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THE W. C. TAYLOR LETTERS
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THE PEDOBAPTIST OUTRAGE AGAINST JOHN THE BAPTIST

BABY-BAPTIZERS WANT TO BANISH TO THE OLD TESTAMENT THE GREAT FORE-RUNNER OF OUR LORD. Dr. B. H. Carroll commented on this distaste of Pedobaptists for John the Baptist. If he administered real baptism, the first baptisms of the Christian era, then clearly the vast Pedobaptist world, and the medieval Catholic world it came out of, in the various phases of the Protestant Reformation, are a host of people utterly destitute of baptism. For there is no possible similarity or kinship between the rite of sprinkling or pouring a little water on a baby's head and a man's going down into a river, the national river of the Holy Land, and there baptizing men, women and children who had already repented of their sins, demonstrated the experience by fruits in life and believed on the then living Christ as their Savior, and so submitted to baptism AFTER SALVATION. Those two things are not similar at all, and no one can possibly count them the same rite. So Pedobaptists, to save their own baptism, are determined to push John the Baptist and his baptism back into the era of Old Testament ceremonialism. That leaves the New Testament without the description of the introduction of baptism into Christian history, except in isolated cases, and so anything will pass as baptism, to the blind of heart and will, who are determined not to see in the New Testament the beginning and evident practice of the baptism God demands.

PEDOBAPTISTS, THEN, ARE ALL UNBAPTIZED. Their affusion, perpetrated against unconscious infants, is devoid of the biblical ACT of baptism, the biblical PERSON required, the biblical PURPOSE which portrays the facts of a previous experience of salvation and is in no sense a rite to gain the new birth mechanically by the merit of sprinkled holy water, the biblical ADMINISTRATOR who must be one who himself has had the kind of baptism he administers, and the AUTHORITY of a BIBLICAL CHURCH, into which the baptized person voluntarily enters and is received, to devote his life to further obedience, ever doing the revealed will of God. All that, and all that alone, is New Testament baptism, something the whole Pedobaptist world, Catholic and Protestant, is utterly destitute

of. To hide this fact, so evident as you compare their baptisms and John's baptizing in the river Jordan, the Pedobaptist wants to get rid of the Baptist, the Forerunner, pushing him over into the midst of the Old Testament prophets, and so nullifying his introduction of baptism once for all into the world.

BUT JOHN WAS NOT ONE OF THE MINOR PROPHETS. The true "Minor Prophets", so called purely from the standpoint of the length of their writings in the Old Testament canon, are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi—yes, Malachi the last, not Malachi (twelfth) and John the Baptist (the thirteenth). There is no thirteenth. These were writing prophets but John wrote never a word preserved in either Testament. John would be the most "Minor" of the thirteen! Now which is right, the Pedobaptist outrage against John the Baptist, removing him forcibly from the New Testament, where the divine Spirit of God has placed him, or the New Testament itself, which places John and his baptism, in every Gospel, right at the start of revealed Christianity?

HERE IS THE REAL END OF OLD TESTAMENT PROPHECY: "Behold, I will send you Elijah the prophet (promise fulfilled in the New Testament history of John the Baptist, said Jesus, Mat. 17:12, 13) before the coming of that great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse", Mal. 4:5, 6. The Forerunner and his Lord belonged together. They came together. Each was a miracle child, with kinswomen as mothers. One was a miracle, in that he was born by miracle when his father and mother were too old to have children naturally. One was a miracle because he was born without a human father at all. The man-conceived fetus leaped to salute the Spirit-conceived Son of the virgin, when the two expectant mothers got together in a visit, Luk. 1:41-45. The two were together, before born, after born, in the baptism of One by the other, with the Trinity visibly, audibly, tangibly, present at that baptism; and later the two baptized simultaneously in their concurrent ministry, John 3:22-24. A

British commentary thought one Salim, near one Aenon, was in Judea, and that Jesus and John would get together each night, after the day's work, and talk things over. Whether that is so or not, they were of the same era, the same movement, the same witness, and the same discipleship of the same PEOPLE, prepared originally by John and increased and further instructed by Jesus. There is, in no sense at all, any more reason for retiring John the Baptist to the Old Testament than there is for retiring Jesus himself there. Both belong in the New Testament altogether, where the Spirit of God put them. Leave them alone, Pedobaptist!

LOOK WHAT THE FOUR GOSPELS SAY ON THAT SUBJECT: Our first Gospel to be written is Mark's. Listen how Mark begins his Gospel: "The beginning of the gospel of Jesus Christ, the Son of God". This is the Gospel's own title, its very start. And what is this BEGINNING? It is John the Baptist, for the first eight verses. John is "THE BEGINNING OF THE GOSPEL", and so declared in the very beginning of Christian literature, inspired by the Spirit of God. Matthew also presents the public ministry of John and Jesus together, in Chapter III. One is as much in the New Testament as the other. Luke records the prophecy of the Baptist and of the Christ together, the visit of their mothers together, the Psalms of the Incarnation period together, the two births in order, their recognition prophetically as to their future life and relationships, and the beginning of their ministry which drew them into the baptismal water together for the manifestation of the Messiah to his own. And the apostle John? John the Baptist, in the Fourth Gospel, comes forward at once, after five verses about the Word, of whom John is a witness; and the introductory chapter goes right on and on with its story of the Baptist and his relations to the Christ, by his own glad testimony. Human language could not possibly wrap two lives together in a common history more intricately and inseparably than the first four books of our New Testament associate deliberately John the Baptist and Jesus.

John was not, in time, part of the Old Testament regime. Nor was he in character and majesty of personality. He was the greatest "born of women". He was "more than a prophet". Name your prophet, Elijah, Isaiah, Daniel. John the Baptist was MORE, GREATER. John was the dividing line, BUT ON THIS SIDE, wholly within the gospel era, for "The Law and the Prophets were UNTIL JOHN; since that time the kingdom of God is preached, and every man presseth into it", Luke 16:16. In Christianity's favorite chapter, with its greatest verse as central, John and Jesus are considered as close and as prominently together as the Bridegroom and "the friend of the Bridegroom", John 3:29. Could you have a wedding with the bridegroom and the best man

functioning in different times, places or ceremonies? The Best Man has the bride before the Bridegroom formally takes over. They are that close together, though the Best Man has her always FOR the Bridegroom, never for himself. Such is the nearness of John to Jesus, and it is Jesus who says so. The Pedobaptist wants to go back twenty centuries and disrupt the courtship and wedding plans of Jesus. Don't be a kill-joy, Pedobaptist, just to have your own way and escape the duty of being baptized. You can be saved without baptism, but you can't show loyal love of your Savior while you set yourself to disobey him. And you can't destroy the New Testament, or rewrite it, to please your own whims.

This is not to say that John did not have limitations in his ministry. He did. BUT SO DID JESUS. Both functioned in the full, ripe harvest of the Jewish regime and prepared the Christian regime. John had no churches. Neither did Jesus. Both had a part in their preparation; both gathered material. John prepared as we shall see, A PEOPLE, THE PEOPLE, for the Lord. Both functioned in Israel, for Israel, unto Israel. Even Jesus kept the Gentile world closed to missions, Mat. 10:5, then. John was under the shadow of Jewish fastings still, but Jesus was not, Mat. 9:14. Jesus lived in dinners and banquets, John was more ascetic, Mat. 11:19. But neither John nor Jesus had the Lord's Supper, nor Sunday as the day of worship, nor the miracle of speaking with tongues, evidence of the baptism in the Spirit, after his public advent later on. But all comes in its time. The Law and the Prophets were **until** John. That is their end. The New Testament era has begun and comes on in full force. John introduces it and Jesus brings it to consummation. The apostles record the change, in the New Testament.

NOTE NOW THAT JOHN THE BAPTIST PREPARED A PEOPLE. How many constitute a "People"? My dictionary defines the word PEOPLE thus: "men, women and children". Webster says, "A body of persons united by a common character, culture or sentiment; the individuals collectively of any characteristic group, taken as distinct from, or conceived apart from, the unity of the group as subject to a common government." He gives long space to distinguishing PEOPLE from RACE, TRIBE, NATION, CLASS, ELECTORATE, STATE, GOVERNMENT.

Very well. WHO and HOW MANY did John prepare and deliver to Jesus as his PEOPLE? How many **women**? How many **children**? How many does it take to make a people? Would you consider a group to be a people who had no women among them, or no children? We have to give the word PEOPLE, a very significant word (Greek: **laos**) in the New Testament, its great doctrinal meaning. We find the word PEOPLE 57 times in the Gospels, 48

times in the Acts, and 38 times in the Epistles and Revelation, a total of 143 times. That body of Scripture holds a vast doctrine, and much of it is related to the old People of Israel, and much to the new People of God, and the doctrinal relation of John the Baptist to both is very full, very clear and very important. Don't be ignorant.

How many does it take to make a PEOPLE? Name a few. With the slavery of modern Christian minds to this Pedobaptist butchery of the New Testament, throwing a huge slice of it back into the Old Testament regime, you could hardly induce the average Christian today to name one single person, definitely, as belonging to that PEOPLE whom John prepared for Jesus, and Jesus took over from John and developed as he would.

We are not without light on the subject. The twelve apostles, including the completion of the Twelve after the failure of Judas, were all converted under the preaching of John the Baptist, were all baptized by John, were his disciples, and went from him to form the first disciples of Christ's own company. "The Acts of the Apostles" begins by making that as clear as the noonday sun in a cloudless sky. Peter calls a business meeting of the church Christ had set down in Jerusalem after his giving the Great Commission in Galilee, the 120 whose names made up the first church roll, Acts 1: 15. Peter affirms clearly that the apostles and some others "have companied **with us** ALL THE TIME that the Lord Jesus went in and out among us, BEGINNING FROM THE BAPTISM OF JOHN". This "PEOPLE" John prepared included the TWELVE, then, and others. They found in that small crowd two **men** who met that condition. One they chose as an apostle, to complete the number Christ originally ordained, Acts 1:26. Matthias was thus "numbered" (Greek, **voted**) with the Twelve.

But twelve men, thirteen men, do not constitute a **people**. Of these we are certain. Who else is probable? Some of the seventy also? I suspect a lot of women, with the mother of our Lord among them, were baptized by John and prepared for Jesus, maybe the wives of some of the Twelve and the Seventy. "All Jerusalem" was baptized by the Baptist, "all Judea", "all the region about Jordan"—that would include Perea and Galilee and Iturea. Can you say "all" a city, "all" a province, and include no women? No children? No teenagers? No. Never. A part of Christ's PEOPLE were a body of women who went with him and the Twelve and paid their expenses on part of their tour of evangelism, Luke 8:1-3. These were very prominent women, some from homes of government officials, some of the wealthy women of the land. They were loyal to the end, stood by the cross, bore great expense in anointings of the Savior,

in life and in death. Probably some of them were part of the PEOPLE John gave Jesus.

John's mission was defined specifically, by both Malachi and Zachariah, Luke 1:17, as involving CHILDREN. In that connection we read of his being destined to "MAKE READY A PEOPLE PREPARED FOR THE LORD". Look at the vast number of children who loved Jesus, hear the resounding chorus of their "Hosannas" in the temple, at the climax of his ministry, Mat. 21:15. Jesus took that as a matter of course, quoted prophecy to that effect. Well, let us also know that there were thousands of children in his body of disciples, probably a multitude of whom had first gone to John, in faith, and then come with THE PEOPLE John prepared, to Jesus. Now they join in and follow up his triumphant entry. Hear your Savior on the subject. "Whoso receiveth one such little child in my name receiveth me. But whoso shall offend one of these LITTLE ONES **which believe in me . . .**", Mat. 18:5, 6.

No. Thirteen men in the apostolate do not constitute a People. John prepared a People, men, women, children, many men, many women, many children. We see from the case of Jesus himself the interest, even in the temple itself, in twelve-year-olds. That was a time when they became "sons of the Law". How much more could they become sons of the gospel, as they heard John and Jesus preach that gospel. Open your eyes. Enlarge your vision. Take what the Gospels tell you. The kingdom of Christ was vastly larger and more significant and majestic than the average Christian imagines. Open your minds to the facts. John gave Jesus a great PEOPLE, a baptized PEOPLE; then Jesus, by the Twelve, baptized more disciples than John, John 4:1, 2. Both bodies of disciples came to be his PEOPLE.

NOW LET US COMPARE JOHN'S THEOLOGY WITH THAT OF JESUS. For John prepared Christ's "way" and his "people" by PREACHING. Was it Christian preaching? IT CLEARLY WAS. Luke uses **euaggelidzo, preach the gospel**, to describe John's preaching, 3:18, the very same word Jesus used about his own preaching, 4:18, 43. Jesus includes both John the Baptist and himself in one era of preaching: "The Law and the Prophets were **until** John (NOT BEYOND, W.C.T.). SINCE THAT TIME the kingdom of God is preached", Luke 16:16. Look at this parallel. "In those days came John the Baptist preaching in the wilderness of Judea and saying, Repent ye: for the kingdom of heaven is at hand". Just exactly the same preaching of John and Jesus. So much else ~~of~~ the information of the Gospels tells us. Let us go into details of the theology of that preaching.

a. The Trinity. At his birth, Zacharias, his father, prophesies of him: "And thou, child, shalt be called the prophet of the Highest" Lu. 1:76. And the apostle

John says: "There was a man sent from God, whose name was John", 1:6. Thus the Father was real in his life.

And the Baptist has his whole existence and career for the Son. Miracle matches miracle. In John's baptizing Jesus, he sees and hears the Trinity meet, and the Son is thus identified. His relations to the Christ are his theme, as quoted in John I. John testifies to the preexistence of the Savior, John 1:15.

Furthermore, John knows Jesus as the future giver of the Spirit in abundance, a veritable baptism in the Spirit. Of that he talks constantly. John was full of the Spirit since before birth. His was a Spirit-created, Spirit-conducted, Spirit-filled life as no other son of our human race except Jesus.

b. John knew Jesus as the Christ, the theme of Old Testament prophecy, in whom the highest hopes of the race would be fulfilled. Again and again Jesus is defined as Lord, name of deity. John with monotonous persistence denies being the Christ, but says: "I am not the Christ, but I am sent before him . . . He must increase, but I must decrease. He that cometh from above is above all . . . he that cometh from heaven is above all . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father knoweth the Son and hath given all things unto his hands", and so all human destiny is determined by faith in the Son or lack of it, John 3:28-36. This is the Trinity in human salvation, and John is the conscious witness of the Three in One.

c. John's gospel is a gospel of salvation, the gospel of the substitutionary atonement. "John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world", John 1:29. "Again the next day", the same witness, v. 35. It was John's message. Of it John's father had prophesied: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of sins". Lu. 1:76, 77. That is a gospel as good as Paul's, the same, indeed. That salvation settles the sin question for time and eternity. Every Old Testament sacrifice had in Jesus its fulfillment.

d. John makes clear the terms of salvation, repentance and faith, both of them and in that gospel order always. Don't follow the Pedobaptist folly of trying to create the notion that John just preached repentance. Immediately after our Fourth Gospel proclaims the Word made flesh, it presents John as the witness to that Word, "THAT ALL MEN THROUGH HIM MIGHT BELIEVE". John identified the divine object of faith, for his contemporaries and for all time. You yourself believe in the Savior John identified for you, for all, forever. Repentance

AND FAITH were his gospel, his message. No less a witness than Paul testifies of the full gospel of John: "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is on Christ Jesus", Acts 19:4. John had the same human side of the gospel as did Jesus: "Repent ye and believe the gospel", Mark 1:15.

(THE ALIEN IMMERSION OF SPURIOUS AND UNCHRISTIAN FORGERS OF AN ILLICIT AND ALIEN CONTINUATION AND REPETITION OF JOHN'S BAPTISM. The repudiation of an alien immersion is found in connection with the Scripture just cited. A group of men tried to take over John's baptism and make it their own, Acts 19:1-6. Now John has no successor but Jesus. He took over John's disciples, the PEOPLE John prepared for him, and Jesus perpetuated the act of baptism, baptizing more disciples than John had, John 4:1, 2. But somebody took on himself the important function of Leader and Baptizer, as successor to John, a fake and spurious role. Paul put a very simple test to these fake disciples with their alien immersion, no real baptism. "Did ye receive the Holy Spirit when ye believed?" That is what the Greek says. Modern translations so state. But these pure dupes of an alien immersion and alien gospel replied: "We have not so much as heard whether there be any Holy Spirit". Well, then. They weren't of John, had no connection with his movement, his gospel or his baptism, for that was the incessant theme of John throughout all his ministry. So this alien immersion was repudiated, and a real baptism of believers given them, when they became such. And after their baptism in water, they received the baptism in the Holy Spirit, which had been prophesied by John and the prophecy fulfilled on and after the Day of Pentecost; and the miracle that attested it came to them in that they spoke with tongues, as had that early church on the Day of Pentecost, Acts 19:6. So did God repudiate alien immersion, and confound it, commanding a real baptism in water, after salvation, testified to later by the promised baptism in the Holy Spirit. Thus the New Testament teaches us to repudiate all alien immersions, any immersion except the obedient baptism of people already saved before their baptism. How different this is from the Pedobaptist, and his blind Baptist followers. They repudiate the baptism of John as alien. Of course, if that were so, the first persons we should have to repudiate as unbaptized would be Jesus Christ and his apostles.)

e. John preached a fruitful repentance, demonstrated in all subsequent life. Let's make clear Mark's gospel, of which John's ministry and preaching were the beginning. "John did baptize in the wilderness, and preach the baptism of repentance for

the remission of sins", Mr. 1:4. He preached "repentance for the remission of sins", not "baptism for the remission of sins". That is old Alexander Campbell's false gospel. You can't deny that, for John demanded fruits of the repentance before he would administer the baptism, Lu. 3:8. The translation, "I baptize you with water unto repentance" is doubly false, in Mt. 3:11. If repentance is a previous condition of baptism, demanded with substantial proofs in life before any baptism, then John could not have baptized UNTO REPENTANCE. The translation is palpably false. It should be: 'I baptize you IN water BECAUSE OF repentance", i.e. with respect to, in view of, the repentance you have experienced already, and demonstrated in life by fruits before baptism. Elsewhere it is stated that Nineveh repented BECAUSE OF THE PREACHING OF JONAH, Mat. 12:41. The people of Nineveh did not repent **in order** to get Jonah to preach. Idiomatic idea! They repented BECAUSE OF Jonah's preaching. Our King James version is an Episcopalian version of the Bible and has various mistranslations in it and a lot of transliteration of words without translating them. We know the facts, by scholars who teach Greek and its meaning in our Bible. Repentance comes before baptism: we are baptized because of repentance, not IN ORDER TO it. John knew his public. The lives he abhorred in their hypocrisy received his insult and scathing denunciation and he drove them away from the edge of the river in utter scorn and indignation. Was there no fruit of a previous salvation? Then no baptism!

f. The spirit of John's baptism was a commitment to total obedience, all through life. So Jesus himself defined that submission, in demanding the right to be baptized of John: "Thus it becometh us to fulfill all righteousness". Obedient baptism is a right act, a fulfillment of Christian duty. Very well, then. It is becoming in every child of God. As THE SON of God, Jesus wanted to perform every duty, every righteous act in the public program, current in the revealed life of obedience. He is our Example.

g. John preached regeneration, the divine side of salvation, as repentance and faith are the human side of salvation. He repudiated the Jews' confidence in their racial heritage: "Begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham", Lu. 3:7. It is a new birth, a new sonship, a new Fatherhood, Mat. 3:7-10. John is heard by all of us in the great chapter of the new birth, the third chapter of the Gospel of John.

h. John preaches the same eternal division of mankind into two classes, destined for heaven or hell. Jesus is announced as the one who administers two baptisms, one in the Spirit and one in fire. The bap-

tism in the Spirit was the great miracle demonstrating the inauguration of the Spirit age, as his divine Vicegerent took over the age of missions. The baptism in fire is in hell fire. The fundamental principle of Scripture interpretation is: "Interpret the text according to the context". What does the context say as to the theme and its meaning? It says: "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner, but the chaff he will burn with fire unquenchable", Lu. 3:16, 17. Life is harvest. It is under the figure of a wheat crop. The wheat was separated from the chaff. They are eternally separated. The wheat, his people, are together in their safe place, his "garner". The chaff is burned with fire. That is the doctrine of separation eternally into heaven or hell.

i. John preaches the same morals as Jesus, Lu. 3:10-14. Read these instructions to different classes of the people as to how baptized people are expected to live, and you will see John's anticipation of the viewpoint of the Sermon on the Mount.

j. John preached a great leveling democracy: "Every valley shall be filled, and every mountain shall be brought low". And it was a sanctifying democracy: "And the crooked shall be made straight and the rough places shall be made smooth", Lu. 3:5. There he incorporated in his movement the highest ideals of Isaiah, demanding fulfillment of them in life. Such a purpose was prerequisite to, and gave meaning to, his baptism. John and Jesus baptized DISCIPLES, never the common run of mankind. Both spurned precisely the religious leaders of their day, for religion is not salvation but men's religions are the fiercest and most stubborn obstacle to the salvation of their adepts. John would not baptize the proud and hellish religious leaders who were later the very people who crucified his Lord. "The publicans and harlots" (here are women who came to John's baptism) go into the kingdom of God before you", said Jesus. "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him." So Jesus bore witness, Mat. 21:31, 32.

k. John preached the great, all-embracing doctrine of Jesus, "the kingdom of God". One indivisible preaching of that kingdom is affirmed by Jesus since (including) John, Lu. 16:16.

l. Our Lord himself insisted that John "bare witness to the truth", John 5:33. This is no limited fraction of essential gospel preaching, leading on to the Christian life. It is the general name of revealed Christianity. Other details could be given. And many more details would be known if all John's preaching were known. For we read: "And many other things

in his exhortation preached he unto the people", Lu. 3:18.

Southern Baptists are doing the greatest work of evangelism, on a world scale, that has been done since the days of the apostles. But many are doing this glorious work in accordance with amazingly cheap, silly and spurious use of the Scripture in describing their work. The whole subject is called now "soul-winning". That comes from Prov. 11:30, "He that winneth souls is wise". Now, in the first place, the translation is false. That is not what the Hebrew original says. The oldest translation we have is the Septuagint's, "Out of the fruit of righteousness grows a tree of life; but the souls of transgressors are cut off before their time". Modern translations give similar meaning to the original. Why base TRUE EVANGELISM on false Scripture? And even if the translation in the King James Version were true, it cannot be twisted into what is currently meant by "soul-winning". It means something like, 'He who wins many friends (or the minds of men) is wise.' Can you imagine old Solomon going out from the harems of his thousand wives and concubines to the man on the street and engaging in direct personal evangelism? That is a queer source from which to derive our foremost Scripture of appeals for evangelism, spurning the whole New Testament to run off after a false Scripture translation, from the pen of the most carnal sexualist in all history.

Then many unduly enlarge the meaning of the simple statement, of physical meaning, "he brought him to Jesus", John 1:42. That is made to embrace all the experience of being evangelized and saved. Of course, as we have seen, the idea is utterly false. All the apostles had been saved and baptized under the preaching and ministry of John the Baptist (Acts I). Then, one by one, or in small groups they would come to know Jesus personally and join his band of disciples, as John had trained them to do. Certainly it was an eventful day when each one first saw Jesus. But it was not the day of his salvation. To

identify a mere physical act as the salvation of the soul is materialistic in the extreme.

Just so, one of three calls of Jesus, to service, i. e. to the active Christian life of obedience and stewardship, then to the ministry of the Word, and then the supreme call, to the apostleship, is expressed by the words of the call, "Follow me". Now "Follow me" is no gospel. To make it so, is utterly to confuse salvation by works, or a busy career, with salvation by grace. It is a spurious gospel and false evangelism.

In contrast with this perversion of casual phrases to be the main Scriptures of evangelism, we have the great message of the Gospels, Acts and Epistles. Its vocabulary is found in such words as "preach the gospel", the very word from which we get our word **evangelize**, used 53 times in the New Testament; **gospel**, used 76 times; other words for **preach**, used scores of times; **witness** or **testimony**, **bear witness**, **testify**, in many key Scriptures; **make disciples** is both the evangelistic side of the Great Commission and the outstanding mark of the whole ministry of John the Baptist, Jesus and the apostles; and "say come" is the final description of the Bible on the subject, "come and take the water of life freely". "Come unto me, all ye that labor and are heavy laden, and I will give you rest". That **rest** is the peace that passeth all understanding and is expressed by half dozen Greek words of great meaning. The cause and content of that peace with God are vital elements of the gospel we are witnesses to. Why abandon this vast and varied vocabulary of evangelizing the lost, to major on three silly phrases that have absolutely nothing in the world to do with men's salvation? It is fine that our work as a people is better than our vocabulary to describe it, but wrong words lead to wrong work. Let's keep both work and words right and together.

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