

BIBLE OUTLINES OF BAPTIST FAITH



ALLEN ADKINS

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BIBLE OUTLINES OF BAPTIST FAITH

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WHAT BAPTISTS BELIEVE

(A Study Course)

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By

ALLEN ADKINS

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FOREWORD

In II Timothy 2:2 an admonition is given from the Apostle Paul to the young preacher Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Paul also charged the Ephesian pastors, "To feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

Believing that these admonitions are good for Christians today, the compiler of the outlines in this study course has attempted to be useful in helping others to become established in the peculiar truths held dear by Baptists.

While preaching a series of doctrinal messages to Sunday evening crowds, the author mimeographed each outline and passed copies to the congregation. When the series was finished, many who had heard the messages as they were brought requested complete sets of the outlines, and consequently a mimeographed volume was prepared. Preachers began to ask for copies for use in study classes and Brother O. H. Griffith, Editor-in-Chief of the Baptist Sunday School Committee, offered to have the complete study printed.

These truths and scriptural sketches have been gleaned through the years from the preaching and writings of others. This booklet is merely an attempt to pass on to others that which has been passed on to the author.

True Baptists of our day are facing a crisis in the religious reformation taking place among Protestants in their drive toward ecumenism. An understanding of the Bible truths contained in these studies may serve to strengthen those who follow after us.

It is my prayer that the servants of Christ may be helped, and that these studies may be enlarged upon. If one person is helped in winning a soul to Christ and pointing him to a consecrated life of service in "the faith once delivered to the saints" my aim will be accomplished.

—ALLEN ADKINS

THE SCRIPTURES

II Timothy 3:14-17

Sometimes it is easier to say what we *don't* believe than it is to say what we *do* believe. The Bible is still the best seller among books, but it is also the most widely rejected book of all. Many have a Bible but do not believe what it says.

A characteristic of Baptists throughout history is that they take the Bible alone as their rule of faith and practice.

I. WHAT THE BIBLE IS.

1. The word "Bible" comes from the Greek "Biblia" meaning books.
2. It is a Divinely given library of sixty-six books, divided into Old and New Testaments, twenty-seven books in the New and thirty-nine books in the Old.
3. It was written by about forty different writers on three continents, in three languages over a period of about 1500 years with an interval of about 400 years between the last of the Old Testament books and the coming of John the Baptist. The first five books were written about 1400 B.C. Revelation was written about 100 A.D.
4. Languages: Ancient Hebrew, Syriac-Chaldee (Aramaic in minor portions), and Koine Greek (language of the common people).
5. Translations:
The Old Testament was translated from ancient Hebrew into Greek about 280 B.C. The Latin Vulgate was translated by Jerome from originals, 385-405 A.D. The First English translation was by John Wycliffe, 1324-1384. The King James (Authorized Version) was completed in 1611 by 47 scholars of the Church of England. (NOTE: Most modern translations contain much bias, skepticism, and infidelity. The Revised Standard Ver-

sion was brought out in 1952 by the National Council of Churches. Many believe it discredits, (1) the Virgin Birth, (2) the Deity of Christ, and (3) the Inspiration of Bible.)

II. HOW WE GOT OUR BIBLE.

It is reasonable that God would not leave men with no revelation of Himself. The Bible declares: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). When we say the Bible is inspired of God, what do we mean? There are several theories held by men. Examine them:

1. THE DICTATION THEORY makes the writer as a recording machine, such as tape recorder.
2. THE IDEATION THEORY is that God gave to men the idea and left them to write as best that they could (naturally they would make some mistakes).
3. THE ASPIRATION THEORY teaches that God inspired the writers in the same manner in which Poe, Longfellow, Shakespeare, and others were inspired. They saw things in their daily activities that caused them to concentrate, speculate, and aspire to write of high morals and truth.
4. THE SCRIPTURAL POSITION holds that God revealed by the Holy Spirit the exact words the writers were to write. The Holy Spirit guided the writers and guarded them from recording error. This is VERBAL INSPIRATION. The writer was permitted to use his own vocabulary, but the Holy Spirit restrained him from the use of any word that would not state exactly what God wanted written (I Peter 1:10-12; John 14:24-26; 16:13).

III. ALL OF THE BIBLE IS TRUE.

The Bible tells the truth about evil men, about God, about the past and about the future (II Timothy 3:15-17).

IV. HOW ARE WE TO KNOW WHAT THE BIBLE TEACHES?

Many just open it and start reading, applying all to themselves. Understanding of the Scriptures must come:

1. By right division (II Timothy 2:15).
2. By comparing scripture with scripture (I Cor. 2:13; II Peter 1:20).
An example of contradiction unless there is right division is: I John 1:8; 3:9.
3. Men can wrest the scriptures to their own destruction (II Peter 3:16).
4. Rules to go by in studying the Bible.
WHO is speaking? ABOUT WHAT is he speaking? TO WHOM is he speaking? WHEN WAS he speaking? WHY was he speaking? Use this rule and then make the application. Use as much wisdom in studying the Bible as you would in reading a newspaper.

V. THE BIBLE REVEALS THE PRINCIPLES BY WHICH GOD SHALL JUDGE US (John 12:47, 48; Romans 2:1-6).

VI. THE BIBLE REVEALS ITSELF TO BE THE STANDARD BY WHICH ALL HUMAN CONDUCT, CREEDS, AND OPINIONS SHOULD BE JUDGED.

Does it measure up to God's Word? Is it confirmed by God's Word? (I John 4:1).

VII. THE BIBLE REVEALS HOW MAN CAN COME INTO THE PRESENCE OF GOD UNCONDEMNED.

(See John 3:3, 16-18; Acts 16:31; Romans 10:8-13; John 1:11, 12.) If the Bible is not the Word of God, then man is groping in darkness, helpless and without hope for the future. If the Bible is not true, those who have believed it are none the worse for having believed it. They are as well off as those who have refused to believe it. But, if it is true, they are *better* off than they are.

GOD

There are many confused ideas about God. To many, God is nature, an idea, a good principle, even man himself. There is one true God. We declare Him much as did Paul (Acts 17:22, 23).

I. GOD IS A PERSON (Genesis 1:1).

"Know ye that the Lord he is God; it is he that hath made us, and not we ourselves" (Psalm 100:3).

John 3:16 declares that God is a person. He is the supreme ruler of the universe and has life in Himself (John 5:26).

II. GOD IS OMNIPRESENT.

He is not IN everything but He IS everywhere. I Kings 8:27: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee." (See: Isaiah 66:1; Psalm 139:7-10.)

III. GOD IS OMNISCIENT (See Psalm 139:11; Job 34:21, 22).

God's omniscience enabled Him to see the end from the beginning of the world and plan for every event of time.

"Known unto God are all his works from the beginning of the world" (Acts 15:18). God foreknew a man's name and what he would do some 350 years before it came to pass (I Kings 13:1-3; II Kings 23:15, 16).

IV. GOD IS OMNIPOTENT (Matthew 19:25, 26).

His power is seen in creation, "Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of him. For he spoke and it was done: he commanded and it stood fast" (Psalm 33:8, 9).

His power was manifest in Sodom and Gomorrah. In the flood. In Egypt.

V. GOD IS FROM EVERLASTING TO EVERLASTING (Psalm 90:2; Isaiah 40:28).

VI. GOD IS A TRIUNE BEING (I John 5:7; Matthew 28:19, 20).

God is manifest in three ways:

- (1) Spirit (John 4:24),
- (2) Intelligence (Psalm 147:5),
- (3) Material (John 1:14, 18; Colossians 2:9).

The THREE were manifest at the baptism of Jesus (Luke 3:22; I Timothy 3:16).

VII. GOD AND OUR SALVATION.

The very essence of God is love (I John 4:8).

1. God the Father willed our salvation in eternity.

(1) In eternity He provided for our salvation (Rev. 13:8; Eph. 1:4).

(2) In time He sent His Son to be offered (John 1:14, 29).

(3) In time His Son gave His life a ransom for all (I Tim. 1:5, 6).

2. The Son purchased our redemption. In eternity He accepted the role of redeemer (Rev. 13:8; I Peter 1:18-20). In time He executed the foreordained role—gave Himself for a sacrifice (Isa. 53:3-6). In time He shed His blood (I Peter 2:24).

3. The Holy Spirit begets our salvation through the new birth (John 3:3-7; Titus 3:5). In time He leads the lost to conviction and repentance (John 16:7-11).

4. God Himself is our mediator (I Tim. 2:5).

THE FALL OF MAN AND TOTAL DEPRAVITY

Baptists are either misunderstood or misrepresented on this. We do not believe that a man can never do anything that might be considered good. We believe that all the good a man does while unconverted is in a dead, separated state from God thus not good in God's sight. This is a strange doctrine to the world. Man's false pride opposes this because it does not honor man.

- I. MAN WAS CREATED IN GOD'S IMAGE—UPRIGHT AND INNOCENT (Genesis 1:27; Ecclesiastes 7:29).
- II. BY VOLUNTARY TRANSGRESSION MAN FELL FROM HIS HOLY AND INNOCENT STATE (Genesis 3:1-7; I Timothy 2:14).
- III. WHAT IS MEANT BY "DEPRAVED"?
"A total tendency to evil, corrupt, wicked, sinful, bad." By TOTAL is meant man's entire make-up: soul, body, spirit; no part is untouched by sin; there is no good mixed with bad (Col. 1:21; Eph. 2:1; Psalm 58:3; Isa. 64:6).
- IV. MAN IN HIS NATURAL, FALLEN STATE, CANNOT PLEASE GOD (Romans 8:7-10).
- V. NO MAN CAN LOVE GOD UNTIL BORN OF GOD (I John 4:7-10).
Many seek to do right because of restraint and training. Depravity is more in evidence in some, but the guilt is the same, although the degree of commission of sin may vary from man to man (Rom. 3:23).
- VI. ALL MEN ARE SINNERS BY NATURE AND PRACTICE (Jeremiah 17:9, 10; I Timothy 1:15; Ephesians 2:1-3).
- VII. FALLEN MAN IS UNABLE TO SAVE HIMSELF.
"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Fallen man must depend upon the mercy of God (Luke 18:13).

THE WAY OF SALVATION

Ephesians 2:1-10

Men have added rituals, ceremonies, and human effort to the Bible teaching of the way of salvation until it is necessary that this plain Bible truth be affirmed over and over. The very destiny of souls in eternity is dependent upon what they believe.

- I. THE SALVATION OF SINNERS IS WHOLLY OF GRACE (Ephesians 2:8; Isaiah 45:22; Jonah 2:9).
- II. ALL MEN NEED THE GRACE OF GOD (Psalm 14:1-3; Acts 18:27).
 1. Every New Testament example of a child of God is that of one who became such by the grace of God.
 2. Grace means: to grant as a favor or gift expecting nothing in return.
 3. It is impossible to work one's way into favor with God (Rom. 2:4).
 4. God's saving grace cannot be mixed with works or anything else (Rom. 11:5, 6).
 5. Salvation cannot be earned (Rom. 4:4).
- III. MEN NEED THE MEDIATORIAL OFFICE WORK OF THE SON OF GOD.
 1. There is only one mediator (I Tim. 2:5).
 2. There is only one way to come to God (John 14:6).
 3. Jesus suffered that He might be the mediator for man (Phil 2:8-11).
 4. Jesus' death made full payment for man's sins (Matt. 20:28; Heb. 2:9).
 5. Jesus is now enthroned in Heaven, having risen from the dead (Heb. 1:3).
 6. Jesus is in every way qualified to be a suitable and compassionate Savior (Heb. 7:25).

IV. GOD'S GRACE NOW ABOUND (Romans 5:20).

He still extends His grace to men (II Peter 3:9).

V. HOW GOD'S GRACE IS OBTAINED IN SALVATION. SOME EXAMPLES:

1. "God resisteth the proud, and giveth grace to the humble" (I Peter 5:5).
2. "But he giveth more grace" (James 4:6).
3. Luke 23:39-43; Acts 9:1-5; 16:31; John 1:11, 12.

THE FREENESS OF SALVATION

The blessings of salvation are made free to all by the Gospel of Christ. The cost of salvation is all on God's side. That cost includes the sufferings of Jesus, who "tasted death for every man" (Heb. 2:9). "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

The Great Commission, Matthew 28:18, 20, demands a belief that all can be saved.

I. LET IT FIRST BE UNDERSTOOD THAT ALL MEN NEED GOD'S SALVATION.

To believe otherwise is to charge God with foolishness.

How else can the sufferings of Jesus and the death of the cross be explained? (Rom. 3:23; 6:23).

II. GOD OFFERS SALVATION TO ALL MEN — None Are Excluded.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

"If any man thirst, let him come unto me, and drink" (John 7:37).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21 and Acts 17:30).

III. IT IS THE DUTY OF MAN TO ACCEPT THE BLESSINGS OF THE GOSPEL OF FAITH.

1. Jesus is a *provisional* Savior to all men, and a *special* Savior to all them that believe (I Tim. 4:10).
2. God is no respecter of persons (Rom. 2:11).
3. Jesus is the only satisfier of Divine justice for men. "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I John 2:2; Rom. 3:26).
4. Nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and rejection of the Gospel of Christ (John 5:40).

IV. WHAT IS THE GOSPEL?

The Gospel is not the Word of God. The Word of God sets forth the Gospel. I Corinthians 15:1-4 tells what the Gospel is.

V. WHAT IS FAITH IN JESUS?

1. It is not an historical faith. "Thou believest that there is one God; thou doest well: the devils also believe and tremble" (James 2:9).
2. It is a trusting faith (Eph. 1:11).
3. It is a receiving of Jesus Christ for what He is (John 1:11, 12).
4. It is a matter of the heart turning to God (Rom. 10:9-13; II Cor. 3:15, 16; John 3:16).

REPENTANCE AND FAITH

Acts 20:21

The word for *repentance* means, to undergo a change in frame of mind and feeling—to repent; to make a change of principle and practice—to reform; a change of mode of thought and feeling—reversal of the past. These are the three senses in which it is used.

John preached no literary review or entertaining message. He did not attempt to appeal to the *higher nature* in man. Though an unpopular doctrine, repentance and faith are as old as man.

"Just confess Jesus" is the rule of modern evangelism, but such a confession must be the result of a changed mind and feeling toward God, must stem from the heart.

I. NOTICE THE NECESSITY OF REPENTANCE.

1. Repentance is taught in the Old Testament (Ezek. 14:6).
2. John the Baptist taught repentance (Matt. 3:1).
3. Jesus taught repentance (Luke 13:3-5; Matt. 4:17; Mark 1:15; 2:17).
4. The disciples were commanded to preach repentance (Luke 24:47).
5. The disciples preached repentance (Mark 6:12).
6. The Apostle Paul preached repentance (Acts 20:21).
7. God commands all men, everywhere, to repent (Acts 17:30).

II. REPENTANCE AS IT IS FOUND IN THE BIBLE INVOLVES:

1. A knowledge of what sin does, and of personal guilt (I John 3:4; 5:17).

2. Personal, self-examination.
 - (1) Sees sin as committed against God (Psalm 51:4).
 - (2) Hatred for sin generated in the heart (Job 42:6).
 - (3) Sorrow for sin because it is against God (II Cor. 7:10).
 - (4) A purpose or will to sin against God no longer, involves a sense of helplessness to accomplish this purpose by one's own self.

III. FAITH TOWARD CHRIST.

Bible faith is: trusting, relying, entrusting or committing to the power of another.

1. There is no merit in faith as such—the merit is in the object of faith.

Example: One might have faith in a ladder, but the ladder breaks. One might have faith in baptism, church membership, dedication in infancy, or in personal virtue, but such faith does not save because the object is wrong.

2. One must have a belief in God before saving faith in Jesus Christ can come (Heb. 11:6).
3. The meaning of faith in Jesus:
 - (1) A reliance upon Him (John 3:16).
 - (2) A faith from the heart (Rom. 10:9, 10).
 - (3) A faith which receives Jesus (John 1:11, 12).
 - (4) A faith which commits to Jesus (II Tim. 1:12).
 - (5) A faith that will pray to God (Rom. 10:13).

IV. WHY IT MUST BE BY FAITH IN JESUS.

1. Because none can come to God in any other way (John 14:6).
2. Because the Gospel alone is the power of God unto salvation (Rom. 1:16).
3. Jesus is the heart of the Gospel. There is no gospel without Him (I Cor. 15:1-3).

ELECTION

Election is understood by many to mean that God foredoomed some to Hell, and foreordained some to Heaven; that personal choice does not enter into salvation. This is an error.

Augustine was the first to advocate "unconditional" election. He began to preach it about the turn of the fifth century.

God elected Jesus Christ (Rev. 13:8; I Peter 1:18-20).

God elected national Israel (Rom. 11:28).

Personal election is determined by the believer when he believes in Jesus. God foreknew all of this, but did not elect arbitrarily. Election is for believers, not the unbeliever. God elected the plan of salvation and elected to save all who will believe in Jesus.

I Peter 1:2 teaches that personal election comes through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus.

II Thessalonians 2:13 declares the believer is "chosen (elected) through the belief of the truth."

Ephesians 1:13: "After that ye believed, ye were sealed."

From this it is clear that *election* cannot be made to teach fatalism—that the choice is all of God and none of man.

I. GOD HAD AN ETERNAL PURPOSE.

"According to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11).

Although He is not the author of wicked acts, God may use the wicked acts of men in carrying out His purpose (Acts 2:23; John 6:70). This does not make God the author of wickedness, but it does exalt Him as He turns wickedness to His glory (Psalm 76:10).

II. GOD DOES NOT TURN FROM HIS PURPOSE.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

III. GOD HAS NOT FOREDOOMED ANYONE TO HELL

(John 3:16, 17; 12:47, 48; 7:37; Rev. 22:17).

Why then are not all saved? (John 5:40).

IV. ELECTION MEANS TO MAKE A CHOICE.

1. God willed the salvation of all men in eternity (I Peter 1:20), and in time He sent forth His Son (John 1:29).

2. God gave man a *will* and expects him to exercise it (John 3:16, 18).

3. God's election or choice of a person to eternal life is on the basis of what that person does with Jesus. God's foreknowledge of what a man will do with Jesus does not influence the choice (Eph. 1:4, 5, 13). Jesus died according to God's election, but the death must have taken place. His death was for all men (Heb. 2:9).

4. Every believer in Jesus is born (again) of the Holy Spirit (John 3:7, 8). This happens in time and according to the foreknowledge of God.

5. God seals, in time, every believer in Jesus (Eph. 1:13).

V. GOD'S ELECTION ASSURES SECURITY FOR THE BELIEVER

(Romans 8:28-34).

It is a guarantee. An admonition worthy of our notice: "Wherefore the rather, brethren, give diligence to make your calling and election sure" (II Peter 1:10).

VI. GOD'S PURPOSE DOES NOT DESTROY THE FREE MORAL AGENCY OF MAN

(Ezekiel 3:10, 11; II Peter 3:9; Isaiah 55:9; Acts 17:30).

SANCTIFICATION

I Corinthians 1:1-3; I Thessalonians 4:3

The word "sanctification" is translated with different shades of meaning, but it carries the principle thought of separation and setting apart for a specific use. Definitions: "to separate from a common condition or use; dedicated; hallowed; pure; righteous; ceremonially or morally; to separate; consecrate; cleanse; purify; sanctify; to regard or reverence as holy." From the same word we get the word sanctuary.

I. WHAT SANCTIFICATION IS NOT.

It is not a second work of grace so as to bring perfection and sinlessness to the body.

"Forgive us our sins" (Luke 11:4). This is a prayer for Christians. The Corinthian church was sanctified, but not perfect (I Cor. 3:3; 5:1). "If we say we have no sin we deceive ourselves" (I John 1:8). "I find then a law that when I would do good evil is present" (Rom. 7:21).

II. USE OF THE WORD IN THE BIBLE.

1. A day may be sanctified. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work" (Gen. 2:3).

2. God may be sanctified. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread" (Isa. 8:13).

"And the Lord spake unto Moses and Aaron, Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. 20:12).

"And for their sakes I sanctify myself" (John 17:19).

3. People may sanctify other people.
"And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes" (Exo. 19:10).
4. People may sanctify themselves (Joshua 3:5).
5. Material things may be sanctified (Lev. 8:10).

III. WHAT SANCTIFICATION MEANS TO US TODAY.

1. We are sanctified when we are born again. Jesus' blood is the foundation of it (Heb. 9:13, 14). We are made fit for service to the living God by this sanctification.
Set apart by God (I John 3:9; Eph. 1:13).
2. Jesus was made sanctification for us and He IS our sanctification (I Cor. 1:30).
3. We sanctify our lives, our prayers and our bodies to God (Rom. 12:1, 2; I Tim. 4:4, 5).
4. We sanctify our lives daily (Phil. 2:12).
5. It is God's will that we sanctify our lives to Him (I Thess. 4:3, 4). Paul tells how this is done in I Corinthians 9:27. Many lives are ruined because of lack of self-sanctification.
6. The Christian's sanctification should be progressive.
"But the path of the just is as a shining light, that shineth more and more unto the perfect day" (Prov. 4:18).
"As newborn babes, desire the sincere milk of the word that ye may grow thereby" (I Peter 2:2).

IV. HOW WE MAY KNOW THAT WE ARE SANCTIFYING OURSELVES TO GOD.

By the Word of God. "Sanctify them through thy truth, thy word is truth" (John 17:17). The word "sanctification" suggests self-denial, prayer and service.

V. THE UNSAVED CANNOT SANCTIFY HIMSELF.

Sanctification is a work of God in the heart (II Thess. 2:13). The soul is completely sanctified in regeneration (Titus 3:5).

THE SECURITY OF THE BELIEVER

Psalm 121:1-8

One must first understand WHAT is born of God, and what salvation really is. All who hold to a system of law-keeping or works for salvation have failed of grace, and therefore no security is affirmed for them. Only real believers are saved and have security. A distinction must be made between real and nominal believers. Peter was a real believer; Judas Iscariot was a nominal believer and never was saved.

I. THE PART OF MAN THAT IS SAVED AT THE NEW BIRTH.

1. The inner man (spirit) is born again in the new birth, and never sins again (I John 3:9).
2. It is a spiritual birth (John 3:6; II Cor. 5:17).
3. It is a sanctification of the spirit (Heb. 10:14). How long is forever?
4. The inner man is sealed unto the day of the redemption of the body (Eph. 4:30; 1:13, 14; Rom. 8:23).

II. SALVATION IS FROM THE LORD AND NOT THE DEVIL.

God determines how far Satan can go (Job 1:12). If Satan can get one child of God, he can get all; therefore, IF he doesn't get some, then they get to heaven by Satan's mercy.

III. NOTICE SOME POSITIVE STATEMENTS OF SCRIPTURE THAT TEACH SECURITY.

1. Psalm 37:23, 24: They shall not be utterly cast down.
2. Psalm 89:29-36: His seed shall endure forever.
3. Psalm 91:9-12: The Lord is their refuge and no evil shall befall.

4. Psalm 121:7: They are preserved from all evil.
 5. Isaiah 54:17: Nothing formed against them shall prosper.
 6. John 5:24: The child of God is passed from death unto life (present), and shall not come into condemnation (future).
 7. John 6:37: He shall not be cast out by the Lord.
 8. John 17:24: The prayer of Jesus secures them.
 9. John 10:27, 28: It is impossible for them to perish—none can pluck out.
 10. Romans 8:28: All things work to their good.
 11. Romans 8:35-39: Nothing can separate them from the love of God in Christ. (Believers only are in Christ and have His love, II Cor. 5:17.)
 12. Philippians 1:6: God will continue the good work begun in them.
 13. Colossians 3:3: Their life is hid with Christ in God.
 14. II Timothy 2:13: God cannot deny Himself—to deny His child would be to deny Himself.
 15. I Peter 1:3-5: They are kept by the power of God.
 16. II Peter 1:4: They are partakers of the Divine nature.
 17. I John 5:4, 5: They overcome the world.
 18. I John 5:18: Satan cannot touch a child of God.
 19. Jude 24, 25: They are kept from falling, and shall be presented to God faultless.
 20. Hebrews 7:25: God saves them to the uttermost.
 21. Hebrews 6:4-6: If anyone could be lost after being saved, it would be impossible for him ever to be saved again.
- IV. THE SECURITY OF THE BELIEVER OFFERS HOPE TO MEN WHO WOULD BE HOPELESS OTHERWISE (Hebrews 8:18-20).

What Baptists Believe About

THE LAW OF MOSES

Colossians 2:14-17

The fundamental law is recorded in Exodus 20 and is the basis for all the law. Details of the law are found in the book of Deuteronomy. Although Christians are under grace and not law, every righteous and moral principle of the Law of Moses is taught in the New Testament.

I. WHAT THE LAW WAS.

1. It was an expression of the righteousness of God, and His disapproval of sin in man (Rom. 5:13; 2:12, 13).
2. It was a standard for right and wrong. It was wrong for Cain to kill Abel but there was no law that said so until the Law of Moses. The law spelled it out.
3. It was an expression of the holiness of God (Rom. 7:12).

II. WHY THE LAW WAS GIVEN.

1. Because of transgressions (Gal. 3:19).
2. To be a schoolmaster (Gal. 3:24).
3. To make sin known (Rom. 7:7).

III. THE LAW WAS NOT GIVEN THAT MEN MIGHT OBTAIN LIFE THROUGH KEEPING IT.

1. It is impossible for any law to give life (Gal. 3:21).
2. No man ever kept the law perfectly (Rom. 8:7, 8).
3. Christ came to do what the law could not do (Rom. 8:3).
4. Lawful use of the law (I Tim. 1:8-11).

IV. THE LAW WAS A MINISTRATION OF DEATH
(II Corinthians 3:6-11).

V. THE LAW WAS DONE AWAY (Colossians 2:14-17;
II Corinthians 3:9-11).

VI. IF THE BELIEVER IS NOT UNDER THE LAW OF
MOSES, IS HE WITHOUT LAW?

1. He is under the law of the Spirit of life in Christ Jesus
(Rom. 8:3).
2. He has a new priest—an heavenly (Heb. 7:11, 12).

VII. OUR MOTIVE FOR DOING RIGHT WITHOUT
BEING UNDER LAW.

1. The love of God motivates the child of God. It is the
Law of love (John 14:23, 24).
2. Love is the fulfilling of the law. "Love worketh no ill
to his neighbour: therefore love is the fulfilling of the
law" (Rom. 13:10).
3. The keeping of the law never caused any to love God,
but the indwelling Spirit sheds God's love in the heart
through the new birth (Rom. 5:5).

THE NEW TESTAMENT CHURCH

"We believe that a visible church of Christ is a congregation of baptized believers; associated by covenant in the faith and fellowship of the Gospel of Christ; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privileges invested in them by His Word; that its only scriptural officers are bishops or pastors and deacons; whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus."—*The Baptist Way-Book*, page 86.

I. THE CHURCH WAS SET UP DURING THE PERSONAL MINISTRY OF JESUS.

- ① John the Baptist was sent to prepare the material (Isa. 40:3; Matt. 3:1-3; Luke 1:17).
- ② Jesus took the material prepared by John and set up His church. Peter and Andrew were called out (Matt. 4:18-20).
- ③ The church is the executive in the Kingdom of God (Matt. 16:19).
4. Jesus and John preached that the kingdom was at hand (Matt. 3:1, 2; 4:17).
5. Jesus preached the gospel of the kingdom (Matt. 9:35).
6. The kingdom was suffering violence then (Matt. 11:12).
7. The kingdom was in the midst of men (not hearts) (Luke 17:20, 21).
8. Some refused to enter, and hindered others from doing so (Matt. 23:13).
9. Jesus said there was no doubt the kingdom "is come upon you" (Luke 11:20).
10. Jesus said: "Blessed be ye poor: for yours is the kingdom of God" (Luke 6:20).

II. THE CHURCH BEFORE PENTECOST (Five Proofs).

1. They had authority to baptize before Pentecost (John 4:1, 2; Matt. 28:19, 20). No authority to do anything was given at Pentecost; there was an exercise of previously given authority.
2. They had a law of discipline before Pentecost (Matt. 18:15-17).
3. They had the Lord's Supper before Pentecost (Luke 22:19).
4. They had heard Jesus sing in the church (Psalm 22:22; Heb. 2:12).
5. They transacted business (Acts 1:15-26). Elected Matthias to take Judas' place.

III. THE NEW TESTAMENT CHURCH IS LOCAL IN NATURE (Not Universal Nor Invisible).

1. The church in Jerusalem was local (Acts 1:12-26; 2:41).
2. There was a local church in Antioch (Acts 11:26; 13:1).
3. "Unto the church of God which is at Corinth" (I Cor. 1:2).
4. "Unto the church of God which is at Corinth (II Cor. 1:1).
5. "Unto the churches of Galatia" (Gal. 1:2; plural number—local).
6. "Unto the saints which are at Ephesus" (Eph. 1:1; cf. Acts 20:17).
7. "To all the saints and faithful brethren in Christ which are at Colosse" (Col. 1:2).
8. "To the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1).
9. "Unto the church of the Thessalonians" (I Thess. 1:1; II Thess. 1:1).
10. "John to the seven churches which are in Asia" (Rev. 1:4).

11. "Tell it unto the church" (Matt. 18:17).

All of the above scriptures speak of a local church at a given place. There are some statements of general character in Ephesians which speak of things pertaining to any local church, but there are no scriptures that speak of an invisible or a universal church.

IV. JESUS PROMISED PERPETUITY TO HIS CHURCH (Matthew 16:18; 28:20; Ephesians 3:21).

His churches have continued to this day having been known by different names in history: Christians, Montanists, Novations, Donatists, Paulicans, Albigenses, Petro-Brussians, Waldenses, Ana-Baptists, Baptists.

V. THE REASON FOR THE CONTINUED EXISTENCE OF HIS CHURCH THROUGH ALL AGES.

1. That the message of salvation might be perpetuated (Matt. 16:18-20).
2. That He might have a people contending for the faith system (Jude 3).
3. That He might have a people to call His own name and claim as His bride (Acts 15:14; Eph. 5:22-33).

CHURCH INDEPENDENCY

Ephesians 3:21; 5:23, 24

By *independency* is meant that the New Testament church is independent of all other churches, and would exist as an entity if all other churches should go out of existence. Only God is sovereign and the church is independent under God, subject only to Him, free from all earthly headquarters, answerable to God only. It is true that churches fellowship one another but only in that sense are they interdependent.

I. THE NEW TESTAMENT CHURCH HAS CHRIST ONLY AS HER HEAD.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18; cf. Eph. 1:22).

II. THE CHURCH IS TO BE SUBJECT TO NONE BUT HER HEAD.

No one has the right to exercise authority over others in the church, and surely no outside body of men has the right (Matt. 20:24-28).

III. BIBLE EXAMPLES OF CHURCHES ACTING INDEPENDENTLY—OUR PATTERN.

1. The church acted independently in electing one to take Judas Iscariot's place (Acts 1:15-24).
2. The church acted independently in selecting seven men for the office of deacon (Acts 6:1-6).
3. The church acted independently in sending Barnabas on a special mission to Antioch (Acts 11:22).
4. The church acted independently in sending missionaries (Acts 13:1-4). (1) Holy Spirit called them; (2) the

church sent them out; and (3) the Holy Spirit sent them forth.

5. The Antioch church acted independently in sending out missionaries, and other churches acted independently in helping to support them (II Cor. 8:1-4; 11:8, 9; Phil. 4:15, 16).
6. The church acted independently in determining to send relief to the poor saints at Jerusalem (Acts 11:27-30).
7. The church in Antioch acted independently in choosing whom they wanted to carry their gift to Jerusalem (Acts 11:30).
8. The church is instructed to act independently in using the keys of the kingdom (Matt. 16:19; 18:18).

IV. THE CHURCH'S INDEPENDENCY IS LIMITED UNDER GOD.

1. A church is limited to the laws of Christ (Matt. 28:20). An inherent right means a natural right in one's self to do a thing. A commissioned right is a right received from another who has the power to bestow that right. The one commissioned has only the right to do that for which he is commissioned. Therefore the church cannot legislate nor turn her work over to others.
2. A church's independency is limited to that which is scriptural: Scriptural baptism, Lord's Supper, no other instructions than the Word of God (II Tim. 3:15-17).
3. A church is limited to preaching the gospel to lost souls, but God must do the saving. A church is not at liberty to change the gospel message.
4. Jesus said that His church was not of the world (John 17:16). The church is independent from world organizations and should remain so that her testimony may not be hindered.

CHURCH GOVERNMENT

Hebrews 8:5

God is for order in every realm and His church is no exception. Just as He gave the pattern for the Tabernacle and its service to Moses, Jesus has set the pattern for His church. There are four forms of church government: (1) Papal, (2) Episcopal, (3) Presbyterian, (4) Congregational. WHICH IS SCRIPTURAL?

I. A CHURCH IS A DEMOCRATIC BODY, AND GOVERNS HERSELF BY THE RULES OF THE NEW TESTAMENT.

1. One member has no more power or voice than another (Matt. 20:25-27).
2. She makes her decisions by a vote of the majority (Acts 1:26). This is a democratic form of government.
3. She resolves her own problems (Matt. 18:15-18).
4. She receives her own members (Acts 9:26-28; Rom. 14:1).
5. She disciplines her own members (I Cor. 5:1-5, 11-13; II Thess. 3:6, 14, 15).
6. She restores her own members (II Cor. 2:5-8).
7. She chooses her own officers: deacons (Acts 6:1-7), preachers (Acts 1:26).

II. THE PLACE OF CHURCH OFFICERS IN CHURCH GOVERNMENT.

1. The place of the pastor.
 - (1) He is to rule in the spiritual realm (I Tim. 5:17-19; Heb. 13:7, 17).
 - (2) His rule is a rule of persuasion and must be in accord with scriptures.
 - (3) His work is outlined in II Timothy 4:1-5; I Peter 5:1-3; Titus 1:7-9; Acts 6:4.

- (4) His qualifications are listed in I Timothy 3:1-7.
 - (5) He is to be esteemed highly for his work's sake (I Thess. 5:12, 13).
 - (6) He is to be supported by the church (I Tim. 5:18).
2. The place of deacons.
 - (1) The origin of the office (Acts 6:1-7).
 - (2) The qualifications of deacons (I Tim. 3:8; Acts 6:3).
 - (3) The work of deacons (Acts 6:1-7).
The meaning of the word *deacon* is *servant*. They are to serve the church in temporal matters in a spiritual manner; be helpers to the pastor.

III. THE CHURCH SUPPORTS HERSELF BY SYSTEMATIC OFFERINGS FROM HER MEMBERS.

1. All members are responsible to thus support the church (I Cor. 16:1; II Cor. 8:14, 15; Acts 4:33, 37).
2. Christ receives our tithes (Heb. 7:8).
3. Church members are to give glory to God through His church (Eph. 3:21).

IV. THE CHURCH GOVERNS HERSELF AND GROWS AND ESTABLISHES HERSELF BY THE POWER OF GOD AS SHE FOLLOWS THE INSTRUCTION OF HIS WORD (Ephesians 2:20-22; 4:15, 16; II Timothy 3:15, 16).

V. THE REASON FOR THE CHURCH AND HER MESSAGE.

1. Her commission is to take the gospel to all nations (Matt. 28:19, 20). In doing this she must govern herself by New Testament law that God may be honored and that He may bless her efforts.
2. Her message is a salvation message (Rom. 1:16; Eph. 3:10).
3. God has preserved His church and kept her through the ages that His work of salvation, preaching the gospel, and training of the saved might be perpetuated (Acts 1:8).

CHURCH ASSOCIATIONS

Matthew 28:19, 20; II Corinthians 8:19-23

The Great Commission is to every New Testament church. Churches may co-operate in carrying out the Commission. However, in no sense may the churches form a combine of all the churches, nor can a church redelegate her commissioned authority. No church may scripturally put authority that properly belongs to the church into the hands of a board of men, convention or others. The work of the American Baptist Association is based on the principle of free churches voluntarily associating with other churches, but surrendering none of their authority and independency.

I. WHAT IS A SCRIPTURAL ASSOCIATION?

1. It is not the messenger body.
2. It is not the pastor and leaders.
3. It is churches associated together in work. Messengers are a joint committee acting as such, counseling about the work (not doing the work) of the churches, and carrying messages and recommendations back to the churches. This principle is found in Acts, chapter 15.
4. To be scriptural, this joint committee must be on the basis of equality. It makes no more sense for one church to have more votes than another church in an association, than for one citizen to have more votes than another citizen in the state.
5. To associate with other churches does not destroy independency.
6. Churches of the New Testament associated together in work and counsel (II Cor. 8:16-23; Acts 15).

II. HISTORY SHOWS CHURCHES ASSOCIATING TOGETHER.

1. History of Welsh Baptists by Davis, page 43, *Baptist Way Book*:

“At this time (1663) the Baptists met at Liantrisant. In the association held at Abergavamy, this church proposed to revive the old plan of supporting ministers in weak and destitute churches, which was for the strongest to help the weakest. William Thomas was appointed home missionary for six months, and received from Swansea five pounds, Liantrisant two pounds ten shillings, Carmarthenn two pounds ten shillings.”

2. Hillcliff Church, Wales, organized around 600 A.D., sent out a Mr. Tillman in 1653 as missionary.
3. Associations of Baptist churches in England.
 - (1) General Baptist Association—in 17th century.
 - (2) Association of Somerset—1653.
 - (3) Midland Association—1655.
 - (4) General Assembly—1671.
 - (5) Reorganized—1671.
 - (6) Particular Baptists—1689.
 - (7) London Association—1704.
 - (8) Northhamtonshire Association—1789.
4. Associations in America.
 - (1) Local Associations were organized in Massachusetts, South Carolina, Rhode Island, Pennsylvania, New Hampshire, and Kentucky in 1700's.
 - (2) Baptist General Convention—1814.
 - (3) Southern Baptist Convention—1845.
 - (4) Associations of churches existed for over 100 years in Kentucky and other places before the rise of Conventionism. Some churches now exist that were old when the Southern Baptist Convention came into existence; they have never worked with the SBC. One such church is the Kentucky Baptist Church near Benton, Arkansas.
 - (5) Baptist General Association—1905.
 - (6) American Baptist Association—1925—Large Baptist Missionary Association of Texas joined in the work of the General Baptist Association at this time and the name was changed.

III. BIBLE EXAMPLES OF ASSOCIATED WORK.

1. Use of messengers for counsel (Acts 15).
2. Messengers of the churches (II Cor. 8:16-24).
3. Churches of Macedonia begged Paul to act as *caretaker* or *treasurer* of their relief or aid to the needy brethren in Jerusalem (Acts 11:27-30; II Cor. 8:4). In this is seen the use of a central treasurer by the churches.
4. The churches paid Paul a wage or stipulated salary (as a soldier's ration) while he was missionary (II Cor. 11:6-9).
5. Other churches supported Paul (Phil. 4:10-16).

IV. THE CONVENTION PLAN AND THE ASSOCIATED PLAN CONTRASTED.

CONVENTION PLAN

1. ORIGIN.

- a. Kettering England—1792.
- b. America—Philadelphia—1814.
- c. Split 1844—over slavery.
- d. Southern Baptist Convention—1845.

2. PURPOSE.

From preamble of SBC:
"Impressed with the obligations resting on the Convention to endeavor more earnestly and systematically to **ELICIT, COMBINE, AND DIRECT THE ENERGIES** of the **WHOLE DENOMINATION**, in one sacred effort for the promulgation of the gospel."

ASSOCIATED PLAN

1. ORIGIN.

- a. Bible association—Macedonia.
- b. Associations in history long before any convention was started.
- c. American Baptist Association—1905, 1925.

2. PURPOSE.

From yearbook of ABA:
"The object of this Association is to encourage co-operation and Christian activity among the churches, to promote interest in, and encourage missions on a New Testament basis among all people, to stimulate interest in Christian literature and general benevolence, and to provide a medium through which the churches may co-operate in these enterprises."

3. REPRESENTATION.

Each church or society contributing to the program is entitled to one messenger. One additional messenger for each \$250.00 contributed, up to ten messengers. A money basis of representation.

4. MEMBERS.

Representatives of churches, societies, Ladies' Aid, etc., who have contributed \$250 to the program.

5. MISSION BOARD.

Appoints missionaries—chooses his field, sets his salary, hires and fires, sets up mission program, calls on the churches to pay the bills. Composed of 48 men (Incorporated Convention appoints them). What they do is final.

6. DOCTRINAL PRACTICE.

Churches drifting—modernism—adopted universal church theory at Kansas City in 1963. Open communion now practiced widely among them. Baptisms of Northern Baptists received by many.

3. REPRESENTATION.

Three messengers allowed each church regardless of size or wealth. Representation based on equality.

4. MEMBERS.

Churches are the Association.

5. MISSIONARY COMMITTEE.

Twenty-five members elected by messengers, plus one additional from each church. Makes recommendations only to the churches. Cannot hire and fire. Their recommendations acted on by the messengers.

6. DOCTRINAL PRACTICE.

Churches in the main adhere to the time-honored Bible doctrines held by our Baptist forefathers. No open communionists, none who will receive questionable baptisms.

SCRIPTURAL BAPTISM

Matthew 28:19, 20

There are two ordinances in the church. An ordinance is an established rite or ceremony and has the effect of being a law. Many ceremonies and ordinances are held by the religious world. Roman Catholics have over 300. Jesus instituted two: baptism and the Lord's Supper (Matt. 28:19, 20; 26:26-29; I Cor. 11:26). Both of these ordinances point back to His death and forward to His life and resurrection. WHAT IS THE BIBLE TEACHING CONCERNING BAPTISM?

I. FIRST, IT IS AN IMMERSION IN WATER.

1. Three modes practiced today: (1) immersion, (b) sprinkling, (3) pouring. Which is the scriptural mode?
2. The meaning of the word *baptize* is: immersion, dip, plunge, submerge.
3. John baptized where there was much water (John 3:23; Matt. 3:1-12). John baptized Jesus and He "went up straightway out of the water" (Matt. 3:16).
4. Figures of speech used in reference to baptism mean immersion (Rom. 6:1-6; Col. 2:12).
5. Sprinkling and pouring do not fit the symbols, and destroy the figures.
6. Some objections noticed:
 - (1) John could not have immersed all who came to him (Matt. 3:5).
 - (2) John could not have had time to baptize all who came to him. John refused some (Matt. 3:7, 8). How much longer does it take to immerse than to sprinkle?
 - (3) John baptized *with* water (John 1:33).

(4) It is claimed that infants were baptized, therefore could not be by immersion (Matt. 19:14 is used). Nothing is said about baptism in this scripture. Jesus used children to teach a spiritual truth (Matt. 18:3; Mark 10:13, 16). Advocates of infant baptism cite the case of Cornelius (Acts 10), and the jailor and his household (Acts 16:31-33). In all these cases the subjects baptized were old enough to hear the Word, believe and receive the Holy Spirit.

(5) All infant baptism arguments fall when the scriptures are examined.

(6) Not enough water in Jerusalem to immerse all who came on day of Pentecost (Acts 2:41, 42). There was plenty of water for immersion at: upper pool (II Kings 18:17); lower pool (Isaiah 22:9); Pool of Hezekiah (II Kings 20:20) was 240 feet long and 144 feet wide; Pool of Bethesda (John 5:2); Pool of Siloam (John 9:7); plus many fountains and pools mentioned in Nehemiah 2:14; 3:15.

(7) There was not time enough to baptize all in one day. How long did Peter preach? Two hours? He began at 9 a.m. (Acts 2:15) and probably ended by 11 a.m. There were at least twelve to do the baptizing. How long does it take to baptize one person? Allow one minute, and it would take four hours and ten minutes to baptize those who came on Pentecost. It is ridiculous to reject plain Bible statements.

II. THE ELEMENTS OF SCRIPTURAL BAPTISM.

1. A proper subject—a believer (Acts 2:41, 42). John refused some (Matt. 3:7-10).
2. Scriptural authority—a New Testament church (Matt. 28:19, 20; Mark 13:34; I Tim. 3:15). John received authority from God (John 1:6, 33). Jesus gave authority to the Apostles (John 4:1). Jesus gave author-

ity to the church (Matt. 28:19, 20). Apollos baptized without authority (Acts 19). (Anybody can read a marriage ceremony, but only authorized persons can do so lawfully and make the marriage legal.)

3. A scriptural design declares death and resurrection (Rom. 6:4, 5). Is an act of righteousness (Matt. 3:15).
4. A scriptural mode — immersion (Matt. 3:16; Acts 8:38).

III. BAPTISM'S MESSAGE.

1. Declares one to be a child of God (Rom. 6:4, 5; John 1:31).
2. Expresses symbolically that one is dead to sin and alive to righteousness.
3. Symbolizes the death, burial, and resurrection of Jesus. In essence it is a picture of the gospel (I Peter 3:21; I Cor. 15:1-4).
4. All who hear it and see the message pictured in baptism should be reminded that Christ died for our sins and lives to make intercession for us (Heb. 7:25).

What Baptists Believe About

THE DOCTRINE OF BAPTISMAL REGENERATION

Almost all religions teach that baptism saves, helps to save, or is in some way essential to salvation. This cannot be sustained by the Scriptures. Baptism is NOT essential to salvation.

I. SOME SCRIPTURES USED TO PROVE THAT BAPTISM IS ESSENTIAL TO SALVATION.

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

Examine the verse: In the previous verse Peter had been asked: "Men and brethren, what shall we do?" Notice it is not "what shall we do to be saved?" Peter told them what they must do. "Repent" is second person plural. "Every one of you" is first person singular; thus, only those who had repented were instructed to be baptized. "For the remission of sins" refers to those who were to be baptized. This does not indicate that through baptism they would *receive* remission of sins but that they were to be baptized with reference to remission of sins received through repentance. The Greek word "eis" is the word translated FOR. In this case it means "with reference to." See Matthew 12:41 where the word is translated "at." The same word is used in I Corinthians 10:2: "And were all baptized unto (eis) Moses." Scripture must not be made to contradict scripture.

2. Romans 6:3: "Know ye not, that so many of us as were baptized into (eis) Jesus Christ were baptized into (eis) his death?"

The teaching is that of being baptized with reference to Jesus and with reference to His death. Surely none believe that a person is literally baptized into His death. The Israelites (I Cor. 10:1) were baptized with reference to Moses and not literally into him.

3. Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ."

The same Greek word "eis" is translated "into" and means the same as in the previous verses, "with reference to." The argument put forth by some is that the phrase "have put on Christ" speaks of a spiritual birth and therefore it means baptized into Christ or baptismal salvation. There is a similar phrase in Romans 13:14: "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." This is admonition to a people already justified by faith (Rom. 5:1), and a people already baptized (Rom. 6:3, 4). They were to put on Christ in walk and life (Rom. 6:11-13), therefore the phrase "put on Christ" does not mean salvation by baptism.

Those addressed in this verse had become children of God by faith (Gal. 3:26). They had put on the livery of a Christian; had dressed up that Christ might be seen in them—that is, in their obedience.

II. IF BAPTISM IS ESSENTIAL TO SALVATION THEN THE FOLLOWING IS ALSO TRUE.

1. It would make the preacher the mediator between God and man. There is one mediator (I Tim. 2:5).
2. It would make it impossible for one to be saved in a hospital, on the battlefield, or any place away from a preacher and water for baptism. No matter how much one might repent, pray, or believe on Jesus, he would be lost forever if he were not baptized.
3. It would make Paul to leave out something in his address to the Athenians. Acts 17:30: "And the times of this ignorance God winked at but now commandeth

all men everywhere to repent." Why didn't he add "and be baptized"?

4. It would make Paul guilty of rejoicing that he had left off an essential part of the salvation of some of the Corinthians. I Corinthians 1:14: "I thank God that I baptized none of you, but Crispus and Gaius."

5. If baptism is essential to salvation then salvation must be both by works and by grace. Baptism is an act or work of righteousness. Matthew 3:15: "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

(See also Titus 3:5; Eph. 2:8-10; Rom. 11:6).

The unregenerate man cannot be subject to the law of God, for he is under the law of sin and death (Rom. 8:2-8). He must repent and believe in Jesus.

6. Some object that baptism is an act of faith, therefore acceptable to God though the candidate be unregenerate. If it is an act of faith, who had the faith? If the one being baptized has it before he goes into the water, then he is already saved, before baptism. I John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." If the one going into the water does not have faith, then the very act would be sinful. Romans 14:23: "For whatsoever is not of faith is sin." This puts the "baptism essential to salvation" advocate in a dilemma. If he baptizes one who says he has faith in Christ then he baptizes one who is already saved. If he baptizes one who says he has no faith in Christ then he baptizes one to whom even baptism is a sin.

7. If baptism is essential to salvation then the following examples are meaningless:

PERSONS SAVED WITHOUT BAPTISM

- (1) Thief on the cross (Luke 23:42, 43). Where is paradise? (II Cor. 12:1-4; Revelation 2:7; I John 5:4).
- (2) The publican (Luke 18:14).

III. SCRIPTURES WHICH TEACH SALVATION BUT WHICH MAKE NO MENTION OF BAPTISM.

Rom. 1:16, 17; 3:21-26; Eph. 2:8-10; Acts 10:43; John 3:14-16; John 3:18; 3:36; 5:24; 6:40; Acts 13:38, 39, 48; Rom. 5:1, 2; I Cor. 3:8; Gal. 3:26; Phil. 3:9; Rom. 10:4, 8, 9-11. In all of these passages baptism is omitted. If it were necessary to salvation surely it would have been mentioned.

IV. BAPTISM'S MESSAGE.

1. Baptism affirms that Jesus died and rose again (Rom. 6:4).
2. Baptism is a figure of the death, burial, and resurrection (I Peter 3:21).
3. Baptism is a pictorial ordinance (Rom. 6:4-12).
4. Every Christian ought to submit to scriptural baptism (Matt. 28:19, 20).

THE LORD'S SUPPER

I Corinthians 11:17-34; Matthew 26:26-29;
Mark 14:22-26; Luke 22:14-20

I. VIEWS TAKEN BY DIFFERENT FAITHS ON THE LORD'S SUPPER.

1. **TRANS-SUBSTANTIATION** (Roman Catholic view) — That the elements of the Lord's Supper actually become the body and blood of the Lord Jesus Christ.
2. **CON-SUBSTANTIATION** (Lutheran view) — That, while not actually becoming the body and blood of Jesus, in some mysterious way the real body and blood of Jesus is so connected with the bread and wine as to be actually imparted to those who partake. This differs little with the Roman Catholic view.
3. **MYSTICAL PRESENCE** (Presbyterian view) — Although they reject the previous views, they believe that in some mystical sense Jesus is spiritually present in the elements; that because of this the Lord's Supper is a medium through which certain blessings are conferred.
4. **FIGURATIVE ONLY** (Baptist view) — That nothing is conferred but that it is a symbolic ordinance depicting the death of Jesus; His body broken for us and His blood shed for us.

II. THE BIBLE TEACHING OF THE LORD'S SUPPER.

1. Instituted by the Lord Himself, before His crucifixion (Matt. 26:26-29).
2. Given to an institution, the churches (I Cor. 11:2; Matt. 28:20).
3. Given to show the Lord's death until He comes again (I Cor. 11:25, 26).

III. WHAT BROUGHT ABOUT THE PRACTICE OF OPEN COMMUNION?

Who is responsible for this practice? It is based on division; a recognition of division, and a will to ignore that division so that all can partake together. It pretends a unity that does not exist. God is not the author of confusion or division among Christians (I Cor. 14:33), therefore cannot be its author.

If Baptists are bigots for holding to close communion, then cannot others be charged likewise when they demand that we accept their views in order to allow them to participate?

IV. THE BIBLE MAKES CLEAR THE CONCEPT OF COMMUNION WITH CERTAIN RESTRICTIONS UPON THOSE WHO PARTICIPATE.

1. Who can come to the Lord's table? Acts 2:41, 42 gives the order of approach. (1) Receive the Word. (2) Be baptized. (3) Become members of the church. (4) Be faithful to the doctrines. (5) Be in fellowship with the brethren.
2. To be observed by the church as such (I Cor. 11:2, 18). The church at Corinth was commanded to correct certain abuses before they could observe the Lord's Supper properly (I Cor. 11:20).
3. From this we gather that conditions governing participation are those governing church relationship, and that the ordinance is to be guarded by the church as well as presented to partakers (I Cor. 5:12, 13).

V. RESTRICTIONS AROUND THE SUPPER AS SET FORTH IN THE BIBLE.

1. Restricted as to purpose or design (I Cor. 11:26).
2. Restricted to baptized believers (Acts 2:41, 42).
3. Restricted to the discipline of the church, therefore none but members of the local church can partake (I Cor. 5:11; 11:18-20).

4. Restricted to the fellowship of the church (Acts 2:41, 42; I Cor. 11:21, 22).
5. Restricted to self-examination (I Cor. 11:28).
6. Restricted to a united church (I Cor. 11:16-20).
7. Restricted to the examination and will of the church (I Cor. 5:12, 13).
8. Restricted to the elements used. Fruit of vine and unleavened bread (Matt. 26:29; I Cor. 5:6-8).

This privilege is open to all who meet the conditions imposed by God. The Supper is closed only to those who have no scriptural right to eat it. The Lord did not give an ordinance that it is impossible to keep, therefore it should be observed.

What Baptists Believe About

THE LORD'S DAY

The idea that the seventh day Sabbath is still binding today is promoted by "works for salvation" folks and their rejection of the Bible teaching that all the Law of Moses was "blotted out" by the sacrifice of Christ on the cross (Col. 2:14-17).

I. THE OLD TESTAMENT SABBATH.

1. It was instituted by God before the giving of the Law (Gen. 2:2, 3).
2. It is clear that God gave the Sabbath to Israel as a law (Exo. 20:8).
3. In the Law of Moses this commandment is put on an equality with all other commandments (James 2:10).

II. THE SABBATH WAS DONE AWAY WITH THE REST OF THE LAW (Col. 2:14-17).

It was written in the hand writing of ordinances.

III. THE SABBATH WAS A COVENANT OR SIGN BETWEEN ISRAEL AND GOD (Exodus 31:12-17).

IV. SOME MODERN OBJECTIONS TO THE LORD'S DAY INSTEAD OF THE SABBATH.

1. It is objected that a Catholic Pope changed the Sabbath to the first day of the week. There is no history to prove this, and if it did it would not change the facts simply because a Catholic Pope issued a decree. (Jesus actually did away with it. He did not change it.)
2. It is objected that Jesus kept the Sabbath, so should we. He FULFILLED the law. He observed it in its highest sense, then He did away with it (Gal. 4:4, 5; Matt. 5:17).

3. It is objected that Paul observed the Sabbath. So should we (Acts 18:4). Paul preached to the Jews who were gathered on the Sabbath, but he preached that the law was done away (Col. 2:14-17).
4. It is objected that the Sabbath was instituted by God before the Law of Moses was given, therefore we should observe the Sabbath. It is also true that animal sacrifices were made before the giving of the law but all of this was done away by Jesus. If we must observe the Sabbath for this reason, then we must also have the animal sacrifices for the same reason.

V. WHY THE FIRST DAY OF THE WEEK IS OBSERVED BY BAPTISTS.

1. Jesus arose from the dead on the first day of the week (John 20:19).
2. Jesus appeared to the ten disciples on the first day of the week (John 20:19).
3. The day of Pentecost and the baptism of the Holy Spirit came on the first day of the week (Acts 2; Lev. 23:16).
4. Peter preached and 3,000 converts were added to the church on the first day of the week (Acts 2:41).
5. The converts were baptized on the first day of the week (Acts 2:41).
6. The church in Troas assembled for worship on the first day of the week (Acts 20:7).
7. The church took the Lord's Supper on the first day of the week (Acts 20:7).
8. Paul preached to the church in Troas on the first day of the week (Acts 20:7).
9. Paul instructed the Corinthian church to make contributions on the first day of the week (I Cor. 16:2).
10. John was worshipping on the first day of the week when Jesus appeared to him and gave the Revelation (Rev. 1:10).
11. The Great Commission was given on the first day of the week (Matt. 28:19, 20; Mark 16:9-15).

VI. WE HONOR THE RESURRECTION OF OUR LORD EACH FIRST DAY OF THE WEEK BY ASSEMBLING FOR WORSHIP.

1. He is the firstfruits from the dead (I Cor. 15:20).
2. The great harvest from the grave, in the resurrection, is guaranteed by the resurrection of Jesus from the dead (I Thess. 4:14-17).
3. There is no scriptural proof that we wear the mark of the beast by keeping the first day of the week.
4. If the law is still in force then we are bound to keep all of it (James 2:10). We must have animal sacrifices, earthly priests, must not eat hog meat, must not eat catfish, a man must marry his brother's widow, disobedient sons must be stoned to death, sabbath breakers must be killed, and many other like ordinances.
5. The keeping of the Sabbath law is impossible on a world-wide scale—it was given to a particular people in a particular region.
6. Sabbath keeping cannot give life (Gal. 3:19-21).
7. CHRIST IS THE END OF THE LAW OF RIGHTEOUSNESS TO EVERYONE THAT BELIEVETH (Rom. 10:4).

THE SECOND COMING OF CHRIST

Luke 24:50, 51; Acts 1:10, 11; John 14:1-3;
Revelation 22:12

No more important subject can occupy our minds, since most men have false concepts about the return of Jesus. Some believe that it is His coming when one dies. Others believe that He comes every time one is saved. Such ideas, if true, would make it necessary for many returns and would destroy the hope of His coming again (Titus 2:13). Some have set dates for His return and we must not fall into that error. Nonetheless, the Bible does teach that Jesus is coming back to the earth again.

I. THE FACT STATED. "I will come again" (John 14:3).

II. CONDITIONS PREVAILING ON EARTH AT THE TIME OF HIS COMING AGAIN.

It is a mistake to think the church will take the world for Christ before He comes again. Post-millennialists teach this. What does the Bible teach?

1. It will be as it was in the days of Noah (Matt. 24:36-42).
2. There will be scoffers and unbelief (II Peter 3:1-8).
3. There will come a falling away before that day (II Thess. 2:3, 4).
4. Formalism in religion will prevail, and there will be a general break-down of morals and true religious principles of righteousness (II Tim. 3:1-5).
5. There will be a Laodicean condition in the churches (Rev. 3:14-22).
6. The fig tree sign will be plain (Matt. 24:32-35; Jer. 24:1-5).
7. The man of sin will arise to afflict the people of God (II Thess. 2:3-13; Rev. 13:6-18).

III. THE TRIBULATION IS TO BEGIN ON THE EARTH BEFORE HIS COMING.

1. The rise of the man of sin (II Thess. 2:3-12; Dan. 11:21).
2. Trouble for God's people (Rev. 14:9-12).
3. A peace pact made with the Jews (Dan. 9:26, 27).
4. A one-world religion (Rev. 17).
5. A one-world government will be associated with a one-world religion (Rev. 18).
6. Peace pact broken (Dan. 9:27), and Antichrist sits in the temple saying he is God (II Thess. 2:4).

IV. JESUS IS COMING FOR HIS SAINTS.

1. Resurrection and rapture (I Thess. 4:13-18; I John 3:1, 2; I Cor. 15:51-57).
2. Judgment for reward (II Cor. 5:10; Rom. 14:10; I Cor. 3:11-15).
3. Marriage of the Lamb (Rev. 19:7, 8).
4. God's vials of wrath poured out upon the earth (Revelation, chapters 15, 16).

V. JESUS IS ALSO COMING WITH HIS SAINTS.

Jude 14: "Behold, the Lord cometh with ten thousands of his saints."

Zechariah 14:5: "And the Lord my God shall come, and all the saints with thee."

1. At His coming with His saints, He will put an end to the battle of Armageddon (Zech. 14:1-4; Rev. 19:11-21).
2. He shall judge the nations (Zech. 14:4; Matt. 25:32; Joel 3:2, 9-16).
3. This will clear the way for the millennium (Ezek. 39:12-14, 17-24).

VI. THE MILLENNIUM IS TO FOLLOW (Rev. 20:1-6).

VII. THE RETURN OF JESUS IS THE BELIEVER'S GLORIOUS HOPE (Titus 2:11-14).

HELL

Luke 16:19-31; Revelation 20:7-15

Penitentiaries and jails speak of man's belief in the punishment of men for wrongdoing. Man believes the criminal should be separated from the law abiding. God also believes in separating the righteous from the unrighteous. Hell is a reality.

I. THE GREAT WHITE THRONE JUDGMENT (Rev. 20:7-15).

1. The judge. John 5:22: "For the Father judgeth no man, but hath committed all judgment unto the Son."
2. The subjects (Rev. 20:12; Eph. 2:1-3). All who have never trusted Jesus.
3. Basis of judgment (John 20:13).
 - (1) According to works (Rev. 20:13).
 - (2) In the Great White Throne, judgment because of unbelief (John 3:18).
4. The reason for this judgment. That each unbeliever might receive his just part in the lake of fire (Rev. 21:8; Matt. 10:15; 11:24).

II. HELL IS THE FINAL ABODE OF THE DEVIL, FALLEN ANGELS, AND UNBELIEVERS.

1. Origin of Hell and why (Matt. 24:41; II Peter 2:4; Jude 6).
2. Those in Hell.
 - (1) The Devil (Rev. 20:10).
 - (2) Fallen Angels (Jude 6).
 - (3) Unbelievers (Rev. 21:8).
3. The final Hell (Rev. 20:13-15).

III. WHAT HELL IS LIKE.

1. A lake of fire and brimstone (Rev. 21:8). If this is figurative language, how awful the reality!

2. A place of torment. (Greek: *odunaomai*, mental and/or physical pain, agony, suffering, Luke 16:23.) Revelation 20:10: "Tormented day and night forever."
3. Read Luke 3:17.

IV. HOW LONG HELL LASTS—ITS DURATION.

1. It is called an everlasting destruction (II Thess. 1:9).
2. It is said to be forever and ever (Rev. 14:10, 11).
3. Figurative speech describes it as eternal (Mark 9:44, 46, 48).

V. THE STATE OF THOSE WHO GO TO HELL.

1. Their condition is final and there is no escape (Luke 16:24-26).
2. There is no future chance (Rev. 22:11; Eccl. 11:3).
3. Why they are there (Luke 16:27-31).
4. Those who go there remain in a conscious state (Luke 16:23).

VI. HELL, THEN, IS A DEFINITE PLACE OF REALITY, AND IS NOT THE GRAVE.

1. All of the foregoing scriptures teach the consciousness of those in Hell, therefore it could not be the grave.
2. Some questions with scriptural answers show that Hell is not the grave.
 - a. Are angels buried in graves? II Peter 2:4: "Cast down to hell." Can this be construed to mean that they are in the grave? (Jude 6).
 - b. Are none but the wicked in the grave? Psalm 9:17: "The wicked shall be turned into hell, and all the nations that forget God." What about the righteous who die?
 - c. Can a man put another man in Hell? He could if Hell is the grave. Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

HEAVEN

I Peter 1:4; Philippians 3:20

Heaven stands for all that is good and enduring. Perhaps the reason so little is given us in the Bible concerning Heaven is that we are of such low ground and so influenced by sin that we cannot understand more than is given. However, there are some things that we can understand, and we can accept by faith all other things revealed about Heaven.

I. THERE IS THE HEAVEN OF THE AIR, JUST ABOVE THE EARTH.

This is the atmosphere where the birds fly (Rev. 19:17; Gen. 1:20; 7:23).

II. THERE IS THE HEAVEN WHERE THE SUN, MOON, AND THE STARS ARE.

(Matt. 24:29; Luke 21:11; Isaiah 13:10).

1. Paul was caught up to this heaven (II Cor. 12:2).
2. This is where Jesus ascended to (Acts 1:11).
3. This is where Jesus mediates (I Tim. 2:5).
4. This is where He advocates the cause of Christians (I John 2:1).
5. Elijah ascended to heaven (II Kings 2:11).
6. This is where the martyrs wait (Rev. 6:9-11).
7. This is where all saints rest from their labors (Heb. 4:9, 10).
8. This is where Jesus is preparing a place for His bride (John 14:1-3; Rev. 21:9-27).

IV. THE FINAL HEAVEN OR ABODE OF THE BELIEVERS (Rev. 21:1).

Where will it be?

1. Jesus promised the earth to the meek (Matt. 5:5).
2. Evidently, this earth is to be purged by fire (II Peter 3:10-13).

The language used seems to suggest a dissolving—melting—of this present earth and the emergence of a new earth (Rev. 21:1, 10).

V. THE FINAL STATE OF THE SAVED AND THEIR ENVIRONMENT.

1. The happiness described in the new earth (Rev. 21:3, 4).
2. Employment of those who inhabit the new earth—what they shall do.
 - (1) They shall praise God (Rev. 19:1).
 - (2) They shall perform service to God (Rev. 22:3).
 - (3) They shall worship God (Rev. 21:22).
 - (4) They shall obey God and do His bidding (Rev. 21:24).
 - (5) They shall maintain God's order among the nations (Rev. 21:26).
This is suggested in the terms used: kings, nations.
3. The Bride will be the center of the Eternal Home (John 14:2, 3; Rev. 21:10-27).
4. All sin will be forever banned. No sinners are ever allowed to enter (Rev. 21:27).
5. These will be *real* people, in a *real* place, doing *real* things, for a *real* God, with *real* happiness that will *really* last forever!

KINDS OF BAPTISTS AND THEIR ORIGIN

There are some thirty different groups of people calling themselves Baptists, and this presents the problem of just who is scriptural. It has always been the practice of true Baptists to examine the doctrine and practice of the local Baptist church in determining the scripturalness of their baptism.

1. ASSOCIATION BAPTISTS, A.D. 33.

Examples of the co-operation and association that existed in these first century (A.D.) churches are found in the book of Acts. (See also II Cor. 8:19-23.) Co-operation with a minimum of interchurch organization has characterized Association Baptists in history and no doubt accounts for so little being known of their associational work of the past, though no doubt such existed.

2. AMERICAN BAPTIST ASSOCIATION, 1905.

This work began with the Baptist General Association, 1905, which was a perpetuation of associational principles practiced by Baptists of many associations through the centuries. The name was changed to American Baptist Association in 1925, when the Baptist Missionary Association of Texas came into this work.

3. AMERICAN BAPTIST CONVENTION, 1814.

Was organized as the Baptist General Convention and became known as the Triennial Convention. A split came in 1844 which resulted in the Southern Baptist Convention in 1845. Thus, those of the North came to be known as Northern Baptists. The Northern Baptist Convention was adopted as the name of this group in 1907, and in 1950 they officially changed their name to the American Baptist Convention.

4. NORTH AMERICAN BAPTIST ASSOCIATION, 1950.
This resulted from a split in the American Baptist Association. Several issues brought on the split. One was the matter of representation. The American Baptist Association had always left it to the representing church as to whom they would choose to represent them. Some sought to change this, and also sought to change the matter of voting to proxy voting by non-represented churches. This had never been the practice of the ABA. Still another issue seemed to be the matter of Seminaries and schools. Some thought they should not be church-owned, but owned by the Association.
5. SOUTHERN BAPTIST CONVENTION, 1845.
This was a split from the Triennial Convention over the slavery question. They held to all the evils of conventionism: money basis of representation, boards to hire and fire missionaries, pressure programs, interference in local church affairs.
6. NATIONAL BAPTIST CONVENTION (Negro), 1880.
7. FREEWILL BAPTISTS, 1770, founded by Benjamin Randall.
8. GENERAL BAPTISTS, 1714.
9. NATIONAL BAPTIST EVANGELICAL LIFE AND SOUL SAVING ASSEMBLY OF U.S.A., 1921.
10. NATIONAL PRIMITIVE BAPTIST CONVENTION OF THE U.S.A. (Negro), 1907.
11. NORTH AMERICAN BAPTIST GENERAL CONFERENCE (German), 1860.
12. PRIMITIVE BAPTISTS (Hardshell), 1825-1832, founded by Parker.

13. REGULAR BAPTISTS, 1790. Not much of early existence known but "What the World Believes" by G. W. Samson reports that they had 31,891 churches in 1888 with 2,913,215 members. Articles of faith run along lines of Association Baptists with more emphasis on the sovereignty of God in election.
14. SEPARATE BAPTISTS IN CHRIST, 1758.
15. SEVENTH DAY BAPTIST GENERAL CONFERENCE, 1671.
16. UNITED BAPTISTS, 1801.
17. BRETHREN (German Baptists), 1881.
It seems that many German Baptist churches were in existence in America from 1719, but they became more prominently known as Brethren. Several kinds of Brethren churches now exist.
18. UNITED FREEWILL BAPTIST, 1871.
19. CONSERVATIVE BAPTIST ASSOCIATION, 1947.
These split off the Northern Baptist Convention over modernism and fundamentalism.
20. GENERAL ASSOCIATION OF REGULAR BAPTISTS, 1933.
21. FUNDAMENTALIST BAPTIST FELLOWSHIP, 1934.
These split off the Southern Baptist Convention over modernism, with local church autonomy an issue. J. Frank Norris, pastor of First Baptist Church in Fort Worth, Texas, was their champion.
22. BIBLE BAPTIST FELLOWSHIP, 1950.
Led by Beaucham P. Vick of Detroit, Michigan, they split off the Fundamentalist Fellowship over preacher dictator-

ship. The Norris group leaned to the congregational form of government in their meetings more than Bible Fellowship group. The universal church theory is held by most of this group.

23. DIRECT MISSION BAPTISTS, 1893.

These originated with T. P. Crawford, missionary to China, within the framework of the Southern Baptist Convention. They organized the China Direct Mission in 1919. Most of their strength seems to be in Kentucky and California. This work is promoted by such men as W. A. Reese, T. L. Blalock, and R. Y. Blalock. The main objection of this group to the American Baptist Association has been the use of a central treasurer and the missionary committee.

24. ORTHODOX BAPTISTS, May, 1935, at Little Rock, Arkansas.

W. Lee Rector became the champion of this cause when he led the First Baptist Church of Ardmore, Oklahoma, out of the Southern Baptist Convention. They are largely isolationists so far as associational co-operation is concerned.

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