

# The Baptist Examiner

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

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## The Bible And Church Government

By ROY MASON  
Tampa, Florida

Many religious groups seem to have no regard for the teachings of the Scriptures concerning church government, for they are governed in a manner that has no warrant at all in the Bible. Consider for a moment some of the forms of church government which we see in operation.

**1. The Hierarchical Form.** The Roman Catholic Church is the best example of this. And remember that Baptists gave rise to the Roman Catholic Church. Baptist churches more and more relinquished their sovereignty as they centralized their authority. The result was the gradual growth of that which became the Catholic

Church, headed up by the pope with cardinals, bishops, priests, etc., as subordinates. Baptists seem on their way to giving rise to another hierarchy today, as they relinquish their independence and accept the rule of "The Denomination."

The Catholic system allows no freedom for the individual, and there is no local church government, for there is no local church. The great hierarchical system dominates everything, such that democracy is unknown.

**2. The Rule of Bishops.** We have "Methodist Episcopal Church," and the Episcopal Church, for instance. The name signifies the rule or government of bishops. In the Methodist church, pastors are shifted about by bishops. Bishop rule—not congregational rule, is the order.

The Presbyterian church, is what has been termed a "centralized aristocracy," composed of legislative courts, extending all way from the sessions of the particular church, to the General Assembly of the whole denomination. From the decisions of the General Assembly there is no appeal. (Continued on page eight)

1. Are we under the law until born again?

Yes. That is a mixing of terms, however. Being born again does not take us out from under law. Being justified is the legal term for deliverance from the condemnation of the law. We are delivered from the condemnation of the law by receiving Christ as our Substitute, whose death for us satisfied the full demands of the law against our sins, as the death penalty is the end of what the law can do against any criminal. When a sinner trusts Christ to save him, he is not only justified from the condemnation of the law, but is taken out from under law. Having died with Christ and in Christ, he is dead to the law and joined to Another even to Christ Jesus the Lord. As justification, sanctification, redemption, adoption and the new birth all take place at the same moment of time, namely, when a man receives Christ as his Saviour, the born again man is no longer under law.

2. What is repentance and of what does it consist?

Repentance means primarily a change of mind. That change is

so radical however that it includes a three-fold change in the man who repents. There is a change of mind towards sin: he once loved it; he now hates it and loathes it. There is a change of mind towards self; he once thought he was a pretty good sort of a fellow, not very bad, more to be pitied for his weaknesses or imperfections, than condemned for his crimes and his misdemeanors. Under conviction he sees all his good opinion of himself and his self-pity are a lie; that he is a justly condemned criminal under God's law and that his mouth is shut and that he has no defense. Then he is ready to plead guilty to all the charges that God's law and God's monitor, his conscience, make against him. He then sees that Hell is his just desert and his righteous doom. There is also a change of mind towards God. That is why repentance is said to be "towards God." He has been a rebel and an anarchist against God and the Bible and the Lord Jesus Christ. He has been a hater of God and hateful to God. His whole thinking about God is changed and his change of mind shows itself in (Continued on page eight)

## One Year Ago

Just about one year ago, I severed my relationship as pastor of the First Baptist Church of Russell, Kentucky, after having been there for better than twenty-five years. At the time of my resignation, I had no idea as to what the future held for me, but I can look back over the past twelve months as having been the happiest year of my ministry.

For the past three years prior to my resignation, there had been much opposition, both to my ministry, and to my work in editing THE BAPTIST EXAMINER, on the part of certain members of the church of which I was pastor. In fact, one woman had only spoken to me four times in the preceding three years, and all times to fuss. Six months before my resignation, "Diatrophes" wrote to me that he and his wife "run the church."

Well, in view of circumstances like these, and especially in view of my illness of last year, it is needless to say that I was definitely unhappy in my pastorate for the last several months.

that I remained there.

What a contrast with the past twelve months; I didn't know any individual could be as happy as I am, and have been. I had lost thirty pounds of weight and was suffering greatly from a serious physical ailment, as well as from mental anguish, and my resignation thus brought an end to the mental fatigue through which I was passing. Truly, the past year has been the happiest year of my ministry.

Due to my physical condition at the time of my resignation, I turned down many invitations for preaching, and instead, worshipped practically every Sunday with Pastor Jim Everman and the King's Addition Baptist Church of Fullerton, Kentucky. As I got to feeling better, I would preach occasionally for Brother Everman—usually taking the Sunday night service. What a real spiritual tonic it was to me to worship with these dear souls of the King's Addition Baptist Church while I was recuperating from the burdens and physical ailments through which I had passed.

Then as I began to feel better, I visited and preached for a number of brethren and churches in various states near by, which, in turn, proved to be a real spiritual refreshing to me.

Still feeling much better physically, and impressed of God that it was His will to do so, we began having services in Ashland, Kentucky, the first of March, which services have now grown into Calvary Baptist Church, which was organized August 20. We organized this church with 23 members, but has since grown to

31, and the prospects are for continuous growth on behalf of the church. This isn't a large church but the richest fellowship that I have ever known in my ministry. It has been a joy to carry on the work of this church and to see how God has blessed. He has been giving us more folk to attend even our prayer meetings than we have by way of membership in the church, and considerably more for the Sunday services.

I do not mean to say that all this past year has been one of sunshine—in it, God has given some rain and some clouds as well. It has been a year of trials for us in many ways. In our printing shop, where this paper is published, it is necessary that we do considerable job work in order to cover our expenses. All of our readers, I am sure, are aware of the fact that the small sum we charge for the paper, will, in no wise, pay the cost of the paper. Even the contributions which some of our friends make from month to month, will not cover our regular monthly deficit. Thus, you can see that it is necessary that we have considerable job work to carry on our paper. The Lord gave us a real trial of faith in this respect in view of the fact that we had no business to speak of, in the months of December, January, and February of last winter. For some reason, our job printing fell away to

nothing, which resulted in a very definite trial of faith for us. Yet, in it all we rejoice that God was good to us, and it looks now as though we will soon be able to overcome the large deficit which we accumulated on the paper last winter.

We have carried on a broadcast week by week over station WTCR—a 5000 watt station, and have heard from friends in several states, including Kentucky, West Virginia, Ohio, Wisconsin, Tennessee, Virginia, Delaware, and Maryland. Many are the letters of appreciation which we have received within the past year in view of the broadcasts that have gone out week by week.

I might say that I have had it easier in the past year than I ever had it before in my life, and I think it is all because that I have been depending more on God than ever before. When I resigned, I stated that I was certain THE BAPTIST EXAMINER would go on. I was not certain then about our radio program. In the past, when any of my wards, such as, THE BAPTIST EXAMINER or our radio program, have come up short financially, I have been able, in view of my pastorate and salary which came thereby, to take care of the deficit that arose. However, having no salary and no fixed income after October 3, 1954, it became necessary for me to unload my dependent wards entirely upon the Lord Jesus, and I am happy to state that the plan under which we have operated in the past year, has truly been a glorious blessing to me.

Personally, I have lived on less,

the past twelve months than I have for years. It is amazing how many things we think we must have that really we find we do not need when we can't afford them. It has been really a joy to me to do without some things that heretofore I thought were absolutely essential. I can truthfully say that it has been a hand to mouth existence with us the past year—that is, from God's hand to my mouth. Although we have lived on perhaps one-third of what we have lived upon in the past, it has been the most wonderful experience that I have ever had, and frankly, today I am happier than I ever was before in my life.

As a sample of God's goodness—I'm driving today a new automobile, which was sold to me at wholesale price by a very dear friend and a warm, enthusiastic supporter of THE BAPTIST EXAMINER over in Virginia. Bro. L. V. Buchanan of Grundy, Virginia, furnished me this car and I paid him only what it cost him. In fact, Mrs. Gilpin went to the (Continued on page three)

### THE PRAYER MEETING

#### DEATH NOTICE

Mrs. Prayer meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of revivals, she was a strong healthy child, fed largely on testaments and Scriptural Holiness, growing into world-wide prominence, and was one of the most influential members of the famous church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of mind and will power. At the time she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusement. Her older brother, Brother Class Meeting, has been absent for many years.

Experts, including Dr. Works, Dr. Reform and Dr. Joiner, diagnosed as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives, but to no avail. A recent mortem showed that a de-

(Continued on page three)

### OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL  
ASHLAND, KENTUCKY  
Sunday—8:30-9:00 A. M.

## The Baptist Examiner Pulpit

### "The Historicity Of Baptists"

This is an old sermon—printed perhaps a half dozen times in this paper, but as long as our friends keep asking for it, we'll continue to print it. It is also available in tract form for free distribution.

"And ye shall know the truth and the truth shall make you free."—John 8:3.

A positive and guaranteed antidote for superstition, ignorance, and idolatry is a frank presentation of the truth. If what we have to say is true, then it should free

some from denominational error. If what we have to say is true, then it should make Baptists to be better Baptists. If what we have to say is true, then no one can so much as lift a finger in opposition, for Paul says:

"We can do nothing against the truth."—II Cor. 13:8.

If what we have to say is true, though only one should accept it as the truth, even then a multitude of sins would be covered.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which

converteth . . . shall hide a multitude of sins."—James 5:19,20.

That some church was established by Jesus, all denominations assent to. That there was only one church established by Jesus, most denominations believe. That the course of this one church may be observed and that the genesis of others may be noted, we present this history.

"Speaking the truth in love."—Eph. 4:15.

For nearly two hundred years after Jesus had said, "I will build (Continued on page two)

### MEN OF STRENGTH

"Trust in the Lord with all thine heart, and lean not unto thine own understanding" (Prov. 3:5).

Through many years of active life, and the observation of many kinds of people, I have found that the strongest, wisest, most competent and reliable man is also the first to admit his inadequacy.

Contradictory though it may sound, he is strong because he is humble—and remembers that man is the creation of God. No rule of life is more basic.

When man "leans to his own understanding," when he lives by his own strength; when he boasts of probing the mysteries of the atom, the depths of the sea or the secrets of outer space—he forgets God and claims he is his own master. The result is untold suffering.

Even though one's position is maintained, even though material wealth increases, success quickly turns to failure when God has been forgotten. There is no peace of mind, no personal satisfaction; no personal experience of inward joy.

To "trust in the Lord with all thine heart" is a mark of strength. And it is the only path of happiness, success and true fulfillment.

—J. Edgar Hoover, Director of the F. B. I.



# THE BAPTIST EXAMINER

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## "Historicity"

(Continued from page one)  
my church" (Matt. 16:18), there was but little diversity of opinion and division among the churches. Here and there were small disputes among the members, such as at Corinth, the question of eating meats that had been offered to idols and the observance of the Lord's Supper, but as to diversity between the various churches, on the whole, such was absent. About the year 251 A. D. non-fellowship was declared against some irregular churches, which had adopted the doctrine of baptismal regeneration. About this time, the churches in and about Rome began an attempt to exercise dominion and authority over other local churches. This also tended towards separation. Thus near the middle of the third century, we find two institutions claiming to be churches, one was retaining the doctrines in their purity, while the other was daily sloughing off the principles which Jesus had commanded, and in their place was substituting a man-made decorum. Strange to say the latter group attracted the largest number of followers. The smaller group refused to accept members from the larger group without re-baptizing them, since the larger group was preaching baptismal regeneration. Because of this teaching and a later heresy, that of infant baptism, a martyrdom arose which has been responsible for the death of more than 50,000,000 people, or as it has been estimated more bloodshed than in all of the wars from the days of Abel to the present, excepting the past two World Wars. This smaller group of disciples, who were holding the doctrines in their purity, were compelled to flee to the mountains and to hide away in caves to escape persecution.

When Constantine the Great came to the throne shortly before the year 300 A. D., he made Christianity, or that which was called Christianity by the larger group of disciples, the religion of his world-wide empire. At his death in 337, his territory was divided between his three sons, which destroyed the solidarity and the solidity thereof. Hordes of wandering vandals and barbarians of northern Europe swept over the broken empire of Constantine. These Goths, Visigoths, Huns, and Teutons cared nothing for the religion which Constantine had proclaimed throughout his empire. Thus Christianity fell into disrepute and began to decline. The unscrupulous leaders of the larger group of Christians, in their desperation to hold Christianity together began to play upon the imagination, superstition and ignorance of these uncivilized invaders. They frightened these uncultured savages with their paganry, mysterious ceremonies, and with their claim of spiritual power for their preachers.

Ridpath says, "The Holy See" at this time made the discovery that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pageant instead of moral expostulation, and converted the barbarians with spectacles" (Vol. 4, page 520). Thus the church usurped and gained control of

the political and religious life of the people.

The hierarchy which began in 251 when all orthodox churches withdrew from the irregulars because of baptismal regeneration, with this new influx of power, with which she had overawed the barbarian, developed into the—

### Catholic Church

However, the establishment of this church was not effected until the year 590, by Gregory the Great. Quoting Ridpath again: "This epoch in history should not be passed over without reference to the rapid growth of the Papal Church, in the close of the sixth century and the beginning of the seventh. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the Apostolic See asserted and maintained. Under the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the solidarity of the Western Ecclesia." (Vol. 4, page 148).

For 900 long years, or from 590 until the beginning of the sixteenth century, "darkness covered the earth and gross darkness the people." Historians speak of the era of Catholic dominion as the "Dark Ages." To the heresy of baptismal regeneration was added infant baptism, union of church and state, transubstantiation, mariolatry, mariology, image worship, asceticism, exaltation of the bishops and celibacy of the priests. So that by the year 1500, only traces of the original church which Jesus had established could be found in the almost universal Catholic Church.

Gradually the power of the church increased. Kings and Princes became puppets at the will of the Pope. Through the sale of indulgences, the church grew vastly rich. She dominated the political maps of Europe. Untold wealth and power gradually came into his hands. Martyrs for the cause of Jesus died by the thousands; in many cities the streets ran with their blood that was spilled since they refused to bow the knee in subjection. The small band of followers that had existed from the beginning suffered all manner of cruel hardships at the hands of the "deceivers of nations." They were drawn and quartered; they were sawn asunder; they were impaled upon sharp stakes; hot molten lead was poured into their ears; their tongues were pulled out with hot pincers; they were imprisoned; they were stoned; they were slain with the sword; they were burned at the stake. Every conceivable instrument of torture was invented.

Although its temporal wealth and power increased, the spiritual power of the church had dwindled and passed almost into oblivion, so that the condition of the church was well described by the following conversation of two of its potentates:

Says one, "There has been a very great change since the establishment of the church, for Peter said, 'Silver and gold have I none!'"

The other replied, "Yes, and I am afraid that there has been another very great change in another direction; neither can the church say today, 'In the name of

## THE LAW GIVEN

### I. Preparation For The Covenant. Ex. 19.

If God is to give a covenant or law to His people, they must be made ready or pure to receive His holy law. He told Israel first to sanctify the mountain (vs. 10). In other words, He set the mountain apart, separating Himself from the people. The mountain was fenced about with God's prohibitions, "Don't come too close; don't touch it." Not only was the mountain formally set apart to God, but the people were sanctified themselves (vs. 12-14). It is a fine thing for us to remember that when we come near to God, our first act should be to have God cleanse us from all sin. Cf. Ps. 66:18; Isa. 59:1,2; I Pet. 3:12.

Furthermore, God told the leader Moses, to muster all the people when the trumpet sounded. The sound was prolonged, growing louder and louder—surely an unearthly sound. No human lips blew the trumpet. Earth never heard this sound before and never will hear it again until Christ returns. Cf. I Thes. 4:16. Thus by sanctifying both people and mountain and through the fearful sound of the trumpet, Israel was to be prepared for the law.

### II. The Holiness Of God. Ex. 19:16-25.

On the day the law was given we see Mt. Sinai's rocks rending and quaking, and the smoke pouring from it as from a furnace. What is the meaning of this along with the prohibitions from God, warning Israel not to come near to the mount?

This shows the holiness of God, which is seen through all of the Bible. What is the meaning of the destruction of the world by a flood, the destruction of Sodom and Gomorrah, and the blotting out of the nations of Canaan? What is the meaning of the constant flow of blood, beginning in Eden when sin first entered, and continuing through the shedding of blood of thousands of turtle-doves, pigeons, lambs, bullocks, and goats? What is the meaning of the supreme tragedy of all times, the slaying of Jesus of Nazareth? All these questions can be answered with this one statement, "The Holiness of God."

### III. The Moral Law. Ex. 20:1-17.

The first four of these Ten Commandments deal with man's relation to God. The fifth shows our relation to our parents; the last five show our relation to our fellowman.

Taking this in order, we learn that our first obedience is to God, then parents, and lastly, our fellowman. However, most folk have completely reversed God's order.

The first commandment condemns the worshipper of false gods. Remember that a god is whatever a man thinks the most of.

The second commandment condemns the making of an image or symbol to even the true God. How the Catholics in worshipping the cross, or bones, or images, or pictures violate this law!

This second commandment would teach us of the tremendous power of the law of heredity (vs. 5,6). How this verse needs to be emphasized.

The third commandment is broken by a light use of God's name, such as, "Why Lord no," "Good God," "For the Lord's sake." The calling of a preacher by the title "Reverend" (Psa. 111:9) is just as much a violation of this law as the profanity of a blasphemous swearer.

Concerning the fourth commandment, let it be

Jesus rise up and walk.' We have the silver and gold, but we haven't Peter's power and faith."

However, about the beginning of the sixteenth century, a general movement of Reformation was inaugurated which broke completely the political and religious tyranny of the Roman Catholic Church. The darkness of the Dark Ages began to be supplanted by the light of a new day. Ignorance and superstition, the plotters of darkness, withdrew before the light of God's Word. The people who had been sitting in darkness were now ready to welcome any leader who would even attempt to lead them back to the religion of Jesus.

Possibly the most eminent of all Protestant Reformers was Martin Luther. The seeds of Reformation were planted in his heart while he was in school in Erfurt, between 1501 and 1505, by his thorough examination of the Vulgate translation of the Bible. For a few years these seeds lay dormant, but with the appearance of John Tetzel, at the University of Wittenberg, of which school Luther was a teacher, a Reformation that was to light the whole world was inaugurated. Tetzel was selling indulgences for the commitment of sins. Luther denied the Pope the rigid right to forgive sins and proceeded to nail his 95 theses of denial to the door of the Wittenberg Church. In passing, may we say that Luther was not attempting to break from the Catholic Church; he only hoped to reform it. All efforts to

cause Luther to retract were of no avail. In 1520, he publicly burned the papal bull which was an anathema from the Church of Rome. In this year, the—

### Lutheran Church

was constituted. Although Luther started the great movement of the Reformation, he was not strong enough to pattern his church entirely after the New Testament model. Consequently, many practices and ceremonies are found in the Lutheran Church which are not found in the New Testament churches.

Henry VIII, who became King of England in 1509, fell heir to the honor of leading a whole country to renounce Catholicism. At 12 years of age he was betrothed to Catherine of Aragon, the widow of his brother. In 1520, Henry decided to divorce Catherine, for two reasons, namely: she had borne him no male heir, and his attachment for Anne Boleyn. The Pope refused to sanction Henry's divorce, whereupon the King proceeded to divorce Catherine and to marry Anne notwithstanding the Pope's pronounced interdiction. Because of Henry's defiance, Pope Clement the Seventh excommunicated Henry in 1534. Parliament came to the King's rescue on November the twenty-third of the same year, passing an act which set aside the papal authority in England. A later act was passed in 1535, by which Henry became the head of the

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, OCTOBER 23, 1955

EXODUS 19—23

said that we do not worship on the seventh day of the week, but rather on the first day, or the Lord's Day. The Sabbath was purely a Jewish day. Since the resurrection of Jesus, our day of worship is changed. Cf. Hos. 2:11; Acts 20:6,7; I Cor. 16:2; Col. 2:14-16. Let all Seventh Day Adventists ponder the following: Ex. 16:29; Ex. 35:1-3. We should not even refer to our day of worship as the "Christian Sabbath." Christian refers to one side of the cross and Sabbath refers to the other side.

In connection with the fifth commandment, read Jer. 35:18,19. In Geikie's "Hours With The Bible," the author cites a testimony of a traveler who in 1862 found a tribe of Rechabites near the Dead Sea flourishing.

The sixth commandment does not forbid the killing of burglars or shooting in self-defense (Mt. 24:43), nor the killing of animals for food (John 21:6-10), nor capital punishment. Cf. Gen. 9:6; Mt. 5:38,39. Christ and Paul would teach us not to personally resist evil, but leave all punishment in the hands of the law courts of the land. Cf. Rom. 13:1. This law does forbid homicide, parricide, suicide, and women murdering their unborn progeny.

The seventh commandment is not only broken by the overt act, but by the look of lust (Mt. 5:27,28), and the marriage of unscripturally divorced folk.

Employers, employees, bankrupts, gamblers, and merchants need the message of the eighth commandment. The gossip is also a thief, since he steals another's good name. When a child cheats in school, he is a thief. The Christian who fails to tithe is a thief. Cf. Mal. 3:8-10; Lev. 27:30,32; Mt. 23:23. Thus the eighth commandment is broken.

The ninth commandment is broken by perjury, lying, half-lying, and slander.

In connection with the tenth commandment, read I Tim. 6:10; James 5:1-13; III John 1:2.

### IV. The Law Of The Altar. Ex. 20:24-26.

God knew that no man would be able to keep the moral law. Knowing that a way of approach unto Himself would be necessary, He gave directions as to the altar they were to make, by the sacrifices of which they might approach God. It was NOT to be made of hewn stone; likewise there were to be no steps on it. Thus, the place where God is to meet the sinner is a place of worship requiring no human workmanship to erect and no human effort to approach. No deeds are necessary on man's part.

### V. The Civil Or National Law. Ex. 21—23.

These laws constitute the frame-work of our present civil code. We note a few of them.

1. Law of capital punishment. Ex. 21:12.
2. Thief to restore double. Ex. 22:4.
3. Interest forbidden. Ex. 22:25-27.

### VI. The Guardian Angel. Ex. 23:20.

There is much which we as mortals do not understand about the place, nature, ministry, and work of the angels. However, the Scriptures declare that they are to minister to the heirs of salvation. Cf. Heb. 1:14. May it be stated here that we believe most strongly in the theory of the Guardian Angel; yea, even the theory of Guardian Angels. Cf. Mt. 18:10; Dan. 9:21; Acts 12:15; Psa. 34:7.

### Church Of England

Thus with a murderer and an adulterer as its founder, the Church of England was ushered into existence. From this evil beginning the—

### Episcopal Church

has descended.

The success of Luther and Henry VIII gave courage to other fainting hearts. Hence in 1526, John Brenz at Halle, Germany, drew up a plan of organization for the—

### Presbyterian Church

This movement gained impetus under the leadership and direction of John Calvin, who in 1536, formally founded the church.

To the Episcopal Church, which was organized in 1534, a daughter was born, known first of all as the Independent Church, and later the followers of this movement became known as—

### Congregationalists

Robert Brown, schoolmaster, lecturer and preacher of the Episcopal Church, opposed sacerdotalism and the episcopal form of church government which his church had inherited from the Catholic Church. Accordingly in 1540, he brought this new organization into existence. Thus the first granddaughter of Catholicism was born.

A second granddaughter of Catholicism was born at Oxford, (Continued on page three)

## THE CHURCH THAT JESUS BUILT

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# Was Simon Peter Ever The Bishop At Rome?

By J. H. MEIER

"The Romanists affirm that Peter was Bishop of Rome during the twenty-five years that preceded his martyrdom."—J. A. Wylie, *The Papacy*, p. 223 footnote. Hamilton Adams and Co., Fourth Edition, 1867, London. This claim has to be scrutinized by the Word of God to see whether it is true or not.

Paul who wrote the largest number of epistles in the New Testament preached "Christ crucified," everywhere, but never once "Peter exalted." He gloried in the "cross of Christ," but not in the doctrine of "infallibility." When persons became interested in Christianity, the first doctrine was whether they believed in the Lord Jesus Christ as the Son of God. The Ethiopian declared: "I believe that Jesus Christ is the Son of God." Acts 8:35-39. He did not say: "I believe in Peter the Vicar of the Son of God," like the Roman Catholics have to do today.

Paul enumerates the different offices of the church for the perfecting of the saints, as apostles, prophets, evangelists, pastors and teachers, but omits the Roman pontiff, who according to the Romanists, has more to do with the unity of the church than all the others put together. If Peter occupied such an important position in Rome as pope why did not Paul say something about it? Why did he not include pope Peter?

It is rather strange that all the apostles should go to their graves and conceal in their tombs the doctrines of the primacy of Peter and the infallibility of the pope. The writers of the New Testament speak about these two doctrines.

Peter did not claim to occupy the papal chair in Rome, neither did he confer it to any successor. He could not transmit something he did not possess. If Peter would have done it, he would have transmitted something that was usurped and consequently all his successors would be usurpers. When Judas apostatized and Peter did not appoint someone else to fill the vacancy, like the popes do today. Peter had no more to do with the choice of another apostle than the other apostles. Acts 1:23-26. Peter did not appoint an arch-apostle or arch-bishop with a diocese and have him report now and then to the pope Peter at Rome.

When difficulties arose in the church regarding the doctrine of circumcision, it was James and not Peter who presided at the council. Neither did Peter have the last word on the decision. It was the whole council that decided the question, on James' suggestion, then the decision was sent by letter to the churches where the difficulties arose which

settled the trouble. Acts 15:1-23. All Peter did in the council was to report that the Gentiles also accepted Jesus Christ as the Son of God, and that they received the Holy Spirit as well as the belief. (Continued on page six)

## One Year Ago

(Continued from page one)  
factory and picked up the car and then I paid the invoice which the factory sent to him. How good God is to us in giving us friends like this who help to carry on the work of THE BAPTIST EXAMINER through their generosity.

Likewise, since the first of March, we have had unusually good business in our printing shop. This year we have a governor's race on in Kentucky, and it so happens, in the providence of God, that A. B. "Happy" Chandler, who is the Democratic nominee for governor, and I, have been close personal friends for a quarter of a century. During the primary campaign, he turned practically all of his printing to me, as a means of thus helping THE BAPTIST EXAMINER. This amounted to quite a great deal. Those of you who live in Kentucky, have noticed the red and blue placards tacked on telephone poles from the Big Sandy to the Purchase Region. Well, those placards were all printed in our shop and I'm thankful that God put it in the heart of my good friend thus to turn this printing to us. I might say that we are now engaged in producing a very large order in his behalf for the November election. From the very depths of my heart, I thank God that in His providence He thus caused "Happy" to turn this business to us, as it has been a God-send in our behalf.

About a year ago when I resigned, I invited our friends to come to see us. I'm thankful that during the past year a number of them have visited us. We have had friends from as far away as the west coast, and many who have come to see us who have not traveled so far. I'm still living in the same place in Russell, where, in all probability, I will continue to live indefinitely. Our printing shop is located in Ashland, Kentucky, 336 13th Street, and is known as Economy Printers. I have to spend most of my time there. If perchance, some one of our readers is permitted to visit with us, you will find us either at home or in the printing shop at any time that you might come this way. Truly it is a joy to see our friends who have worked with us, prayed for us and assisted us in carrying on the work of THE BAPTIST EXAMINER through the years.

Well, we face the future. What a glorious future it is—just as bright as the promises of God. Deut. 33:25; Rom. 8:28; Jer. 32:17; Psa. 84:11.

May I ask for a big place in your prayer life as we face the future and as we look forward to the days and years which are ahead.

## "Historicity"

(Continued from page two)  
England, about the year 1727, under the leadership of George Whitefield and John and Charles Wesley. Although John Wesley led the movement he never intended to organize a separate church. In his own words, we find, "I declare once more that I live and die a member of the Church of England and none who regard my advice will separate from it." He preferred to call his movement the United Society, but his followers termed themselves—

### Methodists

and began their separate denominational existence about 1740.

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Pennsylvania and joined a Presbyterian church in 1809. Becoming dissatisfied with Calvinism, he and his father

quit the Presbyterian ministry and joined the Baptist Church. He fell out with the Baptists and in 1827, he organized a church of his own, which was called the—

### Campbellite Church

In succeeding years it has borne various names, such as: Reformers, Christian, New Lights, Stonites, Sectites, Church of God, Disciples of Christ, and Church of Christ.

When Joseph Smith was but fifteen years of age, he asserted that the first two persons of the Trinity made a revelation to him. Numerous revelations followed down to 1830, at which time he founded the—

### Mormon Church

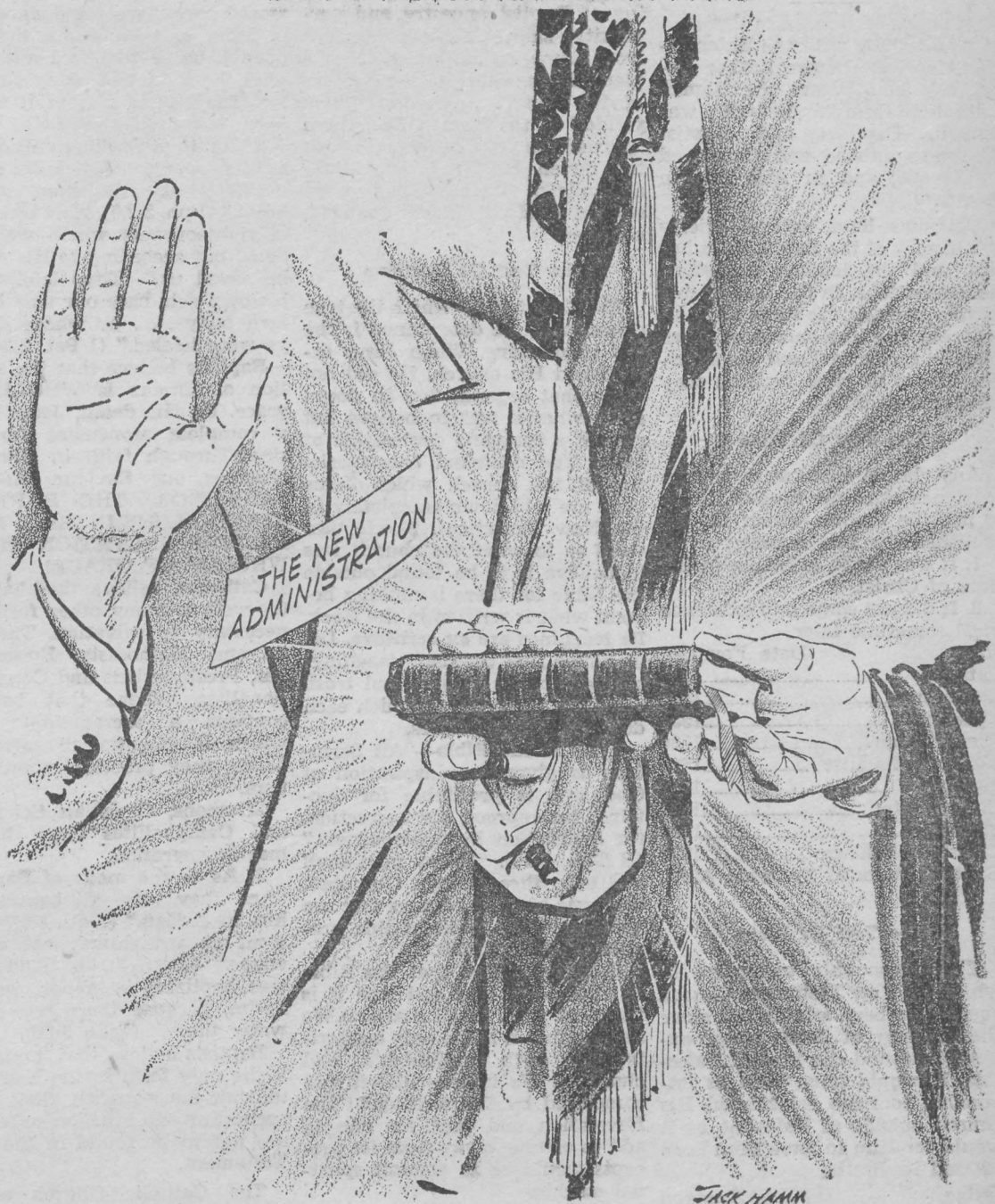
Because of his teachings and practice of polygamy, he was compelled to flee from Fayette, New York, where he organized his first church. He removed to Kirtland (Ohio), and after a series of contentions there he formed a settlement at Independence Mo. Trouble arose here and he journeyed to Hancock City, Illinois. Fifteen thousand adherents gathered to this settlement within a short time. Here Joseph and Hyrum Smith were arrested for violations of the law and were shot by a mob in 1844. Brigham Young, the new leader, organized an exodus and led 1,000 families westward where they settled at Great Salt Lake. Thus from a polygamous, adulterous beginning, the Mormon Church has descended.

In 1866, Mrs. Mary Baker Eddy, having learned from Dr. Phineas Q. Quimby his method of treating diseases without medicine, professed to have discovered a Christian-scientific treatment for disease. From the premise that all of God's created works are "very good," she deduced that sickness, sin, and evil are unreal and abnormal. In order to propagate these teachings, she opened in Boston in 1879, the—

### Church Of Christian Science

Thus far we have noticed all of the leading Protestant denominations. To be sure we have omitted

## MAY THE BOOK REMAIN IN HAND



JACK HAMM

Seventh Day Adventism, Millennial Dawnism, Russellism, and other isms and schisms of the modern day.

Now we come to the Baptist Churches. Who established the first Baptist Church? Where was it organized? When was it constituted? Who gave it its teachings and doctrines? Where are these doctrines to be found?

In answer to these questions, may I say that I confidently believe, categorically aver, and unconditionally assert that the Baptist Churches were founded by Jesus during the time of His ministry, and that their principles of faith and practice are to be found in a book, called the Bible; chiefly in that portion known as the New Testament, every word of which was written by a Baptist. With Jesus as their founder, and the Bible as their textbook, Baptist Churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18).

Possibly in this connection a few historical quotations from the world's most renowned scholarship might not be out of place.

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, in their "Account of the Origin of the Dutch Baptists," say: "... the Baptists may be considered as the only Christian community that has stood since the day of the apostles, and as a Christian society, has preserved pure the doctrines of the gospel through all ages."

Alexander Campbell says, "The Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time... public monuments of their existence in every century can be produced."

Robert Bruce Smith said: "With all my heart I believe that the Baptists have a history parallel with the history of Christianity."

Alexis Mastin says, "There are, in our view, primitive Christians, as inheritors of the primitive Church, who have been preserved in these valleys, and it is not they who separated from Catholicism, but Catholicism from them."

Sir Isaac Newton said: "The Baptists are the only body of Christians that has not symbolized with the church of Rome."

A French free thinker said: "Perhaps the Baptists are the only Christians in the world among whom a Christian of the first century would find himself at home."

The noted historian, John Clark Ridpath, said: "I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Prof. William Cecil Duncan said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520... They did not, however." (Continued on page four)

## Prayer Meeting

(Continued from page one)  
ficiency of spiritual food, coupled with lack of fasting, faith, heartfelt religion, shameless desertion, and non-support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to tenderly bear her remains away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace" and "Rock of Ages" were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere" but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honor of her going, the church doors will be closed on Wednesday night save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the Men's Handball Team.

THE BAPTIST EXAMINER

PAGE THREE

OCTOBER 15, 1955

## FRIEND

Do You Want To Know  
The Bible Teaching On:

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Where Do The Dead Go;  
Sufferings and Death of Jesus;  
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## "Historicity"

(Continued from page three)  
ever, originate with the Reformation, for long before Luther lived, nay long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, and in Asia and in Africa."

Thus we have noticed briefly the history of the Baptists, Catholics, and the leading protestant denominations. In the face of this history, we ask, "Is there any test whereby the true church of Jesus may be recognized and the spurious claims of rival factions may be determined?"

### The Test Of Time

Any church that has come into existence since the time of Christ is not the church which He established for two reasons:

1. It was not in existence in the time of Christ.
2. It did not come into existence until sometime later.

Name	Date Founded
Catholic	590
Lutheran	1520
Episcopal	1534
Presbyterian	1536
Congregationalist	1540
Methodist	1740
Campbellite	1827
Mormon	1830
Christian Science	1879
Baptist: Founded by Jesus, Matt. 16:18.	

### The Test Of Place

There was only one place in which the New Testament Church could have been established, since the ministry of Jesus never extended beyond the land of Palestine. It would have been as impossible to have established His church outside of Palestine as it would for Him to have been born beyond its limits.

Name	Place Founded
Catholic	Rome
Lutheran	Germany
Episcopal	England
Presbyterian	Switzerland
Congregationalist	England
Methodist	England
Campbellite	America
Mormon	America
Christian Science	America
Baptist	Palestine

### The Test Of Founder

Just as there is only one time and one place in which the New Testament church could have been founded, there is also only one person who could have founded the church. To say that anyone other than Jesus founded the New Testament church would be sacrilegious mockery.

Name	Founded by Whom
Catholic	Gregory the Great
Lutheran	Martin Luther
Episcopal	Henry the Eighth
Presbyterian	John Calvin
Congregationalist	Robert Brown
Methodist	John Wesley
Campbellite	Alex. Campbell
Mormon	Joseph Smith
Christian Science	Mrs. Mary Baker Eddy
Baptist	Jesus

The origin of all denominations other than Baptists can be traced to some individual as founder. Not so with Baptists. There is no individual this side of Jesus who can account for the Baptist Churches!

### The Test Of Perpetuity

One of the outstanding tests which Jesus gave by which the true church could be identified is the test of perpetuity—that the church which He established should have no end. Jesus declared with the same breath in which He established His church—"The gates of Hades shall not prevail against it." (Matt. 16:18). If that church with its transcendent principles should perish from the earth, the Son of God would be proven a liar. That Baptist principles have existed from the days of Jesus and that they have been perpetuated from generation to generation can be proved without

a peradventure of a doubt. As Gregg, a Presbyterian, in speaking of Baptist ancestry and perpetuity, said: "Missionaries sent from Rome, in the apostolic days planted churches in the valleys of the Alps . . . When others yielded to the Roman See, these spurned the yoke of the church of the Seven Hills and kept their apostolicity intact. They were subject to Rome. Rome changed, not they."

### The Test Of Doctrine

The final test by which the true church may be determined is the test of doctrine. When Jesus established His church, He did not leave that organization in doubt as to what it was to believe but gave it a complete declaration of faith. The doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside the Bible for there is nothing beyond what is written in the Book. Its teachings are *ex cathedra*. Let us notice first the plain teachings of the Bible as to doctrinal truth and then the position which each denomination occupies.

1. **As to the Bible**—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16). "If any man shall add unto these things, God shall add unto him the plagues that are written in the book of this prophecy." (Rev. 22:18).

Baptists believe that the Bible is inspired of God and that it is the final word in all matters. We believe that it is the only authority for both individuals and churches. We believe that it was completed by the writing of the Revelation and that for one to add to or take away from its precepts would be to commit spiritual suicide.

The Catholic position is exactly opposite. The action of councils, the inheritance of tradition, and the teachings of the Pope are put on a higher plane than the teachings of the Bible. The church can abolish the doctrines of the Bible and can create entirely new teachings at the will of the Pope.

The Lutheran, Episcopal and Methodist churches are governed by a system of ecclesiastical machinery known as an episcopacy, which determines both doctrine and conduct for the individual as well as for the church.

The Presbyterian Church is ruled by a series of graduated courts, with the General Assembly as the highest court which passes upon all matters of faith and doctrine.

The Mormons and Christian Scientists set the Bible aside almost entirely and substitute instead a Bible which their leaders have made, it being composed of their supposed revelations from God.

The Congregationalist and the Campbellite churches are more nearly like the Baptists, in that

they accept the Bible as the final authority. However, if space would permit we could show that in spite of their claim that the open Bible is the final authority with them, that in many particulars they deviate from its teachings.

2. **As to Salvation**. "By grace are ye saved through faith; not of works, lest any man should boast." (Eph. 2:8,9). "Not by works of righteousness which we have done, but according to His mercy he saved us." (Titus 3:5). "Who his own self bare our sins in his own body . . . by whose stripes ye were healed." (I Pet. 2:24).

Baptists believe that the salvation of sinners is WHOLLY of grace. By His death, Jesus made a complete atonement for our sins. Through faith in Him, He becomes our Saviour. AS TO SALVATION, THE BAPTISTS STAND ALONE IN THAT THEY BELIEVE SALVATION TO BE WHOLLY OF GRACE!

Catholics believe that baptism (as well as many other forms) is necessary to salvation. The Lutherans, Methodists, Episcopalians, Presbyterians and Congregationalists believe that baptism contains a sacramental grace which is essential to salvation; hence, they practice infant baptism.

Mormons, Christian Scientists, and Campbellites teach baptismal regeneration.

3. **As to the mode of Baptism**. "And they were all baptized of him in Jordan." (Matt. 3:6). "And went up straightway out of the water." (Matt. 3:16). "And John was baptizing in Aenon, near to Salim, because there was much water there." (John 3:23).

Baptists believe that immersion is the only form in the New Testament. Consequently they reject sprinkling and affusion since they are not to be found in the New Testament.

The Catholic Church admits that immersion was the mode that was practiced in the days of Jesus, but in the subsequent days has substituted pouring in view of the fact that it may be administered with less inconvenience. Episcopalians, Lutherans, Methodists, Congregationalists, and Presbyterians follow the Catholic Church in this practice, while Christian Scientists, Campbellites, and Mormons adhere to the New Testament mode of immersion.

4. **As to the subject for Baptism**. "Go ye therefore, and disciple all nations, baptizing them . . ." (Matt. 28:19). "See, here is water; what doth hinder me to be baptized? . . . If thou believest with all thine heart, thou mayest." (Acts 8:36,37).

Baptists, following the teachings of the New Testament, insist that only a believer on Jesus Christ as Saviour, can be the proper subject for baptism. Again they stand alone.

Catholics practice baptismal regeneration; that is, baptism in order to save, and not because the individual has been saved.

(Continued on page seven)

# God's Great And Glorious Work In Electing Sinners

By BOB L. ROSS  
Jackson, Tennessee

One of the clearest and most concise statements of the Bible doctrine of election is given on page 105 of J. M. Pendleton's, *Christian Doctrines*. We quote: "God chose in Christ certain persons of the fallen race of Adam, before the foundation of the world, unto eternal glory, according to His own purpose and grace, without regard to their foreseen faith and good works, or any conditions performed by them; and that from the rest of mankind he withheld His grace and left them to dishonor, and the just punishment of their sins."

This is a full, compact, and intelligent definition of the glorious Bible doctrine of unconditional election. The first thought that comes into the mind of man when he comes near this high and lofty truth is that God is unjust in saving some men from destruction and not saving others, and that He violates their free agency and forces them to go to Hell. The carnal mind is a deep pit of corruption from which man may draw up innumerable but frivolous God-dishonoring objections such as this. It is not our purpose in this article to take up these blasphemous charges which are hurled at none other than the Almighty Himself by the hypocrite and Arminian and all others who would, if possible, dethrone God and set man on the throne. But for those who find nothing but bitterness in this doctrine and can only satisfy their lusts by spueing out the venom of the Serpent against it, we leave the cutting words of the apostle Paul, "Nay but, O man, who art thou that repliest against God?"

### The Need Of Election

An experimental or even an intellectual knowledge of the Bible doctrine of man's total depravity forces upon us the conclusion of unconditional election. If there were not a scintilla of Scripture which teaches election in the Bible the Bible presentation of man's depravity makes it a necessity.

Man in his natural condition is totally unable to perform a truly spiritual evangelical command of God, neither with nor without the influence of the Holy Spirit. The Holy Spirit is not an influence, He is a Person and a quickening Power. He does not merely "move upon" the old nature of man to draw out that which is good, for there is no good in the old nature. The Holy Spirit imparts and regenerates.

Man in his natural state is spoken of as being a child of the Devil. In John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do." Man's nature, then, is totally averse to God. Let God's Spirit

simply "move upon" or "influence" the old nature of man, not "regenerate," "renew," "impart," and there can nothing be brought out of man but the lusts of his father the devil."

Jesus said, "No man can come to me, except the Father who hath sent me draw him." Again, "No man can come to me, except it were given unto me of my Father." (John 6:44,65). Only does the Father "draw" to Christ but He also "gives" to him that which is necessary enable him to come. And let be said here that, "All that the Father giveth me shall come to me," and, "this is the Father's will which hath sent me, that all which he hath given me should lose nothing." (John 6:39).

From Jesus' words, "no man can come to me, except it were given unto him of my Father," we learn a great and deep truth about man's inability. It is an absolute impossibility for man to desire salvation, and as a result, be saved by coming to Christ. It is impossible for man to love God as it is for man to love Him. The same principle abides in man that abides in Satan, if the words, "Ye are your father, and the lusts of your father ye will do," have any meaning at all. This is the seed in which men are "children of the Devil." There must be a change in man, so great that Jesus said, "Ye must be born again." (John 3:7).

Notice a few other descriptions of man's inability found in the Bible:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, who are accustomed to do evil."

—Jer. 13:23  
"There is none that understandeth, there is none that seeketh after God."—Rom. 3:11.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:19.

"And ye will not come to me, that ye might have life."

—John 6:44  
"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

"The carnal mind (natural mind) is enmity against God: for it is not subject to the law of God, NEITHER INDEED CAN BE. So they that are in the flesh CANNOT PLEASE GOD."

—Rom. 8:7  
"It is the spirit that quickeneth the flesh profiteth NOTHING."

—John 6:63  
"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creation."—Gal. 6:15.

Man in his natural born state of sin and rebellion to God and all that is spiritual is likened unto a dead man who can by no means be made alive by any means other than a miracle of God living again. In Eph. 2:1 the Word of God says (Continued on page six)

I AM THE DOOR: BY ME IF ANY MAN ENTER IN, HE SHALL BE SAVED. JOHN 10:9



### I LEFT CAMPBELLISM!

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# Does Your Church Have These Four Foundations?

By PASTOR FRANK B. BECK  
North East Baptist Church  
Millerton, New York

Scripture reading: Heb. 6:1-3;  
Matt. 16:13-20; Acts 1:15-26; I  
Cor. 3:11.

A building is no good without a foundation. And the greater the building the greater the foundation. The new Jerusalem has twelve foundations! (Rev. 21:14). I invite your attention to four foundations of the Church of Jesus Christ: I. the doctrinal foundation; II. the apostolic foundation; III. the ceremonial foundation; and IV. the personal foundation.

## 1st. The Doctrinal Foundation

There is a doctrinal foundation for the church. The church of Christ is built and based on doctrine. Doctrine means teaching. If it is true doctrine, the doctrine of the Scriptures (II Tim. 4:1-4), that doctrine that teaching is to be believed. The word creeds means belief. What is that I hear of doing away with all doctrine, and despising all creeds? "No creed but Christ!" sounds good, but where you have Christ you must have a creed. "What think ye of Christ?" (Matt. 22:42) demands a creed and doctrine. How important is correct doctrine? "Whosoever transgresseth and abideth not in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

Heb. 6:1,2 presents the doctrinal foundation of the church. What means this that we are to leave the principles of the doctrine of Christ? Matthew Henry reminds us that we are to "leave, not lose." F. B. Meyer adds: "There is no thought . . . of deserting them. The great principles on which God saves the soul are identical in every age, and indispensable."

"We can only leave them as a child leaves the multiplication-table, when it is well learned, but which lies at the root of all after-study; as the plant leaves the root, when it towers into the majestic shrub, which draws all its life from that low origin; and as the builder leaves the foundation, that he may carry up stone on stone, and leans on the foundation most heavily, when he has left it at the furthest distance below him" (The Way into the Holiest, p. 111).

The church must be built on this doctrinal foundation, and every one coming into the church must build on the same doctrinal foundation. After which they should go on unto perfection, or maturity of doctrine and life, without which doctrine is of no avail (I Pet. 2:2; II Pet. 3:18). Does your church have this true doctrinal foundation?

## 2nd. The Apostolic Foundation

Upon Simon Peter's great confession of Jesus Christ as the Christ, the Son of the living God, Jesus Christ replied: ". . . Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail

against it" (Matt. 16:16-18). This is the apostolic foundation of the church. When Christ said, "Upon this rock I will build My church," did He mean Peter? Or did Christ refer to Himself as the Rock? or to Peter's confession of faith? Will you take the answer of Scripture? Then you can prove that Jesus Christ is the "chief corner stone" of the church's foundation, from I Pet. 2:3-7, and Eph. 2:19-22. But from Eph. 2:20 you must also accept the fact that Peter is a part of the foundation of the church, but not only Peter, but all of the apostles! You will discover the same truth in Rev. 21:14. The names of the twelve apostles are in the twelve foundations of the new Jerusalem, the bride of the Lamb (Rev. 21:9-10). And all who are quickened, or made alive (Eph. 2:1), saved by the grace of God apart from works (verses 8-10), and who are made nigh to God by the blood of Christ (verse 13), are being built upon that foundation of Christ and His apostles and prophets. Does your church have this true apostolic foundation?

## 3rd. The Ceremonial Foundation

Please note, this is the ceremonial foundation. This does not mean that it is unimportant, for it has to do with God's order (I Cor. 14:40). It has to do with obedience to God's way of government as to His church. It has to do with surrender to the will of God, consecration. Is that important? (I John 2:17).

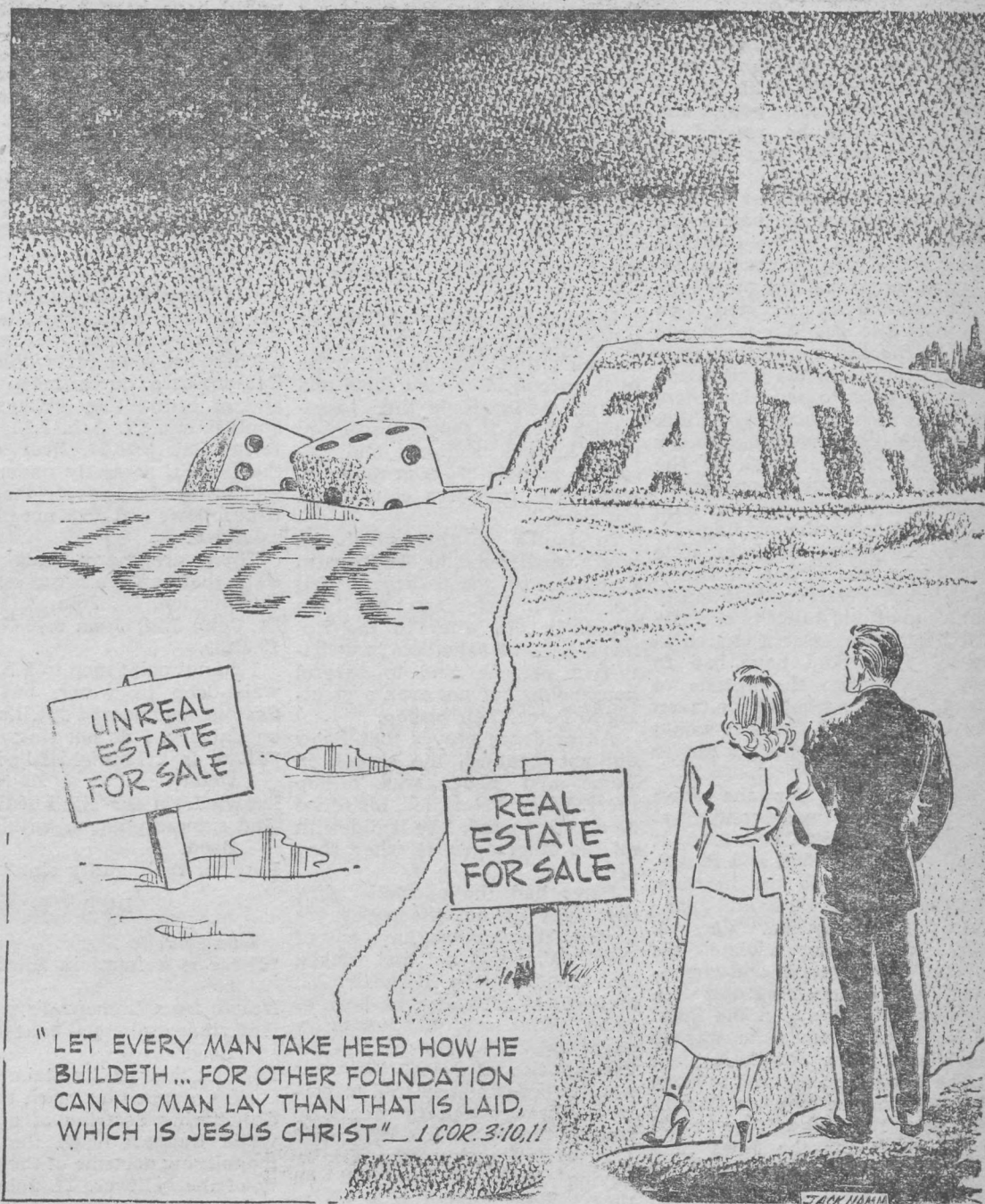
The ceremonial foundation of the church was the baptism of John. That baptism came from Heaven (Matt. 21:23-27). Jesus Christ, the Head of the Church received that baptism (Matt. 3:13-17). Jesus Christ was baptized by the first Baptist preacher. The early apostles were baptized by John the Baptist, being disciples of John (John 1:35-42). The apostles (all of the twelve) had to begin with Christ at the baptism of John (Acts 1:22). How could they witness their Lord receiving that baptism and refuse baptism themselves? They would be poor followers of the Lord. Surely they were baptized too with John the Baptist's baptism. Those who rejected the counsel of God against themselves and justified themselves, as the Pharisees and lawyers, were not baptized of John! (Luke 7:29,30). This would not be true of the apostles! then they were baptized of John, as their Lord. There is no other baptism in the Word of God! There is but "one baptism" (Eph. 4:5). Knowing that water baptism continues unto the end of the world (Matt. 28:18-20) that means that the baptism in the Holy Spirit, like the death and resurrection of Christ was once for all (Acts 1:5; Acts 2), though the everlasting blessings accrued therefrom remain. Therefore water baptism is the ceremonial foundation, the entrance into the visible, local church (I Cor. 12:13). It was so at Pentecost (Acts 2:37-47). It is so now. Search the Scriptures and see that this baptism was a burial (Rom. 6:4), immersion! and was received only by regenerated, repentant, believers in Jesus Christ! giving profession of the same. Impossible for infants. Infant baptism, or sprinkling is of man, and the church built on this foundation is not a true church. Does your church have this true ceremonial foundation?

## Finally, The Personal Foundation

Jesus Christ is the personal foundation of the true church. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). He is the "chief corner-stone" of the church (Eph. 2:19-22; I Pet. 2:3-7). Without Him the building collapses (Matt. 7:24-27).

Jesus Christ the Lord is the personal foundation of the church, the Christ of the Scriptures, not the Christ of vain

## CONTEMPLATING A HOME



# Why I Am A Missionary Baptist And Not A Campbellite Follower

In the first message of this series we studied the doctrine of Roman Catholics, who are farther from Baptists than any others.

Next to the Catholics, Campbellites are farther from Baptists than all else.

In fact, Campbellites are so far removed from Baptists that they are now more like the Catholics than Baptists. I offer 24 points of agreement between the two.

1. Campbellites and Catholics both teach baptism for (in order to) the remission of sins.
2. Campbellites and Catholics both teach that sinners are born again in the act of baptism.
3. Campbellites and Catholics both teach infant purity and deny the necessity of grace, for the salvation of the infant.
4. Campbellites and Catholics both teach that a bodily act, baptism, not a spiritual act, faith, puts a sinner into Christ.
5. Campbellites and Catholics

imagination. The Christ who is God, the Creator of all things (John 1:1-3). Born of the virgin by the Holy Spirit (Matt. 1:18), human (John 5:19), sinless (II Cor. 5:21), crucified for our sins (I Pet. 2:24), raised bodily from the grave (John 2:19-21), ascended to Heaven as our only Mediator (I Tim. 2:5), priest (Heb. 3:1), and advocate (I John 2:1,2), coming again as the Judge of all men (Matt. 16:27). The Christ who is Almighty (Matt. 28:18). He is the foundation of the church. Does your church have this true personal foundation?

How can Christ be the foundation of your church if it tears down His doctrines, as given to us through His holy apostles in their writings, and refuses the Heaven-sent baptism they honored? (Luke 6:46). From these sins true Baptist churches have been kept free by their Divine Head, Jesus Christ (Col. 1:18). None of the foundations have been destroyed in them. To God be glory! Amen.

both teach salvation by works. 6. Campbellites and Catholics both teach the possibility of apostasy.

7. Campbellites and Catholics both teach open communion.

8. Campbellites and Catholics both teach sacramental grace is conferred in the Lord's Supper.

9. Campbellites and Catholics both deny justification by faith apart from works.

10. Campbellites and Catholics both teach church salvation.

11. Campbellites and Catholics both teach the heresy of a universal church.

12. Campbellites and Catholics both teach the church of Christ (Baptist churches) apostatized during the dark ages in order to find footing for their harlot progeny.

13. Campbellites and Catholics both teach one man reception of members.

14. Campbellites and Catholics both assert complete free will.

15. Campbellites and Catholics both have human heads. Alexander Campbell carried a letter to England saying he was head of the church he founded; the Pope is the head of the Catholic church.

16. Campbellites and Catholics both deny the direct, immediate operation of the Holy Spirit conversion.

17. Campbellites and Catholics both deny universal, hereditary total depravity.

18. Campbellites and Catholics both deny the sovereignty of God.

19. Campbellites and Catholics both teach proxies in religion.

20. Campbellites and Catholics both teach sanctification by works instead of sanctification by blood.

21. Campbellites and Catholics both teach more than one way of salvation.

22. Campbellites and Catholics both deny that the believer has eternal life as a present possession here and now.

23. Campbellites and Catholics both deny that the Lord Jesus founded His own church during

His personal ministry here on earth.

24. Campbellites and Catholics both have lords over what they call God's heritage and have other masters beside the Lord Jesus.

## The History Of Campbellites

Thomas Campbell left Europe on April 8, 1807, on account of ill health. In 35 days he landed safely in Philadelphia. He was assigned a field of labor with Presbyterians in Western Pennsylvania.

His faith did not correspond to the rigid faith of the Presbyterians and he accordingly was forced to withdraw.

He gathered and banded together a group of saints and sinners under the title, "The Christian Association of Washing, Penna." Their foundation principle was Christian union of all churches.

On Sept. 29, 1809, his son Alexander landed in New York. They denounced sects, parties, partyism, and religious creeds in an wholesale fashion. They determined to end all denominations.

However, when no denomination would take them into their fellowship, they organized their society on May 8, 1811 at Brush Run, Penna. Notice that those who started out to end "partyism" and sects now started a new sect and party themselves.

On Friday, May 3, theirs was only a society, but on Saturday, May 4, they resolved themselves into an organization. The Masons or any lodge might do likewise today.

Under protest this church was received into the Redstone Association. Campbell was soon charged with heresy following his sermon on "The Law." Would (Continued on page six)

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## Simon Peter

(Continued from page three)  
ing Jews. Paul also brought a report from his mission work among the Gentiles. This proves that Peter was not pope, and much less that he resided in Rome. The council was held in Jerusalem.

The apostles sent Peter to those of the circumcision, that is the Jews, and Paul to the Gentiles. Gal. 2:7,8. Where do you find today that men send the pope here and there and tell him what to do and where to go? Where do you find in the history of the popes that the ministers had jurisdiction over the pope to send him here and there? What would you think if cardinal Spellman would order the pope on a mission to the United States? This disproves the primacy of Peter. Peter was sent, instead of doing the sending.

The Scriptures nowhere state that Peter was bishop of Rome. How could Peter conscientiously put his apostolic duties to one side and begin to oversee a church in Rome? He would have had to step down from the apostle to bishop. If Peter would have taken the bishopric of Rome it would be like a king becoming a mayor of a city.

Peter labored for the Jews throughout the world and Paul among the Gentiles. Gal. 2:7,8. It was agreed that Paul and Barnabas "should go to the heathen, and they (James, Peter and John) unto the circumcision." Verse 9. How could Peter violate this solemn appointment and agreement, and establish himself in a bishopric in Rome in the heart of heathenism when he was to work among the Jews?

The Jews were ordered to leave Rome under the emperor Claudius. Acts 18:2. How then could Peter work for the Jews in a pagan city at this time when all the Jews were removed from Rome? When Peter wrote his first epistle he was in Babylon about 60 A. D. In the year 66 A. D. Peter mentioned that he would soon die. II Peter 1:14; John 21:18. He states nothing about being a bishop at Rome, or that he was in that city at that time, or that he made provisions for a successor.

In his two letters he did not state that he was pope. He calls himself "a servant and an apostle of Jesus Christ" and an "elder." II Peter 1:1; I Peter 5:1,2. He disclosed apostolic humility and no papal haughtiness. If he would have been pope he surely would have mentioned his title as pope in one of his letters.

Peter is mentioned many times by other writers of the New Testament but not once is called pope Peter, holy father, or most holy father. If he would have had the title as pope, it would be unbelievable that all the other apostles and writers of the New Testament would forget to mention it. We could not imagine that a number of writers would speak about Abraham Lincoln and not one of them would state that he was president of the United States of America. Neither could we accept that Peter forgot to mention his title. How could you conceive that a pope would write two letters to the church and forget his title as pope?

Paul in his letter to the Romans and in a number of epistles he wrote from Rome, does not give the slightest illusion to Peter. When Paul wrote his letter to the Romans, there were but a few believers in that city. He states: "I long to see you, that I may impart unto you some spiritual gift to the end ye may be established." Rom. 1:11. It was Paul's desire to come to Rome and bestow some spiritual gift and establish them.

If Peter was already a pope or bishop in Rome, why did not establish the church and bestow spiritual gifts? Paul surely was going beyond his jurisdiction to straighten out "pope" Peter's church, if Peter would have been

bishop in Rome.

We have definite proof from the Scriptures that Peter did not establish the church in Rome and never was bishop there. Paul wrote to the church in Rome "I strive to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Rom. 15:20. If Peter would have started the church in Rome or was bishop there, how could Paul say that he did not "build upon another man's foundation" by going to Rome as he did later?

If Peter was bishop of Rome at this time, he neglected his church so much that Paul had to write to them and later visit them and stay there for some time to establish them. If Peter was bishop there he was negligent and was sadly guilty of nonresidence, which the primitive church did not permit.

In Paul's epistles which he wrote from Rome, he sends warm greetings to the believers, but not once includes greetings from Peter. In his letter to the Romans he sent salutation to twenty-five persons, and to several households, but not even a greeting to Peter, their bishop.

All evidence proves that Peter did not establish the church in Rome and never was bishop there. When Peter died, his office as apostle ended, like it did with all the other apostles when they die.

Peter had the apostolic gifts, then why do not the popes, his pretended successors, have any of them? Why was not that wicked and immoral pope Alexander VI, and a host of others, as holy as Peter? Why is it that not every papal epistle is inspired like the two epistles of Peter? Why are not the popes empowered to perform miracles and to preach to convert thousands, like Peter did? Why don't they cure the sick by having their shadow fall on them? What ground is there to make such a distinction between Peter and his supposed successors? Why don't they teach his doctrines and do what Peter did?

The apostles saw the Lord. No one became an apostle that had not seen the Lord. It was one of the prerequisites to become an apostle. Before Paul became an apostle, he saw the Lord on his way to Damascus. How many of those pseudo-apostles have seen the Lord? Not one establishes this claim. With what spiritual gifts are those pretended followers of Peter endowed? Why is there such a difference between them and Peter? The reason is obvious. Peter was a true apostle, and the popes are pseudo-apostles.

The Romanists assure us that a whole race of popes followed Peter. It is very strange that the dead body of Peter possessed more virtue than when he was alive. Where is the Biblical record that Peter, or the apostles appointed a pope to succeed Peter? There is none. The whole Roman scheme is built on the wrong foundation, and not on the Rock which is Jesus Christ. I Cor. 10:4; I Cor. 3:11.

## Campbellites

(Continued from page five)  
have been excluded, but he withdrew along with 30 others and organized a new church at Wellsburg.

If Thomas and Alexander Campbell in organizing their church acted in harmony with the Word of God then no man should open his mouth in opposition. If not, then it is only a man made organization, it is not a Gospel church, and it should be known and regarded as a Campbellite church.

The Campbells were known as "Reformers." So was Luther, Calvin, and the Wesleys. Each states that God called him for the work he did. If so, then God contradicted Himself in every instance. Cf. I Cor. 14:33.

Thomas Campbell led the way until after the baptism of himself following the example of his son. Then as their historian (Dr. Richardson, Mem., A. C. Vol. 1, P. 401, 402) says "to him the eyes of all were now directed." If the "eyes of all" had been turned to

the Lord Jesus Christ instead of Alexander Campbell the world would have been far better off.

So as I speak I ask you to turn your eyes to Jesus.

I. Campbellites deny depravity, while Baptists teach that all are born sinners. Cf. Ps. 51:5; Gen. 5:1,3; Job 14:4; Jer. 17:9; Rom. 8:8.

II. Campbellites reverse the order of repentance and faith, while Baptists follow the Scriptural order. Cf. Mt. 21:32; Mark 1:15; Acts 20:21.

III. Campbellites baptize in order to save while Baptists baptize because sinners are saved.

There are some texts which the Campbellites quote most often, and of course they always misapply them. Cf. Acts 2:38; Mark 16:16; Gal. 3:26,27. Everyone of the texts if correctly understood, will prove conclusively that baptism follows and does not precede salvation.

There are many texts which show that baptism is not essential to salvation. Cf. John 3:14-16,18,36; John 5:24; John 6:40,47; Acts 13:38,39.

I do not point men to a Saviour waist-deep in water, but to a Saviour who poured out His blood on Calvary. I do not sing, "There is a fountain filled with water, Drawn from the city's main, And sinners plunged within that flood, Lose all their guilty sins."

## BUT

I do sing, "There is a fountain filled with blood, Drawn from Immanuel's veins And sinners plunged beneath that flood Lose all their guilty stains."

IV. Campbellites teach the God dishonoring doctrine of apostasy while Baptists teach the Christ magnifying doctrine of the security of the believer. Cf. John 5:24; John 10:27-29; Rom. 8:35-39; II Tim. 1:12.

V. The Campbellite church was founded at the wrong time, (after 1800) in the wrong place, (America) and by the wrong person, (Alexander Campbell), while Baptist churches were founded by the right person (Jesus Christ), in the right place (Palestine), and at the right time (30 A. D.).

I want to be a member of the church which Christ founded.

VI. Campbellites deny the experience of grace in the heart while Baptists believe in a heart-felt religion.

The only religion worth having is the kind that you can feel and know. Cf. II Kings 5:15; II Tim. 1:12.

I once knew a Campbellite man who said, "No one will ever know that he is saved until he gets to Heaven and the doors are shut." How utterly foreign to God's Word. Cf. I John 3: 2,14.

A slave owner down in the Blue Grass section before the Civil War said, that there was no such thing as heart-felt religion. Of course, he was a Campbellite. His slave said, "Massa don't say there ain't no such thing as heart-felt religion," say "not as you knows of."

## Election

(Continued from page four)  
God points out to the saved the great miracle which God has wrought in raising them out of the realm of spiritual death.

"And you hath he quickened (made alive) who were dead in trespasses and sins."

From the moment the physical body dies it ceases to have any power to move; it can only then decay. And when Adam sinned, carrying the whole race down with him, man became powerless in the realm of the spiritual, and he, from his birth, is spiritually decaying in his sinful corrupt condition. Man is so "dead in sins" that he is "past feeling" (Eph. 4:19). Only God can work the work of regeneration and give him life.

We have said all the foregoing about man's spiritual inability in order to point out the necessity of God's electing men to salvation.

Man's depravity makes it of the utmost necessity that God do so. If God does not perform the miraculous work of saving men, no man can be saved. And because of the fact that all men are not saved it is quite evident that God has of His own purpose, good pleasure, and grace saved some men. God makes some men to differ by His own will. (I Cor. 4:7).

## The Means Of Election

God uses means to accomplish that which He has purposed in election. God elected men to eternal life in eternity by way of salvation from sin which is threefold in its nature. Men are saved (1) from the penalty of sin, (2) from the power or pollutions of sin, (3) and from, finally, the very presence of sin. The first phase of salvation is called justification; the second, sanctification; and the third, glorification. From the first phase to the last, "Salvation is of the Lord" (Jonah 2:9). It is entirely of His grace.

Let us notice for a moment the beloved verses from II Thessalonians: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2:13,14).

(1) God did the electing, not man—"God hath . . . chosen."

(2) God elected from the beginning.

(3) God elected individuals — "chosen you."

(4) God elected individuals "to salvation," (election is not salvation).

(5) God's elect are brought to salvation by means — "through sanctification of the Spirit and belief of the truth."

(6) God chose the foolishness of the preaching of the gospel as the means — "he called you by our gospel."

(7) God elected individuals "to the attaining of the glory of our Lord Jesus Christ," which is the end of His eternal purpose in His election. This is salvation completed, all of God's grace. Read Rom. 8:28-30.

A good example or illustration of election as it relates to salvation is the United States presidential election. The president is elected in November, but he is not inaugurated to that office until January. Similarly, God elected certain individuals in eternity and saved them in time.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us into the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. 1:4,5.

"And as many as were ordained to eternal life believed." —Acts 13:48.

"But ye believe not, because ye are not of my sheep, as I said unto you. 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. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand. I and my Father are one." —John 10:26-30.

## The Results Of Election

The writers of the Scriptures were very fond of the word, "elect," in their references to those born of God. They used the word in confidence that those who professed and gave evidence of being new creatures in Christ Jesus were God's very "elect" and Christ's "sheep."

The election of individuals to salvation results in their being brought to Christ through the preaching of the gospel in the power and demonstration of the Holy Spirit of God. Paul says, "Knowing, brethren beloved, your election of God, for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (I Thess. 1:4,5). Here the apostle simply says, "You know that you are God's elect because of the effect the gospel of Christ has had upon you in turning you to embrace Christ and to give yourself completely up to Him." To the elect of God the gospel is a power with great and everlasting effectiveness, but to the non-elect it is mere foolishness. (Read I Cor. 1:18-31).

The first evidence that reveals that a person is one of God's elect is the person's reaction to the gospel in turning from sin, renouncing self, forsaking the world's friendship and pleasures for the Lord and Saviour Jesus Christ to become a bondsman to Him forever.

There are several other evidences or results of election which could be pointed out, but let us sum them all up in one: God's elect live holy lives. By "holy" is not meant sinless perfection, but rather a life of hungering and thirsting after the things of God, righteousness, humility, consecration, and faith. The one on whom God has laid His hand will be a "peculiar" person in the eyes of the world. We read in I Pet. 4:4, "Wherein they (the world) think it strange that ye run not with them to the same excess of riot, speaking evil of you." Because of his holy and dedicated life, the world will be prone to cast slurs upon God's saint. He will be called "fanatical," "narrow," "puritanical," etc., but God's grace will give the child of God the same disposition as Moses, who chose "rather to suffer the affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11:25).

When people sit at ease in their sin and corruption and boast, "I am God's elect," let us remember the words of our Master, "By their fruits ye shall know them."

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When God has an especially bright crown for a soul, He first imparts an equally heavy cross.

## "Historicity"

# MABEL CLEMENT

(Continued from last week)

"I think," continued Mr. Tibbs, "I am now in a state of mind to study the matter without prejudice. But I confess I have been full of prejudice. They seem to be glaringly inconsistent. They admit there are good people, Christian people, in all the churches and yet refuse to commune with them. This seems Pharisaic. Their practice leads the world to believe they are selfish, bigoted, self-conceited."

"It is true," replied Mabel, "that close or restricted communion is very unpopular and renders the Baptists unpopular with unthinking people. It is also true and unreasonably so, that it renders them unpopular with all other denominations. This is unreasonable, since Baptists are governed by the same principles in their restricted communion that other denominations are governed by in their open communion."

"I do not see how that is possible," said Mr. Tibbs.

"I think it will appear in the discussion of this question," continued Mabel, "that other denominations are unwilling to allow Baptists to have the same measure of religious liberty they claim for themselves. But in order to get at the matter properly, let me ask, are we in forming our opinions to be influenced by sympathy, by public opinion, or by the Word of God?"

"By the Word of God," responded the Doctor. "There is to be no appeal from the Book."

"That is correct," replied Mabel. "If we allow our Christian sympathy and love to lead us, we will surely commune with all Christians; while, if we are controlled by public opinion, there is no telling into what vagaries we may fall. The Bible alone must be allowed to shape our beliefs and practices."

"You are right," added the Doctor. "If the Christian world had taken the Bible for its creed instead of manufacturing a thousand others, there would today be no schisms and divisions."

"True," replied Mabel; "but we must not forget that one's creed is simply what he believes; and as every one has a creed there can be no objection to expressing it."

"Why not take the Word of God for a creed," inquired an auditor.

"It does not suit Baptist theories," said the Doctor. "Therefore they make one to suit them, differing from the Word of God."

"I was told," said Mabel, "you would prod me with this question and am ready for it. Our creed is what we believe the Bible teaches; no more and no less."

"Your man-made creeds," said the Doctor, "have created all the confusion among Christians. Throw your creeds to the moles and bats and let us unite on the Bible."

"That means," replied Mabel, "on what you believe the Bible teaches; i. e., on your creed."

"No! on the Bible," replied the Doctor.

"That repentance precedes faith, that the sinner is saved when he believes, that baptism follows remission of sins," said Mabel.

"No! the Bible does not teach these things," responded the Doctor.

"It is plain the Doctor wants us to unite on his interpretation of the Bible; he is not willing to unite on what we believe," said Mabel.

"We have no creed but the Bible," replied the Doctor.

"You have," replied Mabel. "In the 'Encyclopedia of Religious Knowledge' is a tolerably full expression of Campbellite belief prepared by Mr. Campbell himself. For a fuller expression of the Scriptural views of the Reformation he refers, not to the Bible, but to the Christian Baptist and Millennial Harbinger. Mr. Campbell never hesitated to write out what he believed. Many others have done the same thing. In so doing they wrote out their own creed."

"We have no creed but the Bible; we believe and teach the Word of God," said the Doctor, emphatically.

"I deny it," said Mabel spiritedly. "Baptists deny it, Methodists deny it, Presbyterians deny it—all denominations deny it! You point to the Bible and say, 'This is our creed.' Do not all denominations do the same thing? Now, let all parties write out plainly what they believe and let us see who believes the Scriptures. If we are ashamed of our belief, we should give it up; if we are not, let us write it out and defy the world to show wherein it differs from the Word of God."

"All you say," replied the Doctor, "is mere talk; it is the height of nonsense! Every intelligent person ought to agree that we cannot express Bible thought in language better and plainer than the language the Holy Ghost used."

"That is true," said Mabel; "but the trouble is many read things into a text that are not in it; they have a theory to support and must interpret the Word of God so as to support it. Now you point to Acts 2:38, 'Be baptized for the remission of sins,' and say, 'This is what I believe.' Baptists, Methodists, Presbyterians, etc., say the same thing. You mean one thing and we mean another. Here is the nonsense! Write out your interpretation of that passage. If you do you will say it means *in order to*. But that is not what it means. And I affirm you do not believe the passage, but you believe a theory which you imagine the

text teaches."

"I am sure now that statement is correct," said Arthur.

"Baptists," continued Mabel, "have interpreted the Scriptures and have put that interpretation into a confession of their faith, so that all may see what we believe and whether our faith and practice are according to the Scriptures. All this hue and cry against creeds is nonsense."

"I am satisfied about creeds," said Mr. Tibbs. "Every man has a creed. If a man has no creed, he doesn't believe anything. If he believes anything about the Bible he ought not to be ashamed to write it out so it can be known what he believes."

"Amen!" said a Methodist elder.

A whispered assent swept through the audience. The Doctor bit his lip and kept quiet.

1. "Let us first settle this question, What is the design of the supper?" said Mabel.

"I suppose," said Arthur, "the communion of Christians at the Lord's table is designed to show their love for one another and promote Christian union. Am I correct?"

"I think not," was Mabel's reply. "You evidently haven't studied your Bible."

"I admit it," laughingly replied Arthur. "Tell us what the design is."

"When Jesus instituted the supper," said Mabel, "He said to His disciples, 'Do this in remembrance of me.' And Paul says, 'As often as ye eat this bread and drink this cup ye do show the Lord's death till He come.' This means it is a sacred memorial or remembrance of Christ."

"But," inquired Mr. Tibbs, "when we commune together do we not show a mutual fellowship?"

"I think," said Mabel, "that the joint participation of the supper does incidentally declare both Christian and church fellowship, but that is not the design of the supper. Paul in I Cor. 10:16 says: 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' This shows that in the supper we are to commune, not with Christians, but with Christ, receiving by faith the benefits that flow out of His broken body and shed blood."

"This point being settled," said Mabel.

2. "Let us next decide who are to commune. I would be glad if Dr. Stanly would tell us."

"I certainly have no objection," answered the Doctor. "I can answer in the very words of Scripture: 'Do this in remembrance of me,' and 'Let a man examine himself and so let him eat of that bread and drink of that cup.' The first passage shows it to be our duty to observe the supper. This every disciple ought to do regularly every Lord's day. The second passage shows it is every man's business to examine himself as to his own personal fitness. No man is to hinder him if he chooses to come to the Lord's table."

"But surely there must be some restriction," responded Mabel. "Doctor, you would not invite infidels, Atheists, murderers, etc., would you?"

"I do not invite persons to or exclude them from the Lord's table. I spread the table and allow them to come or not, as they choose. Thus I avoid responsibility."

"But as a minister and guide of the people you teach them who are to come and who are not," said Arthur. "It is the business of ministers to guide the people in these matters, and if they do not they are of no use to us. I am sure you would not instruct infidels, Atheists, etc., to come to the table of our Lord."

"Let me state some Scriptural prerequisites to the Lord's Supper," said Mabel.

1. The New Birth is one. Those not born again are children of the Devil. John 8:42-44. The Devil's children are not to commune with us, for the supper was meant for God's children. This no one will dare dispute; and this is restricting communion.

2. Repentance. An impenitent sinner is not to be invited to the Lord's table.

3. Faith. An unbeliever is in a state of condemnation and spiritual death and is not fit to commune.

4. Baptism. The Scriptures unmistakably teach that Scriptural baptism in the divinely arranged order precedes the supper. I remember I was present some years ago in a large Campbellite church on a Sunday when there was to be an address by a Sunday school secretary of considerable note. The Methodists and Presbyterians had been invited and were present in large numbers. The pastor in administering the Supper said: 'The Scriptures teach that none are to commune who have not been baptized; and we believe baptism is immersion; now I'll take that back—we know that baptism is immersion.' I felt that no intelligent Methodist or Presbyterian would dare commune with us after that."

(Continued Next Week, D. V.)

(Continued from page four)

Lutherans, Episcopalians, Presbyterians, Congregationalists, and Methodists baptize babes, who are able to exercise faith and thus able to believe on Christ. Mormons, Campbellites, and Christian Scientists practice baptismal regeneration.

As to the Lord's Supper, when they that gladly received the word were baptized . . . And they continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread." (Acts 2:42). "For as often as ye eat this bread, and drink this cup, ye show the Lord's death till he come." (I Cor. 22:26).

Baptists believe that the Lord's Supper is to be preceded by the ordinance of baptism and that the supper is a reminder of Christ's dying love. Baptists do not believe that sacramental grace is imparted to the communicant.

Catholics take just the opposite position. They say that instead of bread and wine being symbolic that they become under the blessing of the priest the actual body and blood of Christ. They further say that divine grace is imparted at each observance of the supper. All other denominations follow the teaching of the Catholic Church, some to a limited degree, while others accept it almost literally.

As to rights of church membership. "Then they gave forth their hands, and the lot fell upon Matthias." (Acts 1:26).

Baptists believe that the congregation should control the affairs of each local church. We believe in equality of rights, such that each member has just as much authority as any other, regardless of his position he may hold in the church.

Catholics teach that the only member of their church is one who obeys the voice of the church. The Congregationalist and Campbellite churches are governed after the New Testament model. However some matters are not submitted to the congregation. All other denominations conform to the Catholic principle in varying degrees.

Thus appears that when judged by the tests of time, place, order, perpetuity, and doctrine only the Baptist churches can claim the headship of Jesus. One might think that we are contemptuous in submitting these things to the authority of the Bible. Jesus gives us for so doing: "I have loved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (John 4:1). With that as an actuating principle we have submitted these tests. At a glance one can easily be seen that the Catholic Church and the Baptist Church stand at the opposite poles of every doctrine. All Protestant denominations are to be found somewhere in between, holding their teachings from both. That the Protestant denominations hold that is Biblical, they have gotten from the Baptists; all that is heretical, they have inherited from the Catholics.

Every test that we have submitted, the Baptist position has been shown to be the Bible position. Just how Baptists have been persecuted, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the time of Jesus. It is not necessary to prove our apostolic succession. It is more important to recognize the identity of our churches with those of the first century than to produce historical records of twenty centuries. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity. As W. McDaniel, in "The Called Baptists," said:

(Continued on page eight)



## "MY LORD IS REAL"

BY  
RUTH GILPIN

### THE WOMAN'S PLACE IN A NEW TESTAMENT CHURCH

Friends, today it is very disappointing to see many professing Christian women who are not content to remain in their God-given places as the Lord has instructed them. Rather, they persist in wilful disobedience against the Lord regarding their conduct and behavior in His house due to disrespect for God's Word, and a lack of Godly fear within their hearts. It is not uncommon today to hear of Baptist (?) women evangelists as well as women pastors who conduct services quite regularly, thereby usurping authority over a mixed congregation. The Lord has commanded us in His Word concerning the correct place for women in His New Testament Church and we shall now proceed to briefly discuss this important doctrine.

First, let us note some positions and tasks that a woman is forbidden to hold and to participate therein.

In the outset, a woman is definitely forbidden to speak in the Church, and we are told this in I Cor. 14:34:

**"Let your women KEEP SILENCE in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."**

Yes, she is commanded to keep silence! This commandment entirely excludes a woman preacher and even a woman's testimony given within a testimony service composed of a mixed assembly. Verse thirty-four above states in the latter part of the verse that "they are commanded to be under obedience, as also saith the law." The law as stated in the Adamic Covenant tells us quite certainly that the husband is to be the earthly head and is to rule over the wife. We read concerning this in Gen. 3:16:

**"... thy desire shall be to thy husband, and HE SHALL RULE OVER THEE."**

In view of this fact, as the law commands the husband to be the head of the wife, even so must the woman be in subjection to the males of the church as pertaining to her silence. Yes, Christian friends, the Lord demands silence in His church concerning women.

Not only is a woman forbidden to preach, but she also is Scripturally not permitted to teach or to exercise authority over men in any manner. We read now from I Tim. 2:12:

**"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."**

What could be any plainer, women? The Lord plainly states in this verse that a woman can not teach men within the church obediently before the Lord. If she does teach men, she is acting in disobedience to the Lord! And woman, if you become convicted of your sin before the Lord after having read this and yet continue in wilful sinning, the Lord will not bless you in His service until you abandon your position and repent before the Lord! The Lord does and will chasten us, Christians, when we sin!

Next, the Lord forbids a woman to offer prayer publicly within the church. We read in I Tim. 2:8:

**"I will therefore that MEN pray every where, lifting up holy hands, without wrath and doubting."**

A woman who thus disobeys the Lord in this respect is not only usurping her illegal authority over the men present and is abolishing the Lord's commandment for silence, but is also acting di-

rectly contrawise to our Scripture. This verse says "that men pray," etc. The original is even more emphatic because the definite article, **the**, is placed before "men." Paul, then, in writing to Timothy and inspired of the Holy Spirit, clearly declares unto us that **the men** of the church are to engage in public prayer and the women are not permitted thus to participate! Consider your ways!

Last of all, a woman with her head uncovered is forbidden to worship in the house of the Lord, and we read concerning this in I Cor. 11:5:

**"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven."**

Yes, Christian women, if you worship in church with your head uncovered, you are thereby bringing shame and dishonor unto your earthly head, your husband. In verse three of this same chapter we read that "the head of the woman is the man," therefore, you dishonor your husband in the church if you worship while your head is uncovered and thus sin against the Lord because of rebellion and non-subjection unto your earthly head.

Women, do you clearly understand the Lord's commandment for a head covering? Someone might say, "I just do not care for hats and this is why I don't cover my head in such a manner while worshipping in church." If this is your statement, friend, then you are not really worshipping the Lord when you go to church even now because you are rebelling against His commands for obedience! You should repent of your sin before the Lord and ask for His forgiveness now!

From the above named four tasks that a woman is forbidden to engage in, it is wise to note that the motive behind each as the Lord has commanded is the subjection of woman toward the man. Why is this so? Let us read in I Tim. 2:13,14:

**"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."**

In other words, Adam was created first as the head and was perfect for a longer time than his wife Eve. Eve was deceived and sinned; Adam then followed after her. Because Adam was more perfect and was Eve's earthly head, so the Lord commands the woman today to be in subjection to the man. And our Lord today demands subjection of the woman toward men within the church!

Yes, the woman is to be silent in the church, to exercise no authority over the men, to never offer public prayer in the presence of men, and is commanded to worship with her head covered. Because of the Lord's strict commandments unto you, Christian women, some of you might be thinking that there is very little for you to do in the Lord's service. This is not true, though. There are many church activities that you may Scripturally engage in. Let us study the following:

First, you may attend church and worship the Lord therein. Hebrews, in speaking to Christians, tells us as we read in Heb. 10:25:

**"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another."**

Second, a woman is permitted in church to pray silently and to sing praises unto the Lord. While in silent prayer she is upholding the Lord's commandment for silence and is not usurping her authority in any wise. Singing hymns of praise is an example set for us by Moses' sister, Miriam, and we read concerning her in Exodus 15:20,21:

**"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And**

Miriam answered them, **SING YE TO THE LORD**, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Christian women can also give of their available means in the support of their pastor via tithes and offerings. We read in Mal. 3:10:

**"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."**

Also, in Prov. 3:9 we read:

**"Honour the Lord with thy substance, and with the firstfruits of all thine increase."**

Christians, men and women, the Lord will greatly bless you when you willingly bring your tithes and offerings unto Him for use in His service. Try Him and see!

Another activity in the Lord's service wherein a woman can be active is in teaching young women or small children in Sunday School classes. A woman who thus teaches small children is exercising no authority over the men of the church. And a woman is exhorted to teach younger women as we read in Titus 2:4:

**"That they (the older women) may TEACH the young women to be sober, to love their husbands, to love their children."**

Christian women who thus serve the Lord as a teacher of women or children certainly have a large responsibility that they teach only the Word of God, wholly and without compromise. Ask the Lord to help you in presenting His lesson to the class.

Last of the woman's activities is the privilege of recognizing the home as a "question center" wherein she may freely talk and question her husband concerning difficult passages of God's Word. Paul tells us in I Cor. 14:35:

**"And if they will learn any thing, let them ask their husbands at home: for IT IS A SHAME FOR WOMEN TO SPEAK IN THE CHURCH."**

Christian women, do we each fully understand and recognize our place in the Lord's New Testament church? I pray that each of us might study His Word to learn of the Lord's commandments for the place that He has given to us in His church and abide contentedly and busily there. I'm sure that there are many of our women readers, though, just as the household of old Eli that we read of in I Samuel. Eli, the old Godly priest that he was, was cursed with two unsaved, godless sons, and after continuous disobedient action on their part, God spoke to old Eli and said:

**"Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed."—I Sam. 2:30.**

And Christian women, if you are disobeying the Lord regarding your behavior in His church, the Lord says that you too will be lightly esteemed! Yes, this is your position exactly and Prov. 28:13 tells us also:

**"He that covereth his sins shall not prosper: but whose confession and forsaken them shall have mercy."**

Christian women, if you have been sinning against the Lord regarding your place in the church, I pray that you clearly understand your correct position now, will confess your sins to the Lord, and will begin a life of truly devoted service to the Lord Jesus, walking in sweet fellowship with him. Only then can we each experience true happiness, happiness that the world can offer in no capacity.

In closing, let us read from II Pet. 3:10,11:

**"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."**

What a challenge this Scrip-

ture certainly ought to present to every Christian as to the extent of his testimony! When we realize that the Lord Jesus might come any day and that worldly possessions will not benefit us any when we go to be with Him in Glory, how much more concerned we ought to be in our witnessing for the Lord instead of laying up a store of worldly goods! May the Lord help each of us to be busy in His service daily, eagerly awaiting His return!



### "Historicity"

(Continued from page seven)

"After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell of Essex County, Va., read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal, he said, 'That is father's mare.' It wasn't necessary to follow the tracks of that mare from Lexington to Essex. The main thing was to identify her with that one that was lost." (Page 141-142). So with the Baptist churches. Our chief hope is that men may recognize our identity without seeking to follow the tracks that have been left upon the pages of history.

"Through many dangers, toils and snares,  
We have already come;  
'Tis grace hath brought us safe thus far,  
And grace will lead us home."



### I Should Like To Know

(Continued from page one)

two ways, which are essential to every true repentance, namely, confession of sin and forsaking of sin. There is no repentance without these two things. Prov. 28:13; Isa. 55:7; Luke 18:13,14; 9:10; 23:39-43; Acts 8:20-23, etc.

3. Is belief in the doctrine of the "final preservation of the saints" essential to salvation?

As a doctrine, no. But it is essential to salvation that a sinner be taught to depend upon Christ to save him, without any works or obedience upon his part. And a man who believes in apostasy isn't trusting Christ to save him. He is trusting Christ plus his works and his obedience and his good life. And a man who trusts Christ plus something he does to save him, isn't saved.

4. Is it Scriptural for a church to have a "suspended list?"

No. A man is either in full fellowship or he is not. If he is not, the Scriptural way to deal with him is to exclude him.

5. What is the best way to address a preacher?

Elder, Brother, Pastor, Evangelist, Missionary, Bishop, etc.; never Doctor or Reverend.

### Church Government

(Continued from page one)

Some groups — "The Christian Church," for instance, has democratic government in part, but they vest the minister with episcopal powers in the reception of members.

### What Does The New Testament Teach?

The New Testament teaches that each church is separate, independent and self-governing. Read about the churches of the New Testament times and you will find no instances where one church dominated another. Neither will you find that any church was dominated by any general body which it considered superior to itself. In fact there WAS NO GENERAL BODY. There WAS NO DENOMINATION in that day. The idea of something called "The Denomination" dominating the churches, is unknown to the Scriptures. This is a modern heresy—and one of the most dangerous order. Note some instances of democracy at work among Baptist churches:

1. The selection of "messengers" to travel with Paul. (See I Cor. 16:3; II Cor. 8:19,23). The churches did not appoint "delegates" for they did not "delegate" authority—they appointed messengers.

2. The setting apart of Paul and Barnabas for missionary work. (See Acts 13:1-3). The apostles were not consulted, nor was the larger and older church at Jerusalem—the Antioch church sent forth missionaries. Let a Baptist church do such a thing today, and it is regarded as "off color" to say the least. Why the effrontery of the thing! The "Board" is supposed to send out missionaries! So some think, but why should a church of today be blamed for doing what was done back there under the guidance of the Holy Spirit?

3. The selection of deacons. (Acts 6:2,3). The church did the choosing—not somebody else. Yes, and each local church should choose and ordain its own deacons today without the aid of any other church or pastor.

4. The selection of Matthias. (See Acts 1:23-26). The whole group which constituted the church, made selection. Of course those who want to date the beginning of the church on Pentecost, don't like to admit that it was a church that chose Matthias; but it was, for it had "three thousand ADDED to it on Pentecost." You can't add to something that hasn't previously existed.

### No Higher And Lower Clergy

A "bishop" in the New Testament sense, is just a plain, simple Baptist preacher—not a round dignitary. An "elder" is the same. No difference between the two. One name signifies the man, the other the function of his office. "One is your Master, even Christ, and all ye are brethren," said Jesus. Peter calls himself a "fellow elder" (NOT the POPE!) Likewise there was not any strong line of cleavage between "ministry" and "laity." Ministerial garbs were unknown in Bible times.

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