

Evidences of Salvation

E. L. Bynum

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This is not an article about the plan of salvation; nor is it the Gospel by which you are shown the way of salvation. It has been asked many times that "if you were arrested and charged with being a Christian, would there be enough evidence to convict you?"

It is true that a lot of professing Christians have no hard evidence that they are Christians. Many people have only an empty profession that is void of any real evidence that they have been changed. We realize that none of us are perfect and we all fall short of what we ought to be, but we all should show some signs that we are truly saved.

This is not purposed to show all the characteristics of what can be expected to come into the life of a born again Christians. We have only chosen from the writings of the Apostle John, the Apostle of Love, and a few others, the things that should be evident in our lives.

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:27-28)

1. The first evidence is that "My sheep hear my voice." This means that they not only to hear his voice, but they also hearken unto and obey His voice. Many people heard the sound of Jesus' voice but they paid no attention to it. This reminds me of people that go to a service and shake the preachers hand, pray a prayer, and are even baptized, but do not heed the voice of Jesus from His Word.

2. It should be said what God's Word says, "I know them, and they follow me." If they do not follow him in obedience and practice, where is the evidence that Christ knows them? Many professing Christians are going to be like those described in the book of Matthew:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 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."
(Matthew 7:21-23)

These very religious people will face the words of Jesus at the judgment. These will find that they have never been known by God and will be facing an eternal hell simply because they have never been known by God. Yes, He knew about them, but they were never known by Him, nor did they ever follow and obey Him.

The saved are given eternal life and they shall never perish. "For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14) These ones in John 10:27 have been given eternal life and we have the personal word of Jesus that "they shall never perish," and are kept in Jesus' on hand and in the Father's hand. (v. 28-30)

3. The third evidence is that a saved person keeps His Word. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:3-4) The saved will keep the commandments of God. Now we know that none of us can keep every command of God, but at least we are to seriously dedicate ourselves to sincerely try to do so. He is not talking about the Ten Commandments, but all of the Word of God. This truth is proven verse 5, which says they "keepeth his word."

4. The true Christian will walk as Jesus walked. "He that saith he abideth in him ought himself also so to walk, even as he walked." (I John 2:6) This as a holy consecrated walk in righteousness and truth. If you are daily walking with HIM, you will have the sweet assurance of your salvation. You cannot walk with Him and walk in the ways of the world.

5. A born again Christian does not love this world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (I John 2:15-17) Our love should not be for the world, but for the Lord God.

6. The world does not approve of the true Christian. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." (I John 3:1) This world system will not love us much less approve of us. As the Coming of Christ gets closer, we are seeing that more and more the world is rejecting the person who knows God. Churches are under attack and if you do not know this, you must be living in a cave with no means of receiving the news.

7. If you are saved, you will be concerned when you sin. "And every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:3) You will not be satisfied with an impure life, but will seek to be pure "even as he is pure."

8. If we are saved we will love the brethren. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (I John 2:9-11) If we cannot love God's children, how can we properly even love Jesus Christ? Of course our brothers and sister are not perfect, but neither are we. Instead of comparing our life to others, we should compare our lives to Christ. If we do that, we will be busy making ourselves better and trying to lift up our fallen brothers. As my mom used to say, we need to sweep around our own door steps. (See I John 3:14-17)

9. You will listen to and embrace the Truth. The true Christian will recognize the truth and will not listen to false teachers that do not teach the truth. "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (I John 4:6)

10. He will know and confess that Jesus is the Son of God. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (I John 4:15)

11. A true son of God will have the Witness in himself. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (I John 5:10)

12. We must walk in the light if we want to have fellowship with Him and have the assurance of Salvation. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth". (I John 1:5-6) This is self-explanatory and makes it plain that we cannot walk in darkness and claim that we walk with God.

13. If you are born again you will know it. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:13)

14. A true believer will continue in His Word. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31-32) People that say they were saved years ago, and yet have neglected Church and lived in the world, have every reason to question their salvation.

15. A child of God will be chastened of the Lord when they sin, if they do not confess that sin and forsake it. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." (Hebrews 12:6-8) God's children will be chastised when they sin, and if they are not, they are illegitimate children of God. This means that they are not real children of God. (Our readers should open their Bibles to Hebrews 12:1-17 and carefully study it.) "As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Revelation 3:19)

16. A saved person should not be conformed to the world. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:1-2) People who are fitting into the fashion of the world are in great danger. When professing Christians dress like the world, play the music of the world, live like the world, conform to the ways of this sinful world, and cannot not identified with God's people, there is something wrong.

17. A saved person should not serve two masters. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matthew 6:24) You will either serve the Lord or the Devil. You cannot serve both, but the wrong decision could mean your eternal doom.

18. A redeemed child of God is not to wear the unequal yoke. "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?" (II Corinthians 6:14-15) Yet we find, many so-called Christians, who are yoked up with unbelievers. "Thou shalt not plow with an ox and an ass together." (Deuteronomy 22:10) That would be unequal yoke, so it is wrong for a Christian to be yoked with an unbeliever.

19. Being a friend to this world system is to be an enemy of God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James 4:4) The adultery here in this verse is talking about spiritual adultery. This applies to a professing Christian who, instead of being a friend to God, is a friend to the world—and this is a dangerous position to be in.

These are only a few of the evidences that show that you are a Christian. There are many others that could be listed as evidence that a person has truly been saved. These things, as I said before at the beginning of this article, do not constitute the way to be saved. These are things that should be evident in the life of a true Christian. It is a shame that the word Christian is used so loosely today.

Many assume that they are Christians because have joined a Church and have been baptized. The way they live does not show that they have any relationship with the Lord Jesus Christ. Some smoke, drink, dance, listen to rock music, commit a

multitude of sins, and falsely claim that they are saved. Others go through the motions of Christianity, but have no reality in their profession.

It is time that Christians live like Christians and quit living like the world. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." (I Peter 1:13-16)



Men Are Unable to Save Themselves _____

J. L. Dagg

From the book, *Manual of Theology: A Treatise on Christian Doctrine*, 1859

The inability of men to save themselves respects both their condemnation and their depravity.

1. Men are unable to free themselves from condemnation.

Jer. 13:23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

John 3:3 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.

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Rom. 8:7, 8 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

Heb. 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb. 12:14 Ye have not yet resisted unto blood, striving against sin.

The justice by which we are all condemned is immutable. It is an attribute in the nature of God, who is not only the first cause of all things, but the very standard of all perfection. When we inquire whether God's ways are right, we have only to ask whether they correspond with his own perfections, for there is no higher standard by which they may be tried. As the perfections a God are immutable, the standard of right is immutable.

A change in the law by which we are condemned is therefore impossible. God has sometimes, from regard to the peculiar circumstances of some men, given special commands to them, which have not been obligatory on all; but the obligation to obey him, whatever his commands may be, is universal and perpetual, and no act of disobedience can ever be justified under his righteous government.

The sentence of condemnation has been duly pronounced. It was not a rash decision, needing to be revised. The Omniscient Judge knew well all the facts in the case, all the circumstances which may be pleaded in extenuation, all the effects of his decision on us, and all the bearings of it on his own character and government. His determination to create

the world was not made with greater deliberation, or on surer ground; and we may as soon expect him to annihilate all the creatures that he has made, as to reverse the sentence by which we are condemned.

The Scriptures affirm that by the deeds of the law there shall no flesh be justified. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." (Rom 3:20) The law requires perfect and perpetual obedience, and can be satisfied with nothing less. Law is converted into mere advice, when its requirements are not obligatory.

To claim the privilege of violating the law, or coming short of its requirements, is to claim, so far, exemption from its authority, and therefore from the moral government of God. Such exemption divine justice will not allow. Its language is, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10) "What things the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God." (Rom. 3:19)

The view which is here presented of man's condition, relates not merely to his transgressions, but to his natural state. Hence it is said, "And were by nature the children of wrath." (Eph. 2:3) So much has God the maintenance of his law at heart that he who was in the bosom of the Father, and well understood all his counsels, has with solemnity assured us: "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. 5:18)

There is a method of rescue from condemnation; but it is not one of man's devising or executing. To effect it required a display of wisdom, power and love, infinitely beyond the highest efforts of man. It is God's work, challenging the admiration of angels, and demanding gratitude, praise, and joyful acceptance from every human being.

2. Men are unable to free themselves from depravity.

The first element of this inability is seen in the fact that men lack the necessary disposition. By nature we love darkness rather than light, sin rather than holiness. To be free from depravity is to be holy, and no man can desire holiness or perfect conformity to the law of God, who does not delight in that law. But experience and Scripture unite in teaching us that the carnal mind is not subject to the law of God, neither indeed can be. (Rom 8:7) The cause of this exists in the fact, that the carnal mind is enmity against God. Men love the ways of transgression, and desire not the knowledge of God's ways; and, therefore, they lack the disposition necessary to free themselves from depravity, and render themselves strictly conformed to the law of God.

Another element which renders the inability complete, is, that if men had the disposition, they have not the power. Men have the power to perform such external acts as the law of God requires of them. If they were wholly disposed to perform such acts, and failed through mere physical inability, that inability would be a valid excuse. God accepteth according to what a man hath. (II Cor. 8:12) We are commanded not to forsake the assembling of ourselves together; but the man who is fastened to his bed by palsy is not require to meet in the house of God.

Depravity does not consist in external acts, but belongs to the heart; and the affections of the heart are not subject to volition, as the motions of the limbs are. Hence the Apostle says, "...ye cannot do the things that ye would." (Gal. 5:17) Every converted man knows the meaning of this language. The current of depraved affections in our hearts, which has been flowing in the wrong direction from the beginning of our being, and gathering strength by the power of habit, does not stop at our bidding. A volition cannot stop it with as much ease as when it moves a finger. If any man thinks he has the power to be holy at will, let him try it, and he will find his mistake.

The inability last described, which is usually called moral, must be distinguished carefully from that physical inability which excuses outward acts. Physical inability would prevent the action, even if the whole heart were bent on performing it. It excuses the failure to act; but it will not excuse a corrupt or a divided heart. The paralytic may be excused for not attending

at the house of God; but he is not excused for preferring to be absent, or for possessing no longing for the courts of the Lord.

The moral inability of men consists in having either a divided heart, or a heart fully set in them to do evil. The former every converted man laments, and blames himself for; and the latter is descriptive of unconverted or natural men. This includes the lack, both of disposition and power, and renders the inability complete. This inability is not an excuse for the depravity, but is the depravity itself, in its full influence over all the powers of the soul.

The Scripture representations of men's inability are exceedingly strong. They are said to be without strength (Rom. 5:6); captives (II Tim. 2:26); in bondage (II Pet. 2:19; Rom. 6:16, 17); asleep (I Thess. 5:6); dead (Eph. 5:14; Col. 2:13); &c. The act by which they are delivered from their natural state, is called regeneration, quickening or giving life, renewing, resurrection, translation, creation; and it is directly ascribed to the power of God, the power that called light out of dark-ness, and raised up Christ from the dead.

Our views concerning our character and condition by nature are wholly incorrect, if we imagine that a little work, which we can effect at pleasure, will set all right. Thousands postpone the concerns of the soul from this vain imagination. A true sense of our inability would drive us to Him who is able to save.



The Selfishness of Man

J. N. Brown

From *The Baptist Pulpit*, 1850, Joseph Belcher, Editor

Sin is but selfishness in its ten thousand forms; and every selfish spirit acts upon a latent maxim the very reverse of that inculcated by the Lord Jesus, when he said, "It is more blessed to give than to receive." The maxim of selfishness, brought out from its disguises, and put into words, would be, "It is more blessed to receive, than to give;" or, as the modern phrase is, "Keep all you can get, and get all you can."

Now for the application of this principle in practice "Keep all you get;" that is to say, let no one be the better for your strength, talents or learning—for your labor, skill or experience—for your prayers, property or influence. Happiness is your being's end, and happiness consists, in the free gratification of your favorite desires. If your taste be for good eating and drinking, for fine clothes, houses, furniture, or equipage, indulge yourselves, without regard to others, except to see that you lose nothing by them. Waste nothing upon the wants of the improvident poor, who are idle, impudent, and ungrateful.

If your taste be for books, gratify yourself alone. Shut yourself up in your library. Never lend a book, for it will be sure to be injured or lost; never communicate your knowledge, for people always hate to be told the truth.

If you care for none of these things, and love nothing but money, secure your drawers and chests; see that your securities are good, and your stocks safe; comfort yourself with looking over your notes and bonds, your deeds and mortgages, your houses and lands, your silver and gold. Never think of any good your money might do to others—how many destitute sufferers it might relieve—how many schools it might establish—how many tracts and other useful books it might procure for the benefit of thousands—how many evangelists and colporteurs it might send out in our neglected settlements—how many missionaries it might support among the heathen—how many Bibles it might translate, print, and circulate in the languages of the perishing people, to make them wise unto salvation.

No, these are all visionary schemes with which no prudent man will trouble his head. Keep all you get for yourself; and when you must leave it in the course of nature, leave it all to your children or family connections—whether they need it or not—whether it will be likely to benefit or ruin them. In a word, you may be a glutton, you may be a bookworm, or you may be a miser, only keep all you get.

But the one-half of this miserable story is not yet told. The latter part of the maxim of selfishness infinitely exceeds the former. "Get all you can;" that is to say, be the sponge of the community. Stick at nothing to get along in the world; drive your business night and day, early and late; allow yourself no pause for prayer, no parenthesis for reflection. Determine to be rich; no matter though thereby you plunge yourself into temptation and a snare, and into foolish and hurtful lusts, which the Bible says drown men in destruction and perdition; all this is nothing, if you can only become independent—if you can only acquire the character of an industrious, sharp, and stirring man, who knows how to do his own work, and drives his own bargains.

But you say you cannot dig. Never mind; then beg. Be a drone in the hive of society, and suck the honey from everyone who is generous enough to feed you. Ask favors and kind offices of all, but render as few as possible in return. "Get all you can." But you say, perhaps, to beg you are ashamed. Well then, continues the lying spirit of selfishness, since you must live in some way, and cannot afford to live honestly, get over all scruples of conscience, as you have those of honor—covet that which is your neighbor's, and get all you can. Steal, lie, cheat, swindle; be a forger, a counterfeiter, a highwayman.

Or, if you despise being a vulgar villain, be a genteel one. Get into some lucrative office, no matter what, or how; never trouble yourself about discharging its duties beyond what is unavoidable; neither be scrupulous about accounting for all that you receive—that is the concern of your employers. If ejected at length for abuse of trust, be sure to get all you can.

If that be not sufficient, resolve at least "to die game;" gamble, drink, quarrel, kill your man like a hero, or be killed yourself; as to consequences, you have nothing to fear after death—hell is all a bugbear—heaven a dream—death an eternal sleep—religion superstition, and of all superstitions, that of the Bible is the worst.

Do you say, "Hold on! This is too horrible." I know it is most horrible. But it is a most horrible reality. All this is but selfishness fully acted out. All this is the natural, and alas, too frequently the actual consequence of the diabolical principle—it is better to receive than to give. How many thousands has it landed in irreligion, libertinism, and atheism?

All these forms and more, selfishness assumes; to all these tremendous results it necessarily tends; and, however kept under check and restraint by the benignant providence of God, still every desire, every thought that springs from this odious principle has essentially the same hateful and abominable character.

O, how can we expect the church to prosper; how can the world be made happy; how can we hope for the approbation of conscience, the esteem of virtuous beings, or the blessing of a holy God, till we from the heart abjure all the specious and glozing maxims of selfishness, and mourn in brokenness of spirit that the time past of our life has been so much under their accursed and withering dominion?



"There are nine provinces of China, each as large as a European kingdom, averaging a population of seventeen or eighteen millions each, but all destitute of the pure Gospel; about a hundred Roman Catholic priests from Europe live in them, but not one missionary. Much prayer has been offered on behalf of these nine provinces by some of the friends of the China Inland Mission; and during the past year nearly £4,000 have been contributed on condition that it be used in these provinces alone.

"We have some native Christians from these regions who have been converted in our older stations, and who are most earnestly desiring the evangelisation of their native districts. Our present pressing need is of missionaries to lead the way. Will each of your Christian readers at once raise his heart to God, and spend ONE MINUTE in earnest prayer that God will raise up this year eighteen suitable men to devote themselves to this work? Warm-hearted young men who have a good knowledge of business, clerks or assistants in shops who have come in contact with the public, learned to gather the wants, and suit the wishes of purchasers, are well fitted for this work. They should possess strong faith, devoted piety, and burning zeal; be men who will gladly live, labour, suffer, and, if need be, die for Christ's sake." *J. Hudson Taylor, 1875*

Joy in Heaven over One Repenting Sinner_

From *The Baptist Magazine*, Volume 67, 1875

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:7

I. JOY over a repentant sinner —

1. Because a human soul is invested with immortality. It has been disputed, we know, and the very reverse has been affirmed — namely, that natural death is the extinction of being; hence, it would follow that materialism concludes the history of a mortal life. But the vain reasoning of men on what is called natural principles is rendered absurd to the last degree by the discoveries of revelation. The everlasting happiness of mankind, or their misery, enters into the teaching of Christ and his apostles as a leading article in their testimony, and lies at the foundation of the whole Christian system.

If, therefore, man is a sinner, and, dying as such, falls immediately under the malediction of the law under which he lived and died, it follows that his immortal nature enters on a state of suffering during the whole extent of his being. Hence, the salvation of a man from the wrath to come becomes a matter of so much value and unutterable importance in the view of angels, who best know what such a soul has escaped from, that the holy and benevolent beings are filled with ecstatic joy at the sight, and experience an augmentation of their boundless felicity so soon as the fact reaches them. And if it is so when one is converted and saved, who can imagine what it must be when hundreds and thousands pass from death unto life?

Think what excites their rapturous hallelujahs — nothing less than a spiritual and immortal nature (tending downward as surely as a stone thrown up into the air descends, by a law of specific gravity, to earth again) is arrested in its pathway to the nether regions, and for ever escapes a fate which must have been its woe to all eternity. All that soul's sins of deepest dye expunged as if they never had been, and, in the hour of its conversion, new principles implanted, creating the evolution of delights ever new, and that forever.

2. Angels rejoice in the conversion of a soul because it wins a never-ending career of blessedness to which it had no title. When we hear of a fellow-being in early life all of a sudden lifted up by some sudden change of fortune into a position of great affluence, we naturally associate with his good fortune the likelihood of a long, long life of earthly felicity. But it may be cut short many ways. When, however, a soul is saved, the angelic eyes, we believe, can run along the line of that soul's greatness in goodness through unnumbered ages till it loses itself in the infinite. And if the joy is in proportion to the magnitude of its object, say, what must their joy be in the salvation of only one? And oh, what must it be when in a revival hundreds are delivered?

3. There must be joy in heaven over one sinner's conversion because it is a fresh trophy of the power and grace of God. Of *His power*, for who can estimate the power of the enemy from whose grasp he has been plucked? Who can calculate the malignant hate and strength of the Prince of the Power of the Air, backed as he is by legions of fallen spirits resembling himself, when we are told that "the whole world lieth in the Wicked One," and when we know that the Fiend in his presumption did for forty days grapple with Emmanuel, God with us? Why, the conversion of every sinner is a display of omnipotent power, for nothing below omnipotence can break or dissolve the fetters by which every sinner is led captive at the will of Satan.

And of *grace* that soul is a trophy; for what but pure, unmerited favour on God's part could move the Lord God to pitch upon that one soul, without one single claim on His mercy, and determine, in the face of ten thousand obstacles, to rescue him from the power of the enemy. Nothing loveable in the creature, no reason for his emancipation but one—the God of love chooses that it shall be so. "God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);" (Eph. 2:4, 5)

4. They have joy in the conversion of a sinner because of the delight which the event gives the Divine mind. We naturally rejoice in the-happiness and good success of those we love. The honour of the Divine King must be sacred in the eyes of his loyal subjects. Every saved soul is another gem in His crown. The salvation of the lost has been on the mind and heart of the Eternal Son from eternity. When below, He rejoiced in spirit when His Father revealed divine truths to babes. What must be His gladness of heart, then, when souls are saved? Why, was not this the pleasure of His soul when on earth? Was not this the joy set before Him? And must not angels rejoice in His joy?

5. The conversion of a sinner must give delight to angels, and that of the purest kind. Ours is of a mixed character, so little do we know of the heart; so many deceive themselves, and many who begin to run well are afterwards hindered that we rejoice with trembling when a conversion is announced; but the true convert must be known to angels. Their eyes can trace his future history, either by intuition or revelation. They already see him triumphant over all his enemies, and landed among themselves, a companion in their worship and service, an addition to the fellowship of the happy family; and still, as the number of such are seen called out of the world, their multiplication must be a source of exquisite satisfaction.

6. The lessening of the number of their Lord's enemies must also give the great pleasure. There is a malignant joy experienced by soldiers in the field when they see the ranks of the enemy thinning in the fight; but how high, how holy, must be the joy of angels as they look down upon the reduced force of the enemies of their God, not by the death, but by the coming to life of them who were dead in trespasses and sins; their throwing down their arms, and their reconciliation effected through the clemency of the Prince of Peace, and the great sacrifice He has offered for their redemption.

7. As the loyal subjects of the King of Glory, they must be supremely happy in His service. Whatever service they are appointed to, will exalt their joy in the performance. Now, these ministering spirits are sent forth to take charge of the new-found heirs of salvation, to put to shame their enemies, to sustain believers throughout their conflict with the powers of evil, to carry out the Lord's providential purposes toward them, and finally to bring them home. Angels and we are brethren, and their loves toward their younger brethren must be glad some indeed. And what is happiness, what is joy, but love? Spiritual, divine love, in angel or human hearts, is bliss truly. Therefore it is that when a repenting sinner is brought in, every such wakes up fresh joy in heaven among the angels of God.

8. There is a peculiar delight that we feel in getting others to experience the pleasure we have in a worthy object. It is not enough that we enjoy, we must have others to do so with us. Witness the woman of Samaria, running to the city crying, "Come, see a man which told me all things that ever I did: is not this the Christ?" (John 4:29) The joy of angels becomes more elevated, as they find themselves joined in their adoring love of God. They would have all intelligent beings unite with them in admiration, wonder, and praise. Therefore, every fresh convert sends a fresh wave of delight over the admiring hosts that surround His throne. Who can imagine the transport as the volume of song rolls along the temple of the skies: "Blessing, and honour, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever"? (Rev. 5:13)

II. Bring home this matter to ourselves.

Do we have fellowship with rejoicing angels in their joy over a repenting sinner? Probably not — because we are far from being satisfied that it is a case of genuine repentance. But is it our business, ere we can lift up our hearts, to see what angels see? No. The heart we cannot certainly read, but should that deter us from recognising the symptoms which ordinarily evince true repentance?

Why, the Apostle—did he refuse to accept Simon's apparent repentance? Not at all. The event was left to demonstrate itself, which it speedily did. It were to put an end to reported conversions if men and women are not to be believed when they say they repent, when they say they believe and rejoice, and when they enter on a new course of life. The confession of the mouth is to be accepted as true, nor are we to shut out conviction till time shall develop the character.

No such example do I find in all the Scriptures of this half-hearted dealing toward souls in distress. We are not responsible for consequences; with time, enough practical evidence will arise as to whether we ought to change our views and act

accordingly. Brethren, rejoice in the open confession of Christ by people who, till now, never had any profession of piety — and by hypocritical professors throwing off the mask — but who now declare themselves disciples of Jesus.

Do you reply, "Did we know as angels do, we too would rejoice"? But we are not to wait for that; we are to encourage beginners in a new life. Observed holding back on our part, hesitation and doubt on our part, would stumble and drive away sincere souls; and better be mistaken than guilty of "making those sad whom God hath not made sad," or making to stumble one of His. But, O lift up all our souls to praise, celebrate, and glorify the God of all grace, who in our day and country is opening His treasury, and enriching hundreds with riches of mercy and grace that must be earnest of an inheritance uncorrupted, undefiled, and unfading, in the heavens!

Now, then, if the worth of souls be such as we have seen in these remarks, ***what are we doing to save from death, and to create joy in heaven?*** We labour in word and doctrine, as you well know, to effect this, in season and out of season; but public teaching is not the only means of accomplishing this. To all disciples of His, Jesus says, "Ye are the salt of the world; ye are the light of the world," which cannot mean that every Christian man and woman is to forsake the duty of life in the rearing of families and doing the world's business to become public teachers.

Certainly not; but many, very many ways there are of dealing with hearts and consciences besides this. Brothers and sisters with each other, masters and mistresses with servants, parents with children, and excellent opportunities in daily intercourse occur — if we are wise enough and zealous enough to take advantage of them — whereby most of us may really fulfill our Lord's parables of the salt and the light in the diffusion of the Gospel of the grace of God in the world.

O, my brethren, do recall in private what you have this day heard in public, and do right earnestly set yourselves on work for souls in one way or another. Think where these thousands around you are going. Think on the eternity which is about to receive us all, and where we shall be then—not for months, nor years, but great cycles of millions of millions of years without end. Say to yourselves thus:

"What am I doing for Christ and souls? What have I been doing all the years I have been a member of the Church of God? What can I do now? If I have been indolent or worldly, or indifferent about others if safe myself, short—oh, how short—the time which now remains.

"Let me, in good earnest, set myself to a more active course of Christian duty than I have yet been able to overtake. Prompted by the infinite worth of souls, and the urgency of my Master's persuasives, the love of His person, the glory of His kingdom and reign, the thought of His return, the account I have to render of my stewardship, and what I owe for personal salvation and the blessed hope of eternal life, let me from this very day determine upon a far more vigorous exercise of all the talents committed to me than I have ever yet put forth."

Do I bear from one and another this response? —

"I shall no more roll all the business of Christ's house upon His official servants; I will at least co-operate with them. I am His servant as they are although in another walk of life. Too, too much have I been living to myself. God helping me, I shall henceforth redeem the time, and make it tell more directly than ever it has done on the business and interests of an opening eternity!"

And you who, up to this hour have taken no decided step toward your own safety, one word to you. Suppose that we Christian men and women, who are so earnest for your salvation — suppose it should turn up that we have been duped and deceived about the soul's immortality, and exposure to eternal banishment from God and the light of day in darkness and sorrow — suppose, I say, that it shall turn up that there are no such things as we have been telling you; or suppose it should turn out that we are mere clods of earth and the grave the end of us.

What have we believers to lose? Just nothing! But, on the other hand, if all that the Bible has predicted, and we have taught, not only comes to pass, but beyond all measure more terrible, what do YOU, the unbeliever, lose then?—Lost! Lost! Lost!

This is a very short, but a very rational and solid argument, which all the wisdom of the literary world cannot master. Take it with you, ponder it, look at it on every side. It is as true and solid and convincing as any question in arithmetic, solved and demonstrated by infallible proofs. "Repent, then, and believe the Gospel."



The Church That Jesus Built Justifying Its Existence

Roy Mason

From the book, *The Church That Jesus Built*, 1923 (Chapter 12)

"Baptists gave modern missions to the world, and every missionary of every denomination is following the lead of the Baptists...The fact that other denominations are permitted to believe and worship as they please is due to Baptist blood and tears...No one can cite an instance in history when Baptists ever persecuted anyone for conscience sake." —I. W. Porter, in *Random Remarks*.

In the earlier chapters we found from doctrinal and historical study and comparison that Baptist churches are the only churches that can rightly claim Jesus Christ for Founder, or that coincide with the doctrinal teachings of the New Testament. In the preceding chapter, I sought to show what was the Master's purpose in founding His church as indicated in the words of the Great Commission. This Commission was proven to have been given to a Baptist church and consequently is rightly claimed as a Baptist Commission. Let us next examine to see how Baptists have responded to the orders given them by the Master. Have Baptists tried to do the things that the Master left for them to do? Have their labors through the ages been indicative of their divine origin? What has been their work and influence?

A volume might be devoted to answering these questions, but I shall be able to mention only a very few Baptist achievements, and those in only the briefest way. I am persuaded that many are not aware of the tremendous debt that the world owes to the Baptists. Many of the most priceless things that humanity possesses today have been bequeathed by Baptist churches. Yet, because of their depth of conviction and the tenacity with which they cling to their faith, many look with strong disapproval upon Baptists today. They get far less notice by the press than many denominations much smaller. The amount of notice given them by newspapers and magazines would never lead one to believe they are the largest single evangelical body of Christians in the world, today, but it is nevertheless the truth.

Let us consider what Baptists have done with regard to the thing that Jesus placed the "accent" on in the Commission, namely, MAKING CHRISTIANS. Have they been a missionary people? Indeed they have. In the apostolic age Baptists "went everywhere preaching the Word." In the apostle Paul Baptists possessed the greatest missionary of all ages. In the period of one short lifetime Paul well nigh spread the gospel over the known world. So zealous were the Baptists of that early time that within a few decades there were literally millions of Baptists throughout the Roman Empire. Then began the gradual development of the Roman apostasy, and with this the lessening of missionary endeavor.

The time came when Catholicism dominated governments and with the sword and torture rack sought to exterminate all who refused to bow the knee to the authority of the Pope. No longer was it possible for Baptists to carry on their

missionary labors in the same way. That they persisted in so great numbers through those trying ages of persecution, and that many were martyred because of their preaching the gospel, proves, however, that they never ceased to be a missionary people. When the Reformation brought some relief from Roman oppression, we find that the Anabaptists literally swarmed. So much did they increase that the Reformers were constantly irritated by the evidences of their growth. Had it not been for oppression and fierce persecution, I believe I am safe in saying that Baptists would have taken this world for Christ.

Today there are tremendous missionary efforts being put forth by all of the large denominations. The modern missionary movement is one of the greatest movements of our times.

Who started the modern missionary movement? IT WAS WILLIAM CAREY, A BAPTIST. Baptist churches were the first in modern times to support workers in a foreign land. Before other denominations in America were doing anything along the line of foreign missions, Baptist churches were sending funds toward the support of Carey and his work. Later Judson, who had been inspired by the example of Carey, went out under the Congregationalists, but during his long sea voyage he was made a Baptist by reading the New Testament. He was baptized following his arrival, severed connection with the people who sent him out, and was adopted by American Baptists as their missionary.

Not only were Baptists pioneers in the starting of the modern missionary movement, they have preached the gospel for the first time in many lands. For instance, in Bermuda, Cuba and India they were the first of the so-called evangelical churches to preach the gospel. In America the Baptists were the first to preach the gospel in the vast territory west of the Mississippi river. Today Baptist mission stations girdle the globe. In every clime are to be found Baptists in pursuance of the Master's last command to "go into all the world and preach the gospel to every creature."

As to the second part of the Commission, which commands the baptizing of Christians, Baptists alone have obeyed. Others have either ignored, or else minimized and perverted this part of the Commission.

Now as the third part of the Commission, the teaching to "observe all things whatsoever Jesus commanded"—how do Baptists stand? In answer it may be truly said that Baptists are the only people who have been willing to teach absolutely "all things commanded. They have always believed in education and in indoctrination. So it is not surprising that Baptists started the modern Sunday school movement. The view most commonly held is that Robert Raikes started this movement, but this is untrue.

The honor belongs to William Fox, a Baptist deacon, as Dr. J. W. Porter abundantly proves in his book, *The World's Debt to the Baptists*. Deacon Fox started his Bible school in 1783, and two years later helped to organize the "Society for the Support and Encouragement of Sunday Schools." This society organized by Baptists was the first organization for the promotion of Sunday schools in the world, so far as we have record.

However, so far as individual Sunday schools are concerned, the primacy belongs to Welch Baptists. In Wales some Baptist churches maintained Sunday schools at least 132 years before the Raikes movement. And in this connection it is well to point out that the school of Raikes was not a Sunday school in the modern sense. True, it met on Sunday, but not for Bible study. The Bible held no place in the course of study.

Not only is it true that Baptists started the modern Sunday School movement, they have likewise led in Sunday School work. A little investigation will prove this. For instance, it was a Baptist, B. F. Jacobs, who gave the world the "International Uniform Lesson System." It was a Baptist, Dr. Warren Randolph, who was the first secretary of the International Lesson Committee. It was a Baptist, Dr. J. R. Sampey, who worked out the first course of advanced lessons for the International Sunday School Association of America. It was a Baptist, Dr. B. H. DeMent, who occupied the first chair of Sunday School Pedagogy ever established in any theological school in the world, The Southern Baptist Theological Seminary. The first Sunday School Clinic ever held was held under the auspices of the Baptist S. S. Board of the Southern Baptist Convention.

Not only have Baptists occupied the place of primacy in teaching the "all things commanded" by word of mouth; they have

likewise been first in teaching by means of the printed page.

Being pre-eminently a "Bible people," they have sought to sow down the whole world with Bibles. The oldest Bible society in existence, The British Bible Society, which has circulated millions of copies of the Scriptures, was founded by a Baptist preacher, Rev. William Hughes. The mission of William Carey had, before his death, published Bibles in forty languages, embracing one-third of the world's population. Much of the translating was done by Carey himself.

It was Judson's labors that produced the first Bible in Burmese. This is the only translation that is used in Burma today. Joshua Marshman, a Baptist, gave the Chinese their Bible. Frances Mason, a Baptist, gave the Bible to the Karens. Lyman Jewett, a Baptist, gave the Bible to the Telugus. Nathan Brown gave to both the Assamese and the Japanese the Bible in their own tongue. Other Baptists have had a great part in Bible translation. For instance, the English-speaking world is indebted to Baptists for the most accurate version of the Bible that is printed in their tongue. I refer to the American Bible Union Version, which was translated solely by Baptists.

In addition to the work of translating and circulating the Scriptures, it is relevant to mention that the first marginal references in our English Bible were prepared by John Cranne, a Baptist, in 1637.

But passing from the specific work of carrying out the Great Commission, I am sure that it would not be amiss for me to make brief mention of Baptist achievements along some other but more or less related lines.

Some charge Baptists with being an ignorant folk. It is quite true that a great deal of their work is among the lowly, and that they number among their members millions of the common people, but the charge of widespread ignorance cannot be sustained. As proof of this I need but mention a few facts, as follows:

- Baptists have more money invested in educational institutions in America than any of the evangelical denominations today.
- And Baptists have more students in educational institutions in America than any other denomination of evangelical Christians.
- The largest giver to the cause of education in America is professedly a Baptist.
- The greatest university in point of size and endowment in America is run under Baptist auspices and professes to be a Baptist institution.
- The largest theological seminary in the world is a Baptist school.
- On the foreign mission fields Baptists are in the front rank along educational lines. Indeed, it is sometimes said that they are placing too great stress upon education in foreign lands.
- And it cannot be said that Baptists have only numbered educational men among their ranks during the last few years, for if we go back to the beginning of educational work in America we find the same thing to be true. For instance, the first president of Harvard University was a Baptist, as was also the second, while one of the largest sums of money given for the endowment of Harvard during its early days was the gift of a Baptist.

Baptists have had many great scholars and writers. It was John Bunyan, a Baptist, who wrote *Pilgrim's Progress*, a book that has had the greatest sale of any book ever written, with the single exception of the Bible. It was John Milton, a Baptist, who gave to the world one of its greatest literary productions, *Paradise Lost*. It is a Baptist, Dr. A. T. Robertson, who is the author of the world's standard Greek grammar of the New Testament, and who is recognized as being the world's greatest Greek Scholar. These names are but a few of the many that could be mentioned.

Baptists have had a large part in the development of America and in the shaping of her ideals and institutions. To Baptists, American people, in part, owe their democratic form of government as well as their ideals of religious and political freedom. The very Constitution of the United States came into existence as a result of Baptist teaching, for Thomas Jefferson, the framer of the Constitution, got his ideas of democracy from the Baptists. Dr. J. W. Porter shows this beyond dispute in his book, *The World's Debt to the Baptists*. On page 76 he writes as follows:

"The conception, the faith that calls things into existence, the confidence of the practicability of a free government, whose ultimate earthly power is vested in the masses of the community.' This idea was plainly obtained by Jefferson himself from a small Baptist church meeting month after month to govern itself by the laws of the New Testament, in his own neighborhood. It was certainly the Baptist churches of this country who were the first to suggest and maintain those ideas of religious liberty."

In addition to Baptist influence as regards the Constitution, the first amendment to the Constitution, fully guaranteeing religious freedom and the protection of religious rights, was secured through the efforts of Baptists. Dr. Porter truly says: "The government of Rhode Island was the first in the world to fully and clearly embody the principles of religious liberty. This was due to Roger Williams, a Baptist preacher." And to this Bancroft, the historian, adds: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of Baptists."

It was Baptist churches that held before the world the precious truths of equality, liberty, and religious freedom and it is but fitting that it should have been a Baptist woman, Betsy Ross, who designed and made the American flag, the stars and stripes, which symbolizes to the world freedom, both religious and political, for all.

Along many other lines than those mentioned, Baptists have been and are a blessing to the world. As by-products of their religious life and co-operation, many benevolent enterprises have been and are being carried on.

In the Southern states alone they maintain twenty-six hospitals and many orphanages, where many thousands of people are ministered to every year.

Having noted that the Great Commission was given to Baptists and having found from history that they have always been devoted to the carrying out of Christ's orders, we should not be surprised to find that in our own America they are growing more rapidly in proportion than any other non-Catholic denomination.

I say non-Catholic because the Catholics are constantly being increased by immigration. Baptist growth by baptism in 1925 was nearly 350,000! Since the beginning of the Republic, Baptists have grown from 10,000 in 1776 to over eight million at the present time. From one Baptist to every 264 of the total population at the time of the beginning of our nation, there is now one Baptist for every 13 of the total population.

In foreign lands their growth is marvelous. It is estimated that in Russia alone, since the World War, Baptists have had an increase of over two million!

Let Baptists stick to the task outlined in the Commission, and the blessings of God will continue to rest upon them. For the past two thousand years they have, through "dungeon, fire and sword," followed the teachings of the Founder, and their record proves that they have abundantly justified their existence!

