and thereby help to increase the number of

"sissy" men in our ranks, who lie down on the job and let the women do the work.

The Lord Jesus said some very plain things to the church at Thyatira because they permitted a woman, who called herself a prophetess, to teach.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. 2:20). The certain and unmistakable Scriptures on this question are the prohibitions of Paul in I Corinthians and I Timothy and the example of the Lord Jesus while on earth in not appointing any woman to official position and His prohibition in Rev. 2:20. All the Scriptures the brethren introduce to support women speaking in public in mixed assemblies can be explained harmoniously and consistently with these plain prohibitions of God's Word. According to all principles of sound exegesis, in the language of Bro. Gambrell, their interpretation is "Monstrous, impossible and wrong;" it arrays Scripture against Scripture and makes "certain and unmistakable" Scriptures to be contradicted by others, whose interpretation is to say the least of it doubtful.

XII

Baptist Churches Conservers and Propagators of the Truth

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15.)

Paul tells his son Timothy to "hold fast to the pattern of sound words." Many Baptists have forgotten that exhortation. One of the most common phrases heard in our Baptist Zion today is about "kingdom work." It is neither scriptural nor sound. The Scriptures never use it. They talk about church work but never mention kingdom work. What the Scriptures are silent about is not scriptural. It is as unsound as it is unscriptural.

Two serious errors grow out of our much talk about kingdom work. First, if our work is kingdom work, then since all the born-from-above are in the kingdom, "union" meetings and "union" missionary activities and "union" Sunday School work and many other unscriptural practices and agencies divert both funds and workers from scriptural church work on the plea that they are kingdom workers. Serious leakage, both

of men and money, would be stopped and much needed time, money and work would be conserved to the spread of the truth, if our Baptist people would quit using the unscriptural expression "kingdom work" and magnify church work. No commission was ever given by our Lord and King to anybody, even though in the kingdom, who was not loyal enough to the King, to obey Him in baptism and become a member of His church. His commissions were given to church workers, not to kingdom workers. And herein is the second serious hindrance to our Lord's work that is done by Baptists, who magnify kingdom work.

Unconsciously and unwittingly perhaps, but nonetheless truly and painfully, do they cripple and impair the work of the churches of the Lord Jesus, by leaving the impression that the kingdom and kingdom work are the main things; and that it doesn't make any difference whether the born anew obey their Lord in baptism and obey the commission, given by Him to His churches or not. And growing out of this unsound talk about "kingdom work" and the resultant idea, that the kingdom is the main thing, you hear everywhere today the specious plea from men, who are disloyal and disobedient to our Lord and King, that it doesn't make any difference what church you join, just so you are sincere. "Bigots to laxness," as Samuel Johnson called them, may so talk and so think: but the Son of God did not so teach. He said *"And why call ye me, Lord, Lord, and do not the things which I say?"* (Luke 6:46).

Obedience is the test of loyalty and love. And no one is obedient to Him, who substitutes sincerity for obedience. The institution, which He founded and called "My church," is the only one that He would recognize and own. Since the only time we find the expression "churches of Christ" in the New Testament, it is in the plural, the Holy Spirit thus testifies in the most convincing way possible, that the "My church" founded by the Lord Jesus, is a local and not a universal church. It makes lots of difference to Him, whether you belong to His church or some church founded by a man. And when you see your church works, that were wrought to build up some man's church instead of the one He built, go up in smoke and ashes at the last day and you are saved so as by fire, you will think it made a good deal of difference as to what church you joined.

But to my text.

I. A Local Church Spoken of In the Text

The first question that men ask, when they read this text is: What kind of a church did Paul mean, when he said the church is the pillar and ground of the truth? Catholics say he was speaking of a universal, visible church, the hierarchy, which they call the Holy Catholic church. Protestant Pedo Baptists and others say he was speaking of the universal invisible church, which they say includes all the saved.

The context shows conclusively, however, that Paul was speaking

of a local church. *"Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly"* (1 Tim 3:8-14). Paul had been setting forth the qualifications and duties of bishops and deacons and their wives. They are officers in a local church. This is always true and their service as there outlined is limited to the individual church of which they are officials. My church spoken of in the text then must have been the local church, of which Timothy was pastor at this time. Jesse R. Thomas in his book, "The Church and Kingdom," on page 232 says of this passage: "It is singular that any reader of this epistle should interpret this personal counsel to a local pastor as to the proper behavior of a pastor or his people, in relation to the body, to which they both belong, as in any way referring to a world church. For, in the first place, both house (household) and church are an anarthrous, as

well as the words following. It should read a house of God which is a church of a living God, a pillar and a stay of the truth. This implies as Hort concludes that Paul's idea is that each living society of Christians is a pillar and stay (bulwark) of the truth, as an object of belief and a guide of life for mankind. It would have been useless to instruct Timothy as to the duties of a pastor of the church universal, for he held no such office, or the church invisible, for it has no officers at all."

The American Commentary says: "Paul sends these instructions to Timothy that he may know how to conduct himself in the affairs of the Ephesian Church. The importance of guiding aright the affairs of the church is shown from the momentous relation of the church to the world as the pillar and base of the truth, in conserving and proclaiming divine truth among men. Each church is a column and base of the truth. It is God's chosen institution, by which His truth is up borne and made known through all ages. Its office is to conserve and publish it as God's message."

Strong's Theology says: "The whole church, not the bishop (so-called) is to maintain pure doctrine and practice." This is proven "from the committing the ordinances to the charge of the whole church to observe and guard. As a church expresses truth in her teaching, so she is to express it in symbol through her ordinances. Baptism and the Lord's Supper are not to be administered at the discretion of the

individual minister. He is simply the organ of the church; pocket baptismal and communion services are without warrant. The only organized body known to the New Testament is the local church, and this is the only body of any sort, competent to have charge of the ordinances. The Invisible church has no officers. The Lord's Supper was observed by these churches as organized bodies." Pages 505, 551.

These testimonies are unanswerable and are abundant to prove that the church referred to in the text is a local church.

II. Each Baptist Church a Conserver and Propagator of the Truth

The word translated "pillar" means a stay, a column, a support, that which upholds whatever is resting upon it. That means that every Baptist church is to uphold and defend the truth against all comers in its community. Wherever any Baptist church is recreant to that sacred trust, the truth falls to the ground in the community in which it is located. Wherever Baptists compromise, the truth is compromised: wherever Baptists are true to the faith, the truth is conserved and upheld and caused to stand. The only foundation that truth has in any community is the Baptist church in that community. No other church has the truth and if it had it, it is not strong enough to support it, because of the weakness of its foundation, being wholly of men. Only a church of Christ can support the truth, because no other has a foundation against

which the very gates of hell themselves cannot prevail. If the truth falls Christ is dishonored and the truth defamed. How important then that Baptist churches should uphold and conserve and defend the once delivered faith!

Baptists are not simply to conserve the essentials, they are to conserve and preserve all the truth. The truth is a unit. It stands or falls together. "If Christ isn't Lord of all He isn't Lord at all." If Lord of all, He is Lord as to baptism and church membership and tithing and world wide missions and church polity. If these things are thrown into the scrap heap on the plea that they are non essentials, then His deity and God-hood go with them. He spoke as authoritatively about them as He did about His God-hood. There is more in the New Testament about close communion than there is about the virgin birth: more about baptism than there is about His deity; more about church polity than there is about the resurrection: more about the work of the local churches than about the second coming of our Lord. The local churches of our Lord are the God ordained pillars and conservers of the truth and only those churches, which are conserving all the truth, are really conserving any of it.

But not only is each local church a conserver of the truth: it is also a propagator of the truth. The word translated "ground" means a base, a bulwark, a base of supplies for the spread of the truth. Each church is to be not only a conserver of the truth, but a publisher

and proclaimer of the truth. What a base of supplies was to the men at the front in the army, a Baptist church is to be to the gospel and the truth. Just as munitions and nurses and doctors and food and recruits were supplied the men at the front from the base of supplies; so every church of the Lord Jesus is to supply men and money for our missionary work and workers at home and abroad. The commission was given by our Lord to the first church and then as the churches multiplied, to each one of them. Each church was a recruiting station for men and supplies for all kinds of missionary work.

Each New Testament church was, under the Holy Spirit, a self governing, self supporting and self propagating base for the truth. Jerusalem sent men to Samaria. Antioch sent men and money to western Asia and to far away Europe. Philippi sent resources and supplies to Paul and Timothy and the balance of their co-laborers and supported them while they preached the gospel and organized churches and trained workers. Paul robbed other churches to open up work in Corinth, a great wicked, heathen city, on foreign mission territory: and the one charge of inferiority he brought against them was that they were not self supporting and did nothing to support him in propagating the truth in other places.

Churches that are willing to be helped out of mission funds instead of helping to support missionaries who are carrying the gospel to others, are inferior

churches and are not worth supporting long. They are cumberers of the ground and ought to die and get out of the way of churches that will be real bases of supplies for the truth. Eight or ten times in the New Testament we are told to be church builders: never once are we told to be kingdom builders. The command to make Baptists is as imperative as the command to make disciples or Christians. And the command to teach or indoctrinate the churches, thereby making them self-supporting, self-governing and self-propagating bases of supplies for the truth and the whole program of the Lord Jesus, is just as imperative as to make disciples or to make Baptists. If a church will not be made self-supporting and self-propagating, either in the mountains or in the cities in the homeland or on the mission fields, it ought to be turned out to die.

When the Son of God told the church at Ephesus: *"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent"* (Rev. 2:5), He said in the plainest way possible, that if they did not become self propagating and missionary as in the days of their first love He would let them die. A church that isn't missionary isn't worth supporting and ought to die.

The most far-reaching work Paul ever did, he did in the nearly three years he was at Ephesus. Six or seven other churches, known as the seven churches

of Asia, were all founded and established by Paul during his stay at Ephesus. When the Lord Jesus walked among them in the days of His revelation to John, He sends word to their pastor (angel) that, if they do not repent and become missionary as they were in their first love, He is going to let them die.

It was to this same church, while Timothy was their pastor, that Paul sent word in the words of the text that they are to be the "conservers and propagators of the truth." The business of a Baptist church is to be a conserver and a propagator of the gospel and the once delivered faith. If they and their pastors are not doing that, then the Lord Jesus, the great Head of the church, threatens to remove their candlestick, for though they have a name to live they are in reality dead. The very life of the church is threatened by the Lord Jesus, the head of the church, if they leave their first love. The first love of the church at Ephesus made them the most missionary church in all Western Asia except Antioch. Seven other churches were established by Paul during his three years' stay in Ephesus. They were a great missionary center. Their missionary zeal and enthusiasm had now lagged and flagged and the Lord Jesus is now threatening their very life because of the decay of their love for missions and the gospel.

XIII

A Baptist Church the Climax of God's Measureless Wisdom

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him" (Eph. 3:8-12).

This is a big text; but it discusses a big subject. It takes a big text to tell all Paul here tells about the subject the Holy Spirit revealed through him. The subject matter was of God's choosing, not of Paul's; it was given to Paul by revelation, not something he evolved from his own reason. The messenger through whom God revealed His long hidden wisdom on this subject was also of God's choice. Paul was both an object and a subject of God's grace. Objectively he had been in God's purposes of grace a long time. From the ages he had been God's chosen

instrumentality for the revelation of this long hidden mystery. Subjectively he had been apprehended by God's sovereign grace on the road to Damascus and God's purposes of grace for him unto all nations and all times, revealed in part both to him and in him, before he arose from the earth: *"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me"* (Acts 26:16-18).

God's purpose of grace included revealing Christ in him as well as to him. No man ever knows Christ simply by what he hears. Christ is revealed to him by the gospel of grace; but Christ is revealed in him by the illumination of the Holy Spirit: *"The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto*

these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the Lord" (Ezek. 37:1-14). Sinners are born from above by the word and the Holy Spirit:

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The new birth is miraculous and supernatural: "Now we, brethren, as Isaac was, are the children of promise" (Gal. 4:28), "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:19-21). Paul is a pattern believer in the supernaturalness of the way his faith was wrought in him: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (I Tim. 1:16).

God's purposeful grace was revealed unto Paul in his salvation, in his call into the ministry, in his call to the mission field and in his call as God's chosen steward through whom His mysteries of grace and glory were to be revealed. God sought Paul: he was not seeking God. God called him into the ministry: no man called him out. God's call was effectual through the effectual working of His power. God's calls are all effectual both unto salvation and the ministry. God called men are thrust into the ministry: they do not go into it themselves, neither are they called out by others.

Paul was a minister by grace and a foreign missionary by grace: both of which mean that men had nothing to do with making him either a minister or a missionary. God's sovereign grace and power were not bestowed upon him in vain. This grace was bestowed upon him unto all nations and that grace did not fail to accomplish God's eternal purpose in him. God's grace always works sovereignly and powerfully. *"No man can stay his hand or say unto him, What doest Thou."* Paul's call was very definite. It would not have been of grace if it had not been. Grace leaves nothing to man's planning or choosing. There is no mixing of grace with any thing of man. Grace and works do not mix: neither do reason and revelation: neither do God's unchangeable plans and men's changeable ones. Grace bestows all her gifts through faith: and faith excludes all works or efforts or wisdom of men. Grace called Paul to a very definite work preaching the gospel and revealing Christ. It was to a very definite people the Gentiles the heathen. Grace was effectual in working out every detail of God's purpose for him, both in him and through him. He finished God's predestined course for him before the lion killed him. *"Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion"* (II Tim. 4:17). The theme of this whole chapter is God's sovereign and effectual grace. God's purposes never fail.

Having first of all seen something of God's purposes of grace in His chosen instrumentality for revealing His long hidden mysteries, let us now turn to the text and find out, if we can, what this mystery, hidden from creation, but revealed through Paul, includes.

I. What Is a Mystery?

A mystery isn't something we cannot understand; but something that no man can reason out. As used by the Gnostics and other secret cults in Bible days it referred to the secrets of their orders, which only the initiated knew. As used in the Scriptures it refers to previously hidden truths, which the prophets and other wise men, desired to look into and probably tried to fathom; but which no man knew then or knows now except by divine revelation. In all of them there still remains the supernatural element, notwithstanding what the Scriptures reveal about them. The mysteries of the kingdom, of godliness, of the translation of the living saints, of Israel's blindness, of the incarnate Christ as the embodied fullness of the Godhead, of the seven stars and seven candlesticks and other Bible mysteries are still pried into by curious minds: but no man knows anything about any of them, except what is written. "Nothing beyond what is written" is true of all Bible mysteries. We know only what is revealed and there is still much about each of these mysteries that God has not seen fit to reveal. Many questions arise about them in inquiring minds but there is only the blackness of

darkness, and no light at all, when we try to go beyond what God has revealed. He has revealed all we need to know.

II. The Mystery of the Church.

The mystery revealed in the text was one that had been hidden since the creation. God had hid it in Himself throughout all past ages. Paul was His chosen steward through whom He would turn the light upon this mystery. This mystery is as to His purpose and mission for a New Testament church. The greatness of this mystery is seen in that even after God has revealed it, men refuse to believe and try to make it mean something entirely different from what God revealed. So contrary is what God herein reveals to all human reason and human wisdom and human plans, that men will not receive the truth, even after God has revealed it to them. Many try to make the church, through which God's wisdom is revealed to three world's a great compact visible hierarchy, like the Roman Catholic or Greek Catholic or Lutheran or Episcopal or Presbyterian or Methodist churches, with their compact organizations and overlords and ecclesiastical courts and well greased machinery. That kind of a church would reveal human wisdom, but not the wisdom of Him, who said: "*My thoughts are not your thoughts, neither are your ways my ways.*" And other great and wise men say: "No, the church is not a great, compact organization like that, with its intricate machinery." But they in their wisdom

imagine that it is an invisible, universal institution, composed of all the saved of all ages and climes. That would be Satanic wisdom, but not divine wisdom. Satan has just such a compact organization of spirit beings and forces. It may be referred to in the text by "principalities and powers." *"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"* (Eph. 6:12) "Principalities and powers" do refer to the forces of evil under Satanic control, with whom the Christian has to wrestle and war. *"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God"* (Eph. 3:10). If we interpret (Eph. 6:12), the "principalities and powers" referred to not only may mean but must mean the invisible spirit forces of the god of this age, with the most compact organization of super lords, called "the rulers of the darkness of this world," at work in the air all about us, trying to defeat God's purposes and plans. Wherein would God's wisdom be revealed to men and demons and angels, if the church here referred to was an invisible, universal organization of spiritual forces? Satan has an exact counterpart of that and better organized. If there is such a thing as an invisible, universal church, it is badly divided in every way. It has no unity as to plans, as to headship, as to its mission, as to methods, as to ends to be accomplished or as to program. Wherein would the manifold wisdom of God be shown by such confusion

worse confounded in His ranks? Satan has an invisible, universal, compact organization of spirit forces to fight the gospel and the saints. The idea of an invisible, universal church being the church here spoken of would not be a mystery: for Satan had just such an organization at work before God revealed His mystery to Paul. A big, invisible universal organization of any kind does not fit the text. It was not hidden from creation: Satan had one of his own. It was not a mystery that men could know only by revelation. And as B. H. Carroll well says, such an institution would lack the two essential features of being an ekklesia, or church. In his discussion with W. J. McGlothlin as to the meaning of the word ekklesia some years ago, B. H. Carroll said: "The proposed new sense (that is, making ekklesia refer to an invisible universal body) destroys the essential ideas of the old word, namely, organization and assembly, and would leave Christ without an institution, an official business body on earth. How can there be a body of disciples apart from organization and assembly? Miscellaneous, scattered, unattached units do not constitute a body."

The church referred to in the text was neither a universal nor a universal invisible institution. It was the local Baptist church at Ephesus, to which Paul was writing.

III. Baptist Church Reveals God's Manifold Wisdom

Men can take great, compact organizations with their super lords and intricate details and do things. Satan organizes his limitless forces of evil spirits, with their rulers of darkness and accomplishes wonders. God's "exceedingly various, multiform, multifarious, manifold, immense and infinite" wisdom is seen in that He has no great compact organization of any kind to accomplish and carry on His purposes and will. His only organizations (assemblies) are little, independent, local democracies, with no super lords and no centralized power of government. Through them He will carry out His commission and make His gospel known to the ends of the earth.

First, it should be borne in mind, that this was hidden in God from creation until New Testament days. Nothing like a Baptist church was ever heard of until Jesus Christ came and organized out of the material prepared by the first Baptist preacher, John the Baptist, the first Baptist church. To this church He gave His world wide commission: but unto Paul was reserved the privilege, as a steward of this long hidden mystery, of revealing that the only organization God would have for carrying His gospel to the ends of the earth, would be these Independent local assemblies. In Old Testament days He had centralized governments, patriarchal, then tribal, then a theocracy, then judges and then kings. Nothing like these little, independent democracies was ever heard of until the Lord Jesus established the first one. God's mystery, hidden in Himself, was now revealed by His

chosen steward, the first great foreign missionary, who put into practice what is herein revealed.

Paul went out without any centralized power or organization behind him depending upon God and these little, independent democracies to support him in his world wide missionary activities. All this is said in the text and fits only in and with God's missionary activities through Baptist churches in New Testament days, with no centralized head, government or power.

But in the second place do these little independent democracies reveal the "multiform and exceedingly varied" wisdom of God? If they do, we ought to be able to see that wisdom; for Paul said that God's purpose was through him to throw light upon how this mystery makes known God's many colored wisdom. Has God's wisdom been revealed through these little, independent churches through the centuries, and if so, how?

First, God's infinite wisdom has been revealed through the centuries in that He has perpetuated them from Christ's day until the present. Alexander Campbell said that "public monuments of their existence in every century can be produced." Ypeij and Dermout, Dutch Reformed historians, said: "On this account the Baptists may be considered as the only Christian community which has stood since the apostles, and as a Christian society, has preserved pure the doctrine of the gospel through all ages." Sir Isaac Newton said: "The Baptists are the only body of

Christians that has not symbolized with the Church of Rome."

Prof. William Duncan, University of Louisiana, said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520. By means of that great religious movement, indeed, they were brought forth from comparative obscurity into prominent notice. . . . They did not, however, originate with the Reformation, for long before Luther lived, nay, long before the Roman Catholic Church herself was known, Baptists and Baptist churches existed and flourished in Europe, in Asia and in Africa."

Both God's wisdom and God's power have been seen in the perpetuity of Baptist churches: for Satan's compact organization of spirit forces, all the powers of Rome, the last mistress of the world, and the compact ecclesiastical organizations of both the Roman and Greek Catholic churches have all spent their utmost strength and combined powers to stamp out and destroy these little, independent democracies. Only the infinite wisdom and omnipotent power of our sovereign God could have prevented three such mighty and universal forces as these from accomplishing their aim. But Satan and his rulers of darkness; temporal Rome and her armies and fagots and stakes; and ecclesiastical Rome, with her intrigue, her bans, her councils and her conspiracies, have all failed to stamp out the Baptists. Thus have

three worlds been forced to know and confess the manifold wisdom of God.

But again, not only have the preservation and perpetuity of Baptist churches, with their simple faith and lack of central control, against the three most compactly organized powers in the universe, namely, satanic spirits, ecclesiastical Rome and Rome, the mistress of the world, demonstrated God's manifold wisdom and mighty power; but His method of doing it has also revealed His matchless wisdom. He has never fought the devil with fire. He has not matched force against force. He has never raised any armies. Though always persecuted and hunted into the dens and caves and mountain fastnesses of the earth; yet Baptists have never been persecutors. His method of their preservation has always been by a Book, the Baptist Book, the Bible, the infallible and inerrant Word of God. God's Book and God's Spirit have preserved the Baptists and Baptist churches. Presbyterians and Episcopalians thrive and grow on education. Methodists and the so called Holiness cults live on emotionalism. Catholics blossom and reach their glory and power where ignorance abounds and force has sway. Baptists, even under bitterest persecution, multiply and fill the earth, wherever the Bible is read, and obeyed. Again, God's multifarious wisdom is seen, in the remarkable unity of these little independent democracies. Bound neither by creeds nor tradition, nor oaths, nor ritual, nor centralized ecclesiastical authority, yet the rank and file of our

Baptist churches are more nearly one in faith and practice than any other people on earth. Others with their ecclesiastical courts and centralized government marvel at the unity of our Baptist hosts and can neither understand nor explain it. A few educated leaders, obsessed with their own importance and infected with germs of unionism or modernism, imbibed in the vitiated atmosphere of rationalized "kultur," may give us a good deal of notoriety at times: but the great body of common people, that compose the overwhelming majority of Baptist churches, are sound at heart and one in faith on the great historic truths of God's Word. The secret of their unity is found in their reading the same book the world over and obeying it.

And then the marvelous wisdom of God is manifested through Baptist churches to the world and to Satan's organized forces of evil in forces He uses. It is still true as it was in New Testament days that He uses *"unlearned and ignorant men"* (Acts 4:13). He not only uses that kind, but He actually chooses that kind. *"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence"* (I

Cor. 1:26-29). And therein is the Scripture fulfilled, which says: "*The foolishness of God is wiser than men, and the weakness of God is stronger than men*" (I Cor. 1:25). A Sunday School Board expert at the recent Southern Baptist Convention sensed God's methods and God's plans rightly when he said: "Thirty years from now eighty per cent of the First Churches in all our cities will have backwoods, country boys for their pastors, just as now." Rural and backwoods churches furnish nearly all of the worthwhile laymen and preachers for all positions of responsibility and trust, either in church or denominational life. Satan doesn't do it that way. He goes to the colleges and universities and selects the mighty and noble and wise. God's much varied wisdom is seen in that He chooses the weak and the foolish and the base and the despised and the noughts and with them confounds the wise and mighty and noble.

Lastly, God has given a demonstration of His immense and muchly varied wisdom to kings and councils and hierarchies and ecclesiastical courts and satanic cabals, through little, independent, Baptist democracies in His choice of preaching for the spread of His truth. The wisdom of this world magnifies schools or social service or organization or money or publicity. The Bible doesn't. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). Baptists thrive in the country because it is there that they depend upon preaching. Preaching and teaching the Bible are God's two chosen

agencies for the salvation of the lost and the edification and confirmation of the saved. Many churches are organized to death. Some churches are lodged to death and some are clubbed to death and some are societyized to death and some are organized to death and some are starved to death and some are entertained to death and some are sung to death (but not with spiritual Songs) and some are hugged to death by the world and some are unionized to death and some are lectured to death and some are ritualized to death: but you never heard of a Baptist church being preached to death.

Baptist churches thrive and prosper and grow and multiply by the preaching of the Word of God. Satanic wisdom puts the emphasis on organization and show. Worldly wisdom puts the emphasis on education and social service. God's marvelous and manifold wisdom puts the whole and sole emphasis upon preaching the Word. Information, inspiration, evangelization and indoctrination are the four comer stones on which Baptist growth and enlargement and spirituality and consecration and liberality rest. Preaching is God's one ordained method for evangelization and indoctrination: and preaching and Bible study are God's only prescribed agencies for information and inspiration. God's favorite preacher told his favorite son in the ministry that the Bible would "thoroughly furnish or equip him for every good work." This same preacher wrote to the church of which this favorite son of his was the pastor and told them that God gave to

"And 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 the 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:" (Eph. 4:11-13).

The pastor by preaching and teaching the Bible can bring every member of his church, who will hear and obey the Word, to perfection in character and service, like unto his Lord's.

Baptist churches from the foundation of the world in God's hidden purpose are His chosen agencies through which to demonstrate to earth, heaven, and hell, His infinite and many colored wisdom. This demonstration is two fold. He will demonstrate through them His wisdom and power in choosing them as His agencies for carrying His commission, to the ends of the earth and carrying out His purposes to the end of the age. And then He will demonstrate through them His manifold wisdom in perfecting the individual members in life and character and service like unto the image of their Lord. And as the climax of this demonstration, He will show the depths of His measureless wisdom by perfecting redeemed men and women in the likeness of their glorious Lord (the most beautiful likeness in all the universe of God) by the foolishness of preaching and teaching just one

Book, God's Book, the Baptist Book, The Bible. Therefore, Brother Pastor, as most highly honored of all God's workmen, in heaven or earth, preach and teach the Bible.

XIV

Why Be a Baptist?

T. T. Eaton used to say that if one Christian ought to be a Baptist every Christian ought to be a Baptist. He was right about it. The Bible ought to be the only and all sufficient rule of faith for every child of God. A. T. Robertson is right in saying that given a new heart and an open Bible and everybody will be Baptists.

The last chapter in this book closes where the first one began. If it is in the Bible it is Baptist doctrine. If it is Baptist doctrine you can find it in the Bible. That is why every saved man and woman ought to be Baptists. Because Baptist doctrine is Bible doctrine and vice versa because Bible doctrine is Baptist doctrine is God's unanswerable reason why every child of God ought to be a Baptist. But says some one: "How am I to know that Baptist doctrine is Bible doctrine?" "What saith the Scriptures?" Test every doctrine by the Book. "Nothing beyond what is written." Here is the chapter and verse proving that 50 Baptist doctrines are Bible doctrines. If it is Baptist doctrine you can find it in the Bible.

1. The Bible Alone is Our Only and All sufficient Rule of Faith and Practice. *"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).

2. One God, Father, Son and Holy Spirit. *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen"* (Matt. 28:19,20).

3. Jesus the Son of God was Very God of Very God. *"In the beginning was the Word and the Word was with God, and the Word was God"* (John 1:1).

4. The Holy Spirit is the Third Person of the Godhead and as truly God as God the Father and God the Son. *"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord"* (II Cor. 3:17-18).

5. An Inerrant Bible. *"But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is*

in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:13-17).

6. The Virgin Birth of Jesus Christ. *"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).*

7. The Personality of the Devil. *"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8).*

8. The Genesis Account of Creation. *"For by him all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist" (Col. 1:16-17).*

9. The Fall of Man. *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ... For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:12,19).*

10. The Sovereignty of God. *"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it*

come to pass; and as I have purposed, so shall it stand" (Isa. 14:24).

11. Unconditional election. *"(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), It was said unto her, The elder shall serve the younger" (Rom. 9:11-12).*

12. Free Moral Agency. *"And ye will not come to me, that ye might have life" (John 5:40).*

13. Baptists are Individualists. No Proxies in Religion. *"So then every one of us shall give account of himself to God" (Rom. 14:12).*

14. Free Church in a Free State. *"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's" (Matt. 22:21).*

15. Salvation by grace. *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).*

16. Justification by faith. *"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).*

17. Sanctification by blood. *"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate"* (Heb. 13:12).

18. Repentance before faith. *"For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him"* (Matt. 21:32).

19. Only the blood-washed in heaven. *"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"* (Rev. 7:14).

20. Only one way to be saved. *"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).

21. Just one gospel. *"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed"* (Gal. 3:8).

22. No new birth without the gospel. *"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord*

endureth for ever. And this is the word which by the gospel is preached unto you" (I Peter 1: 23-25).

23. The new birth of the Word and the Holy Spirit. *"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13-14).*

24. Eternal life a Present possession. *"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).*

25. Children of God by faith. *"For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).*

26. Salvation before baptism. *"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47).*

27. Once-for-all Salvation. *"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).*

28. Democratic church government. *"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren"* (Matt. 23:8).

29. Church receives members. *"Him that is weak in the faith receive ye, but not to doubtful disputations"* (Rom. 14:1); *"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved"* (Acts 2:47)

30. Church excludes members. *"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican"* (Matt. 18:17).

31. First Church founded by Christ. *"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also named apostles"* (Luke 6:12-13). *"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues"* (I Cor. 12:28).

32. The Lord's Supper a Church ordinance. *"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye,*

as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:24-26).

33. Immersion of the Saved. *"And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized" (John 3:23), "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38). "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him" (Mark 1:10). "And the Lord added to the church daily such as should be saved" (Acts 2:47).*

34. Baptist Baptism from Heaven. *"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1:33). "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:29-30).*

35. Bishops and Deacons the two Church Officers. *"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1). "This is a true saying, If a man desire the office of a bishop, he desireth a good work..For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (I Tim. 3:1,13).*

36. An Ordained Ministry. *"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5).*

37. World-wide Missions. *"And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).*

38. This commission was given to the churches, which will be here until Jesus comes. *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19-20).*

39. Heathen Lost Without the Gospel. *"The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). "He that believeth and is baptized shall be saved; but he that believeth not shall be*

damned" (Mark 16:16). "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

40. The Lord's Day, the Day of Worship. *"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).*

41. Degrees In Heaven. *"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:14-15).*

42. The Final Judgment. *"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).*

43. The Resurrection of the Body. *"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is here: behold the place where they laid him" (Mark 16:6).*

44. Resurrection of Saints. *"But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming" (II Cor. 15:23).*

45. The Second Coming of our Lord. *"And, behold I come quickly; and my reward is with me, to give every man according as his work shall be"* (Rev. 22:12).

46. A Never-ending Heaven of Bliss. *"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"* (John 14:3).

47. An Unending Hell of Fire and Brimstone. *"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name"* (Rev. 14:11).

48. No Second Chance. *"And as it is appointed unto men once to die, but after this the judgment"* (Heb. 9:27).

49. No Annihilation. *"And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched"* (Mark 9:45-46).

50. The End of All Who Believe in Salvation by Works. *"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"* (Matt. 7:22-23).

The proof is abundant that if it is Baptist doctrine, you can find it in the Bible. Why ought you to be a Baptist then? You ought not to be, unless you take the Bible as your only and all sufficient rule of faith and practice. If you should be a Baptist for any other reason than that, you would be a hypocrite. Love to Christ and love for the Bible are the only reasons why anybody should be a Baptist. The mightiest preacher of the ages said: "If any man love not the Lord Jesus Christ let him be accursed when Jesus comes." If he has been born again he will love the Lord Jesus. The Lord Jesus Himself said: "*If you love me, keep my commandments*" (John 14:15). You cannot keep His commandments without being a Baptist. That is why you ought to be a Baptist. Love for the Lord Jesus and love for the truth will make every born again man in the world a Baptist, if he will obey the Book. That has been tried in every country in this world today, where the Bible is read and loved and obeyed. In India and Burma and Germany and Russia and Persia and Bulgaria and Brazil and Cuba and any number of other countries around this world, before there were any Baptists in those lands, the reading of God's Word made Baptists out of folks who were not Baptists, and they went sometimes half way around the world to get Baptist baptism. In that they are following their Lord. "*Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him*" (Matt. 3:13). He walked sixty miles or more to get Baptist baptism. Right now in Peru, where there are no Baptists, two different groups of believers, made

believers through the distribution of Bibles by the colporteurs of the British and Foreign Bible Society; right now I say these two groups of believers, widely scattered, are waiting and begging for some Baptist missionary to come and give them New Testament baptism. The New Testament was written to make men disciples and then make them Baptists. You can't obey the Book without being a Baptist: and you can't be an informed and obedient Baptist without being a Missionary Baptist. Love to Christ and loyalty to His Word will make every saved man in the world a Baptist. That is why you ought to be a Baptist.

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