

Again and again I have been tempted to give up the struggle, but always the figure of that Man hanging upon the cross sends me back to my task again.

RALLY DAY, APRIL 28. PLEASE PRAY, ATTEND, GIVE, WRITE!

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Church, By Bob L. Ross—

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 10

RUSSELL, KENTUCKY, APRIL, 11, 1959

WHOLE NUMBER 1085

Satan's Counterfeits, No. 28 —

Satan's Counterfeits For True Worship

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

Lucifer the angel, fell through his pride. He wanted to be like God. "I will be like the Most High" he said. Among other things he wanted to be worshipped. His desire is to thwart the worship of God, and in order to do this, he has introduced all kinds of false worship. Many people allow themselves to be "bilked" with Satan's substitutes. What, let us ask, is the true worship?

1—IT MUST BE THE WORSHIP OF THE ONE AND ONLY LIVING AND TRUE GOD. One of the ten commandments says, "Thou shalt worship the Lord thy

God and him only shalt thou serve." This does not allow for the worship of Mary, or the "saints" or anybody else.

2—IT MUST BE WORSHIP THAT IS IN "SPIRIT AND IN TRUTH." (See John 4:23). Worship is a spiritual exercise in which we bow our very souls before God in adoring contemplation of Himself. Worship is different from service. We can serve God with our hands, but we cannot so worship him. Worship is from within. A person may be bedridden and utterly unable to serve God, but he can still worship him.

Satan's Counterfeits

The devil has devised a number of counterfeits to take the place of the true worship of God. What

are some of them?

1—THE WORSHIP OF IDOLS. People of the past had their images of wood and stone. Some primitive peoples still have their stone idols. But most civilized people have "new models" — yet they are idols just the same. People today worship "Things." A car, electric gadgets, a new home, or just "things" in general come to take God's place. Sunday comes and they don't even pretend to worship—they are concerned about driving that shiny car, or operating that new boat. These have taken God's place.

2—IMAGEOLATRY. Catholicism has its flock of images — the Virgin, the "saints" etc. These are supposed to "help" people wor- (Continued on page 4, column 1)

CHAPTER VIII

BAPTISTS DID NOT BEGIN WITH JOHN SMYTH, THE MUNSTERITES, OR ROGER WILLIAMS

[In the last chapter in this series, I stated that I would take three chapters to discuss three false theories as to the origin of Baptists. However, I have decided to abbreviate the material and make only one chapter. To those who want to study more of the truth as to these false theories, I recommend the histories of John T. Christian, D. B. Ray, and W. A. Jarrell.]

John Smyth

Opponents of the Baptists' claim to perpetuity from Christ often assert that Baptists originated with John Smyth in the early seventeenth century. It is erroneously said that Smyth baptized himself (and some wrongly say he sprinkled or poured for baptism) and that Baptists derived their baptism from this source.

"This perversion of the facts of history was first started by Thos. Wall for the selfsame purpose that prompts my opponent to repeat it, to injure Baptists," stated J. R. Graves in his debate with Elder Ditzler of the Methodist society (page 893). "It is wholly false," Graves declared. "The Baptists of England, when it was first made, pronounced it false — and proved it to be false — [see] Crosby, Ivemy, Evans, Kiffin."

Graves proceeds to present the following facts with regard to John Smyth and his company:

"First. John Smyth was a minister of the established Church of England.

"Second. About the year 1606, Mr. Smyth led a company of exiles—Separatists or Brownists — from England to Amsterdam, in Holland.

"Third. He here united with the English church of Brown- (Continued on page two)

A Southern Baptist Attack On The Truth Of God's Word

Southern Baptist Convention's "Baptist Hour" Slaps at Bible Doctrine of Predestination

Some reader has sent us a printed copy of a sermon delivered by Roy O. McClain, pastor of the First Baptist Church, Atlanta, Georgia, and speaker on the far-reaching "Baptist Hour" Broadcast. The sermon was delivered over the "Baptist Hour" during last year and is entitled "Predestination: Fact or Fantasy?" It is definitely a prejudiced, passionate slander against the Bible doctrine of election and predestination.

The speaker calls predestination "pagan fatalism." He fails to realize that when he says God "has nothing to do" with certain things, this means they come to pass through blind Fate or Chance. Therefore, the speaker on the "Baptist Hour" is the one who advocates Fatalism.

He makes God a mere spectator, not one who "doeth according to His will in the army of heaven and among the inhabitants of the earth" (Dan. 4:35), for McClain says:

"Though He knows in advance what is going to happen to you and to everybody, His knowing it does not mean that He deter-

mines it to be that way."

That is blank fatalism. God just sees what will be. What need is there for God, then? Everything would happen without Him anyway, according to this doctrine. It comes to pass by Fate or Chance — take your choice. God "has nothing to do with it."

Dagon Free-Will is the idol McClain exalts in the place of a God who governs the world. He says:

"If He were to step in and prevent war, or the drunkard's accident, then in the process not only would He tear up the laws of life and nature which were put here to guide us, but He would rob us of our dearest possession: freedom. Freedom to be religious or non-religious . . . freedom to get drunk or to be sober . . . freedom to wage war or to struggle (Continued on page 4, column 5)

Tulga On The Doctrine Of The Church

Chester E. Tulga has written and the Conservative Baptist Association has published a paper entitled, **New Testament Baptists and the Nature of the Church**. We wish to heartily recommend this 14-page, neatly mimeographed paper, priced at 15c. It may be ordered from our Book Shop.

We believe Brother Tulga has hit rock-bottom in his presentation of the truth. He shows the Romanist, Protestant and Baptist positions with clarity and particularly reveals the human origin of the former two with clear historical insight.

The publication of this paper by the Conservative Baptists is heartening. We rejoice in this movement by them toward exalting the church and related doctrines. They are stepping in the right direction, we believe, and pray that they may continue to do so.

To give our readers a taste of

this new publication, we herewith quote several of the statements and paragraphs which do not spare the truth one whit:

"The Biblical teaching concerning the nature of the church is involved in the present tensions between New Testament Baptists and interdenominational fundamentalism, which because of its contradictory theological mixture, cannot take the New Testament position on the nature of the local church, without destroying the thread which binds this strange mixture together.

"Interdenominational fundamentalism must have as a basis of unity a speculative invisible church, a church not found in the New Testament but invented and used by Augustine, Luther and Calvin as a useful device for holding a contradictory mixture together. It is also forced by its nature to consider some doctrines essential and some non-essential,

the essential ones being the ones upon which they can agree and the non-essentials the ones upon which they cannot agree — a strange 'orthodox' form of rationalistic selectivity. This makes for a strong show of piety, but it is a piety not squarely based upon the Word of God."

"In our day many Baptists have abandoned the historic, Biblical position of New Testament Baptists and have adopted the very Reformation principle against which their forebears protested. This often places the invisible church within a corrupt visible church and involves true believers in compromise with apostasy, a false ministry, corruption and a support of doctrines which contradict their own professed faith — an intolerable position for a true believer.

"It is time for a restudy of the New Testament teachings concerning the nature and the doctrine of the church. New Testament Baptists, faced with the churchless 'Christianity' of much undenominationalism, and unimportance of the local church in the minds of many of its leaders, its exploitation for church-less ends by many of its promoters and the equating of all churches (every type) in popular evangelism, must look again into the Word of God and find there the pattern of the true church and its ministry. This New Testament pattern of the church is almost (Continued on page 8, column 3)

The Baptist Examiner Pulpit

"MAN'S CONDITION OUTSIDE OF CHRIST"

Sermon Preached by John R. Gilpin; Mechanically Recorded for Publication

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Eccl. 7:29.

I don't think that it is necessary for me to give you an explanation of this verse, and neither do I think that it is necessary for me to argue with you that man is not now in his present condition what he was originally when God created him. I think that everyone ought to accept these two facts, face value, without any need of argumentation, or proof from the Word of God. Therefore, instead of trying to prove to you that man is not what he was when God created him, I'd like instead to take from the Word of God a number of illustrations,

just to show you what man's condition is at the present.

I

In the first place, I'd like for you to go back to the Old Testament to the days when ICHABOD was born. Ichabod is one of those characters who just happened to get into the picture. Sometimes, as you well know, when you make a photograph, a little boy will maybe run around to one corner, and will just barely get his face into the picture. Well, Ichabod just barely did get into the picture, so far as the Word of God is concerned.

The children of Israel were in battle with their age-long enemies, the Philistines. When they

were losing the battle, they decided they had better do something desperate, so they hurried away, and found the ark of the Lord, and brought it into battle. This caused the children of Israel to momentarily rally and the shout went up from the camp in such a way that it sounded like a shout of victory. The Philistines heard this and it caused panic in all the Philistine army, yet the Philistines said, "Let's stand like men; let's not give up. Let's fight the battle like men should fight." The result was that the Philistines won the battle, and they captured the ark, which was symbolic of God's presence, and they killed Hophni and Phinehas who (Continued on page 2, column 3)

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The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

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Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rate for churches; 15 or more subscriptions, each	1.00
Donor subscriptions, each	1.50

(This rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

The Church

(Continued from page one)

ists, under the pastorship of Mr. Ainsworth.

"Fourth. A difficulty occurred in Mr. Ainsworth's church, on account of John Smyth's opposition to infant baptism, which resulted in the exclusion of Smyth and his party from said church.

"Fifth. John Smyth and his party proceeded to administer baptism, and to the formation of a church. There is no evidence that Smyth baptized himself, but it is probable that one of his company baptized him.

"Sixth. John Smyth and a part of his company soon became dissatisfied with their rash proceedings, upon which a difficulty arose between them and the majority of the church, on account of which Smyth and his party were excluded. Thus, it appears that John Smyth was excluded from this 'Baptist church' of which he was the founder. Of this, Mr. Evans, the historian, says: 'It is admitted, on all hands, that, from some cause or other, the church over which Smyth and Helwys presided was divided, but the cause of division is not so manifest. Smyth, with some twenty-four persons, was excluded from the church, and these sought communion with one of the Mennonite churches in the city.'

"Seventh. Mr. Smyth repudiated his own baptism and church organization as invalid, and, with his party, sought admission into one of the Mennonite churches in Amsterdam, and was received after making the following confession: 'The names of the English who confess this their error, and repent of it, viz: that they undertook to baptize themselves, contrary to the order appointed by Christ, and who now desire, on this account, to be brought back to the true Church of Christ as quickly as may be suffered.'

"We unanimously desire that this, our wish, should be signified to the church.'

"Names of Men.—'Hugh Bromhead, Jarvase Neville, John Smyth, Thomas Canadyne, Edward Hankin, John Hardy, Thomas Pygott, Francis Pygott, Robert Stanley, Alexander Fleming, Alexander Hodgkins, John Grindall, Solomon Thompson, Samuel Halton, Thomas Dolphin.'

"Names of Women.—'Ann Bromhead, Jane Southworth, Mary Smyth, Joan Halton, Alis Arnfield, Isabel Thomson, Margaret Stanley, Mary Grindall, Mother Pygott, Alis Pygott, Margaret Pygott, Betteris Dickinson, Mary Dickinson, Ellyn Paynter, Alis Parsons, Joane Briggs, Jane Argan.'

'The above confession may also be found in Latin, on page 244 of Evans' Early Eng. Bap. His., Vol. 1.

"Eighth. After Mr. Smith and his party were 'cast out' from his own church, and confessed their error in setting up for themselves, on their humble petition, they were received into a Mennonite church, whose 'mode of baptism was by sprinkling or affusion.'

"Ninth. Not long after this, 1610, John Smyth died in Holland. He never returned to England. He never belonged to any English Baptist church; neither did he ever belong to a legitimate Baptist church at all.

"Tenth. The remnant of the John Smyth church left in Amsterdam, united with the Mennonite church in 1615, and thus became extinct." (*Ibid.*, pages 894-895).

"John Smyth never was connected with any Baptist church in his life, and no Baptist church with him." (*Ibid.*, page 845).

So the idea that Baptists descended from Smyth is not to be accepted. Baptists had been in existence in many countries—including England (see Jarrell, chapter 23)—long years before the birth of the man.

The historian Crosby says of Smyth: "If he were guilty of what they charge him with (as to baptism), it is no blemish on the English Baptists, who neither approved of any such method."

(Continued on page three)

The Use Of The Term "Calvinist"

Some brethren object to the use of the term "Calvinist" or "Calvinism." We wish the term had never been used in connection with truth, but we do not mind using it when properly understood.

Often an enemy of election will say that a Calvinist is one who follows John Calvin—the man—in everything he did and taught, such as sprinkling, presbyterianism, opposing "anabaptists," etc. Also the burning of Servetus, the malicious heretic, is thrown at the "Calvinist." As to this act, we believe Calvin was much nobler than those today who dishonestly represent the matter. They picture Calvin as being a devil and Servetus as being an angel. The truth is Servetus was a heretic who probably is burning in torment right now. He denied the truth as to the Son of God and deliberately pestered Calvin. Furthermore, though Calvin believed that Servetus deserved punishment, many historians contend that Calvin did not want him burned. The state insisted on this penalty. What Calvin did was simply out of honest conviction, even though his conviction was wrong. At least he was honest.

Those today who lay Servetus on the "Calvinist" do so with full knowledge that the term "Calvinist" does not signify one that endorses the burning of Servetus.

We have found that those who dislike the term "Calvinist" are usually (1) Unbelievers as to God's sovereignty, or (2) Believers in sovereignty (according to their words), but unbelievers in preaching it. They say we should talk about it only around the fireplace with "great saints."

Some like to say, "I'm not a Calvinist, I believe the Bible." Now what does that signify? Nothing, absolutely nothing. Every Arminian in the land says he believes the Bible. But when a person says, "I'm a Calvinist," people know what he believes is the teaching of the Bible.

Strange how inconsistent people can be; they strain at a gnat and swallow a camel. They don't like "Calvinist" but they say they observe Sunday. The word "Sunday" refers to the worship of the sun. But they still use this term.

They believe in baptism, but the word baptize was put in the Bible by Pede-baptists, who would not translate the Greek word as it should have been translated. They extol the King James Version, but our Baptist forefathers exposed it when it first came out. They use this Episcopalian Bible and run down others.

They do these things but they don't like "Calvinist." The truth is—in most cases—they don't like Calvinism, i. e., the truth of election, depravity, redemption, and effectual calling.—Ed-in-C.

"Man's Condition"

(Continued from page 1)

were the sons of Eli the high priest. The Word of God tells us how that a runner was immediately dispatched to carry the news to Eli, that he might know what had happened in the battle, and when the runner told Eli all that had taken place, he, being an old man, fell over in a stroke and died. The Word of God tells us that the runner passed on into the city and brought news to the wife of Phinehas, who was with child, and soon to be delivered, of the capture of the ark, and of the death of her husband and of her brother-in-law who had died in battle, and of the death of her father-in-law, Eli, who had died just recently when he had heard the results of the battle. When all these tragic events were brought to her ears, the Word of God tells us that it caused her to go into labor prematurely, and that a child was born thereby, and that she herself died in giving birth to the child. However, before she died, she named the child Ichabod, which means "the glory has departed."

"I Should Like to Know"

1. Can a church be started scripturally out of people who have not been baptized?

No. Where there is no scriptural baptism, there can be no scriptural church.

2. If people who have scriptural baptism, yet are not in a scriptural church, wish to pull out and organize a church, can they do so scripturally?

First of all, are you certain the baptism you have is scriptural? Who (what church) administered it? Make certain of this first.

Secondly, since you are now in an unscriptural church, you are actually not in the Lord's church. Therefore, you should first unite with a church of the Lord. Tell this church your desire as to organizing a church. This church will then release you with letters for the purpose of organizing the new church.

To simply pull out of an unscriptural church and create a church of non-church members is only to form another unscriptural church. Such a church would have no commission of the Lord because it started itself and has no connection with the church the Lord started, to which He gave the commission. One counterfeit dollar is no better than another one, regardless of how

much nearer the original it might be. So one unscriptural church is no better than one out of which it started. The authority to do anything by way of baptizing, administering the Lord's Supper, and doing mission work (including establishing new churches) is in the Lord's body, His church—His executive body in His kingdom. No preacher, no association, no pope, no convention, no board has such authority. A New Testament church alone has it.

3. Would such a church have the authority to baptize?

No; that is, not the Lord's authority. This church started itself and is not in line with the church started by the Lord. This is one reason why Roman Catholic and Protestant "baptism" is invalid and unscriptural.

6. How did Phoebe and Priscilla help if they did not have a Sunday School to teach in? Romans 16:1 says she was the servant of the church.

We do not doubt that these ladies taught God's Word, but not to mixed assemblies of men and women. Every woman member of the church is the servant of the church to some extent, though all do not teach a Sunday School class. There are numerous ways to serve the church.

ing birth to the child. However, before she died, she named the child Ichabod, which means "the glory has departed."

Now, beloved friends, I believe that you can take man and compare him with what he was in his original condition, and you can say that the spiritual name of every one of Adam's descendants today is Ichabod. In fact, if you study what the Word of God says concerning man's condition originally and compare it with what man's condition is at the present time, surely you will be compelled to say that the glory has departed. I say then, that the spiritual name of everyone of us should be "Ichabod," which means "the glory has departed," for surely man in his present state is not in the same condition spiritually that he was when God put him in the Garden of Eden.

II

The second illustration that I wish to bring to you is found in the book of PSALMS. Listen:

"He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; That he may set him with princes, even with the princes of his people." —Psa. 113:7, 8.

To me this is a marvelous Scripture so far as giving to us a description of man's condition before he is saved. Now it certainly isn't a complimentary picture, and it surely does not describe man in a way that would cause man to be lifted up with pride when God says that he sees man in the dust and in the dunghill. Now just to be plain, the word "dunghill" is the word for "manure pile." What it actually says is that God looks down upon us and sees us so low, and so abominable, and so contemptible, and so depraved, and so given over to sin that spiritually we are wallowing in the dust and in a manure pile. I say then that when you read this, you can certainly

see what man's condition is outside the Lord Jesus Christ. Certainly you wouldn't say that this is complimentary to man. Certainly you wouldn't say that man should be elevated, that he should throw out his chest, that he should spread his shoulders and say, "Look at me in my position." No, no, beloved, man is described outside of God as being in a position that is abominable, as being in a position that is contemptible, as being in a position that is actually repulsive. "God says that we are wallowing in the dust and in the dunghill, and when He saves us, He raises us from such a position."

III

The third illustration that I wish to give you is that of LEPROSY. I don't know of anything that is more loathsome than the disease of leprosy. We read:

"Who can bring a clean thing out of an unclean? not one." Job 14:4.

I insist, beloved, that man is an unclean individual in the sight of God. Man's spiritual condition is illustrated by the disease of leprosy.

Can you imagine a man who is a leper? Can you imagine an individual who has a little scab appear upon his hand, or his face, or some part of his body, and that little scab grows and enlarges until eventually the hand or the face or the member of the body is entirely affected thereby, and when such an individual meets someone who is well and hale and hearty, it is necessary on the part of the sick man who has leprosy, to hold up his hands and to cry, "Unclean Unclean" so that individuals will stay aloof and away from him? Now, beloved, that is man's spiritual condition. As a leper must cry "unclean" and thus warn people of his physical condition, so leprosy describes the spiritual condition of every man.

(Continued on page 3, column 1)

In Florida Meeting

MAY 17 - 24
Ten Services

I am scheduled to be with the Independent Baptist Mission of Melbourne, Florida for a meeting beginning May 17. Services each night at 7:30 and on Sunday mornings at 11:00. I hope to meet many of our readers at the meeting as well as several who live on my route to Florida—Bob L. Ross.



DATES FOR T. B. FREEMAN'S MEETINGS IN WEST VIRGINIA

Beginning May 3—Riverside Baptist Church, Richwood, W. Va.
Beginning May 18—Baptist Mission, Clay, W. Va.
Beginning June 1—Baptist Mission, Craigsville, W. Va.

Crossing The Bar

Sunset and evening star,
And one clear call for me!
And may there be
no moaning at the bar,
When I put out to sea.

For though from out
our bourne of Time and Place
The flood may bear me far
I hope to see my Pilot
face to face
When I have crossed the bar.

—Alfred Tennyson

"Man's Condition"

(continued from page 2)

who is outside the Lord Jesus Christ, for all individuals are spiritually unclean before God, and you can't bring a clean thing out of an unclean. Adam sinned and that unclean nature of Adam passed on to Cain and Abel and Seth, and from the descendants of Cain and Seth have come to us more and more unclean individuals because the stream was originally polluted with the presence of sin.

The same thought is presented to us when David said:

"Behold, I was SHAPEN IN INIQUITY; and in sin did my mother CONCEIVE ME." — Psa. 51:5.

Beloved, if you would see how unclean you are in the sight of God, and if you would see how leprosy illustrates our spiritual condition, then look at Isaiah 64:6 which says:

"But we are all as an UNCLEAN THING, and all our righteousnesses are as FILTHY RAGS."

Our righteousnesses are the things which we think as being of importance. Our righteousnesses are the good things about our lives, the things which we think of as being good and worth while, but God declares that even our righteousnesses, the best there is about us, are nothing in the world but dirty, filthy rags in the sight of God. I say then that each of these illustrations presents to us the truth of man's condition outside of God.

IV

My next illustration of man's condition is that of **BLINDNESS**. I don't know whether blindness affects you as it does me or not, but somehow it always seems to me that I'd rather be afflicted with any other disease than that of blindness. I can't think of anything that would be more awful, or more terrible, than for an individual to lose his eyesight, and be totally dependent upon other persons to be led about. Whenever I see a blind man I am always reminded that as that man is blinded physically, so every descendant of Adam is spiritually blinded in the sight of God.

We read:

"And the light shineth in darkness; and the DARKNESS COMPREHENDED it not." — John 1:5.

The word "comprehend" is the word for "apprehend." Literally, the word "comprehend" means "to apprehend" or "to lay hold of," and it says that the light shone in the darkness but the darkness couldn't lay hold of the light.

Now, beloved, what kind of darkness is it that will not flee from the presence of light? I have never seen darkness, the darkest darkness in this world, that would not flee when light appeared. But there is a darkness that cannot apprehend the light.

and worthless, and valueless to the woman, when lost from her neck, so I would insist that every unsaved sinner is just as worthless, and just as helpless, and just as valueless as that lost coin. In fact, the Apostle Paul tells us that man is just that worthless, for he says:

"They are all gone out of the way, they are together BECOME UNPROFITABLE; there is none that doeth good, no, not one." — Rom. 3:12.

Now what profit was there to that woman, so far as that coin was concerned, when it was lost? That coin being lost was worthless, and was unprofitable unto the woman. Paul says that the sinner is an unprofitable human being. May I say, beloved, that if you are lost, you have never profited God one moment. You have never been one particle of profit to the Lord. You have been worthless and valueless, and even down to this hour your life has never profited God one single moment.

You will notice in order to get this coin back, that the woman lighted a candle, and swept the house, and finally found the coin, and picked it up, and took it back unto herself. In this parable, the woman represents the Holy Spirit. A woman's work is inside the house primarily, and the work of the Holy Spirit is on the inside of us. As the woman lighted a candle and swept the house and sought the coin, so the Holy Spirit works within us, and seeks the individual who is unsaved, that that unsaved person might be brought back to God.

VI

Another illustration which shows us how helpless man is is found in **JEREMIAH 13:23**. We read:

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

Have you ever seen a Negro turn white? Have you ever seen a Negro change the color of his skin? No, no, beloved. You know how utterly impossible it would be for a Negro to change the color of his skin. I insist that a Negro could change the color of his skin easier than an unsaved man could save himself apart from the Spirit of Almighty God.

—In fact, it would take a miracle for a Negro to change the color of his skin. It would take a miracle that could be wrought only by Almighty God. None but God could take a black man, and make a white man out of him. A sinner is as helpless to change his moral and spiritual condition as a Negro is to change the color of his skin. Well, beloved, none but God can take a sinner and save him. I say it would take a miracle on the part of God to effect a change so far as the Negro is concerned, and it certainly requires a miracle on the part of God whereby an unsaved individual comes to know Jesus Christ as Saviour.

VII

Then I would remind you of the disease of **PALSY** as being illustrative of man's spiritual condition. You read all the way through the Bible, especially in the New Testament, of individuals who suffered from palsy. Palsy means that there is an inability on the part of the individual whereby the organs of the body do not coordinate and function together. Maybe the individual has a partial palsy, a palsy of the hand, or maybe he has a palsy of the head whereby that the head and face is constantly in a shaking, twitching condition, or maybe he has a complete palsy of the whole body. (Continued on page 5, column 3)

The Church

(Continued from page two)

od, nor did they receive their baptism from him." (History of English Baptists, pages 445, 446).

The Anabaptists of Munster

Some enemies of Baptist perpetuity say that Baptists originated with the "madmen of Munster," a name used of the sixteenth century Anabaptists who supposedly caused great disturbances in that city, according to some Protestant historians. Graves, in his debate with Ditzler, clearly answers this historical error (see pages 890-893):

It is a well established and notorious fact of history that the "Munsterites" were sprinklers, and not Baptists, they were Protestants. They had followed Luther, Calvin, and Zwingli out of Rome, and broke away from their influence and ran into fanaticism and excesses of all sorts. Was this the origin of the Baptists — were these my ancestors, or those of my opponents? Mosheim the Lutheran, whose history is published by the M. E. church, says:

"The true origin of that sect which acquired the name of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from that famous man to whom they owe the greatest part of their present felicity, IS HID IN THE REMOTE DEPTHS OF ANTIQUITY, and is consequently, extremely difficult to be ascertained." — Vol. iv. p. 427.

Have the Baptists of America and England any connection with the sprinkling Anabaptists of Germany? Merle d'Aubigne, the distinguished author of the History of the Reformation, says:

"On one point it seems necessary to guard against misapprehension. Some persons imagine that the Anabaptists of the times of the reformation and the Baptists of our day are the same. But they are as different as possible."

To this testimony we add that of Fessenden. In his Encyclopedia, quoted with approbation by d'Aubigne, he says:

"ANABAPTISTS. — The English and Dutch Baptists do not consider the word as at all applicable to their sect." It is but justice to observe that the Baptists of Holland, England and the United States are to be held essentially distinct from those seditious and fanatical individuals above mentioned, as they profess an equal aversion to all principles of rebellion of the one, and enthusiasm of the other." — Pref. to Ref. p. 10.

Dr. Barnas Sears, late President of Brown University, has recently contributed an article upon the History of the German Anabaptists of the sixteenth century and has proved to the world that the Anabaptists of the sixteenth century were the veritable followers of the Zwickau prophets, and originated in the year 1522, were Protestants and sprinklers and not Baptists. He says:

"It should be remembered that THIS sect appeared at first not under the name of Anabaptists, but of the Zwickau Prophets, and that for several years those in Germany with whom Luther and Melancthon were concerned, cared little about baptism in any way, and did not practice differently from the church. Of Munster, the leader of the Anabaptists, Seidemann his latest and most critical biographer says: 'There is not a trace of evidence that he ever rebaptized any one.' Oecolampadius says that Munster visited him in Basle, near the beginning of 1525, which was about three years after the Zwickau party was formed. Oecolampadius asked him how he administered baptism, to which he replied, 'I baptize publicly, once in two or three months, all the children of the parish that are born during this interval.' Both Fussli and Schreiber say that Munster never rebaptized any person. The first instance of rebaptism, say they, occurred near Zurich in 1524.

"In 1521 and 1522, Stork, Munster and others broached the Anabaptist doctrines in Wittenberg, Zwickau, and other places in Saxony. But, as I have said, one of them at that time went farther than to discuss the theory of infant baptism, and that was quite incidental as relating to a mere subordinate question. They did not rebaptize adults. The first rebaptism by the Anabaptists of this period did not take place in Germany, but in Switzerland; and was not performed by the disciples of Luther, but by those of Zwingli; and not in the year 1521, but in 1524.

"Conrad Grebel, in a secret assembly in Zurich, baptized George Blaurock in the spring of 1524. The original account runs substantially thus: 'Blaurock arose in the assembly and in an ecstatic state threw himself prostrate upon the floor. When he came out of that state, he said it was the will of God (as revealed to him) that they should, without delay, be rebaptized; whereupon, he fell upon his knees and was baptized by Grebel. Then he in turn baptized the rest.' This is the first definite account we have of rebaptism by this sect." See "The Baptist," vol. 9, p. 123.

MUNSTER HIMSELF THE HEAD AND LEADER OF THE MUNSTER "ANABAPTISTS" WAS A PEDOBAPTIST.

Let this fact be remembered and used in repelling the charge of Eld. Ditzler.

I conclude with an article from the New American Cyclopaedia "Art. Anabaptists":

"There was another class of Anabaptists, widely different from those who have been described (the Munster men). In some instances, undoubtedly, when the former class fell back upon their purely spiritual views, the two parties coalesced. Brandt refers to an instance in which the moderate were brought into difficulty by being found in such association with the fanatical. The distinction, however, is real, and may be traced. It is a mistake to suppose that the rejection of infant baptism during the reformation, was found among the unlearned only. Melancthon, Zwingli and Oecolampadius were all troubled by the questions which arose respecting the adjustment of this rite to the personal faith required by Protestantism.

"Some of those who became leaders of the Anabaptists were the associates and equals of these reformers. Mantz, Grebel and Hubmeyer were men of learning, the last of great genius and eloquence. Mantz had been the friend and fellow-student of Zwingli, and was an early martyr in the cause of the Anabaptists, Zwingli himself pronouncing the sentence in the words, 'Qui

(Continued on page five)

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"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

"O God, thou hast taught me from my youth: and, hitherto have I declared thy wondrous works."—Psalm 71:17

Apostle Paul Versus Pope John

After more than 500 years the Roman Catholic Church once again has a pope whose name is John. John XXIII, the second to have this number, is said to have chosen this name in honor of John the Baptist. The name John signifies that God is gracious. Millions of faithful Roman Catholics will regard the choice of this name appropriate, for to them the pope is a gracious gift of God.

For some centuries the name John was very popular in the papacy, but the former John XXIII (1410-1415), one of the most infamous of men, proved embarrassing to the church. He called the Council of Constance (1414-1418) which burned John Huss and his friend Jerome of Prague at the stake. But though an effort had been made to distract attention from the scandals of the papacy to the teachings of these martyrs, the council deposed Pope John.

By designating himself as John XXIII, the new pope brands the previous John XXIII as an illegitimate pope, who had no right to be included in the long line of papal Johns. The second John XXIII is not an infamous man. Since the Lutheran Reformation it would be extremely difficult for any man like the previous John XXIII to be elected pope. Roman Catholic public opinion, nettled by Protestant criticism, would not tolerate such a mistake. Luther made a tremendous contribution to cleansing the papacy.

However, the papacy is not to

be judged by the morals of the pope but by his doctrine. The second John XXIII, like the former, rejects the Bible as the only source of Christian doctrine and the only authority in matters of faith and life. To the Bible he adds tradition and his own authority as the infallible teacher of the church. To be saved one must acknowledge him as the head of the church.

The pope rejects the doctrine of salvation by grace alone through faith. To grace and faith he adds works; to the redemptive merit of Jesus Christ he adds the merits of the saints. He supports the canons (laws, or rules) and decrees of the Council of Trent, which declare: "If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified, let him be anathema (cursed)." (Sess. VI, Can. XII).

But Paul says: "All have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24), and again: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. 2:8, 9).

That was Paul's Gospel. To the pope's anathema (curse) the apostle Paul replies: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto

you, let him be accursed (anathema)" (Gal. 1:8). Paul's anathema shatters that of the pope, for it is the curse of God upon those who teach salvation by the works of the Law (Gal. 3:10).

The pomp and ceremony of the pope's coronation is a constant reminder to all Christians that the bishop of Rome has not given up the papal claim of power over all mankind, especially his claim of power over the souls of God's people. In view of this claim Luther declares "that the pope is the very Antichrist, who has exalted himself above, and opposed himself against, Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing and is neither ordained nor commanded by God. This is, properly speaking, to exalt himself above all that is called God, as Paul says 2 Thess. 2:4." (Smalcald Articles, Part II, Art. IV.)

May God be gracious to His people in the Roman Catholic Church so that they may not perish through the false teachings of the pope, and may He be gracious to His people in the Protestant churches so that they may not be deluded by the dazzling pomp and deceptive glory of the papacy. Pleading for the liberty of the Gospel, Paul says: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1).

—Tract by L. W. Spitz.

Satan's Counterfeits

(Continued from page one) ship, but the image itself comes to be the thing worshipped. All use of images is forbidden in worship. "That shalt make unto thyself NO graven image" is God's command.

3—RITUALISM. People pretend to worship through rites and ceremonies. Often the pomp and show is an end in itself. People gratify their pride and tickle their aesthetic senses by means of pageantry, when there is nothing of the worship of God in it. God wants spontaneous worship—not a lot of memorized stuff.

4—PREACHER WORSHIP. Often people attend a certain church because of a certain minister. They get all wrapped up in him, until if he moves away they quit going to church at all. We have known it to be so time and again. A crowd of people went to hear Henry Ward Beecher preach, and when it was announced that Mr. Beecher was away and that another man would speak, many were on the point of leaving the auditorium, when the supply preacher said, "All who have come to worship Henry Ward Beecher may leave." Shocked into the realization that they had come to worship Beecher rather

than God, the crowd sat back down.

5—THE WORSHIP OF TRADITIONS. The biggest church day of the year is Easter Sunday, yet the whole Easter celebration is a lie from start to finish. Jesus rebuked such by saying, "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9)

6—WORSHIP OF A NONSCRIPTURE TYPE IN WHICH THE WORSHIPPER JUST "WORSHIPS" WITHOUT ANY CLEAR REALIZATION AS TO WHAT HE IS DOING. Jesus rebuked such when he said (John 4:22) to the Samaritan woman, "Ye worship ye know not what." The people of Athens did something similar when they bowed before the altar erected to the "Unknown God." Blind worship is worthless. Many have the notion that it doesn't matter just so a person is "religious" and worships "something."

7—THE WORSHIP OF NATURE AND THE THINGS OF NATURE. Paul in writing to the Romans charged that they worshipped "the creature (the creation) more than they worshipped the Creator." (See Romans 1:25). We virtually have a cult of "sun worshippers" down here in Florida. People lie around on beaches like alligators, and almost make a worship out of their "sun bathing." Sunday finds multitudes lolling in the sun on the beaches.

All false worship is vain. The worship of anything other than the true God will backfire when one comes to the dying hour. False gods cannot deliver the soul from hell, nor can they save from an eternity of suffering and remorse.

"Thou shalt worship the Lord thy God and him only shalt thou serve."

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Incidents In The Life Of Moses

Alphabetically Arranged

By JOHN L. PERHMA

A—most perished in infancy (Exodus 1:15; 2:13).
B—ecame the son of Pharaoh's daughter (Exodus 2:10).
C—ame into the royal family (Exodus 2:10).
D—elivered by power of God (Exodus 2:6).
E—ducated in the wisdom of the Egyptians (Exodus 2:6).
F—ought for his people (Exodus 2:11, 12).
G—ave up his position to save his life (Exodus 2:15).
H—ad forty years school in desert (Acts 7:30).
I—nstructed by God to make Tabernacle (Acts 7:44).
J—oined himself to Zipporah (Exodus 2:21).
K—ept Jethro's sheep (Exodus 3:1).
L—ooked to the burning bush (Exodus 3:2).
M—ade a move to find out about it (Exodus 3:3).
N—eeded to take off his shoes (Exodus 4:18).
O—ppressed nation ready for deliverance (Exodus 2:7-9).
P—repared to fulfill God's commission (Exodus 4:18).
Q—uestioned about it first (Exodus 3:11; 4:10, 13).
R—eceived help from Aaron (Exodus 4:13, 16).
S—tarted out with him from Egypt (Exodus 4:20).
T—estified to Pharaoh through the plagues (Exodus 5; and on).
U—ndertook to lead the people to Promised Land (Exodus 4:30, 31).
V—aunted not himself (Numbers 12:3).
W—orked wonders with the rod of God (Exodus 5; and on).
X—hibited great patience and leadership (Psalm 77:20).
Y—earned to go into Promised Land (Deuteronomy 3:23-26).
Z—ealous for God's great Name and His laws (Number 14:16, 17; Exodus 32:11-13).

Begin With God

Begin the day with God!
He is thy sun and day;
He is the radiance of thy dawn,
To Him address thy lay.

Sing a new song at morn,
Join the glad woods and hills;
Join the fresh winds, and seas,
and plains,
Join the bright flowers and
rills.

Sing thy first song to God,
Not to thy fellow man:
Not to the creatures of His hand,
But to the glorious One.

Cast every weight aside!
Do battle with each sin;
Fight with the faithless world
without,
The faithless heart within.

Take thy first meal with God;
He is thy Heavenly food;
Feed with and on Him; He will
thee
Will feast in brotherhood.

Take thy first walk with God!
May He go forth with thee;
By stream, or sea or mountain
path,
Seek still His company.

Thy first transaction be
With God Himself above;
So shall thy business prosper
well,
And all the day be love.

—Author Unknown

"Question not, but live and labor!
Till your goal be won,
Helping every feeble neighbor,
Seeking help from none.
Life is mostly froth and bubble,
Two things stand like stone:
Kindness in another's trouble,
Courage in your own."

It is a difficult matter to make
people believe that you love the
Lord with all your heart, while
you are serving the devil with
all your might.

So. Baptist Attack

(Continued from page 1)
for peace . . . freedom to curse
God or praise His dear Name.

The speaker goes on to say:
"The olden belief among some
that God foreordained that some
should be saved and some should
be damned to everlasting punishment."
(Continued on page 8, column 1)

Deacons And Democracy

J. B. Gambrell

Thoroughgoing democracy is the life of Baptists. It should prevail in the churches. It is a part of the duty of the pastor to see that the common people know their rights, and that they have full opportunity to exercise them on all important occasions, such as calling a pastor or any other vital issue. No "board of deacons" or small financial coterie has any business controlling a church, saying when the pastor ought to resign or what he shall do in his place as pastor.

A good story floats down this way from Canada. The deacons in one of the large churches of the Dominion told the pastor he needed a rest, and told the church so.

They furnished the money and the pastor went abroad. Shortly after the pastor landed overseas, the deacons sent him a letter saying things were in such condition they thought he should send his resignation by next mail. Instead of that he returned by next steamer, and arriving home unexpectedly, announced in the papers he would preach at the usual hour, and urged every member to be present to attend a very important matter. They were there. He preached, and then read the letter sent him by the deacons. Then said: "It is evident someone should resign. I have had cards prepared. On one side: 'Deacons resign'; on the other: 'Pastor resigns.' The cards will be distributed. Vote as you believe."

The cards came back with the almost unanimous vote for the deacons to resign. It cured an evil in that church. That was democracy exercising itself in an open field. Open air is good for democracy.—Texas Standard.

THE FLOOD

by Alfred M. Rehwinkel

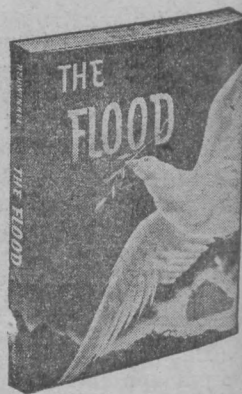
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- 2. How could Noah get two and seven of every living thing into the Ark?
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- 5. Is there actually enough water on our planet to cover the entire earth?
- 6. How was it possible to feed and provide drink for all the different animals in the ark for over a year?

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The Church

(Continued from page three)

iteram mergit mergatur.' The persecution of such men and their followers in Switzerland, shocked the moderate of all parties. In expressing his views of this persecution, Erasmus pays a tribute to the character of the sufferers in these words: 'A people against whom there is very little to be said, and concerning whom we are assured there are many who have been reformed from the worst to the best lives; and though, perhaps, they may foolishly err in certain opinions, yet have they never stormed towns nor churches, nor entered into any combinations against the authority of the magistrate, nor driven anybody from his government or estate.'

"These people, so persecuted, demanded a church composed of spiritual persons, introduced into it by a voluntary baptism. They demanded likewise the separation of the church from the state, and the non-interference of the magistrate in matters of religion.

"Anabaptists of the same class were found in the Netherlands in large numbers. The record of their sufferings, their martyrs multiplied by thousands, furnishes a melancholy and affecting chapter in human history. William of Orange, founder of the Dutch republic, was sustained in the gloomiest hours of his struggles by their sympathy and aid, and has left his testimony to their loyalty, industry and virtue. That great prince, however importuned, steadfastly refused to persecute them.

"The same class were found in England during the reign of Edward VI, and Burnet declares that not books, but flames, were used in reply to their arguments. Simon Menno, born at the close of the fifteenth, or, as some say, at the commencement of the sixteenth century, educated for the priesthood of the Roman Catholic church, and converted in the prime of manhood to the faith of the Anabaptists, became their chief leader, and the instrument of their organization into a recognized body of Protestant Christians. Menno disavowed for himself and his brethren any connection whatever with the fanatics of Munster, though it is not impossible that some of the more rational of the furious party were won by him to great sobriety of views, and to peaceful lives. Mennonites and Anabaptists have from his time been interchangeable terms, and the communities so called have descended to the present time. Even while he lived, however, they became separated into two great divisions, the 'Fine' and the 'Gross,' the former claiming a more strict adherence to the austerity of the older Anabaptists, and the latter relaxing into closer resemblance to Protestants generally."

John T. Christian says of the matter:

"It may be concluded that Munzer was a follower and friend of Luther; he practised infant baptism to the close of his life; he was never in the practice of Anabaptism; he was opposed by the Baptist leaders; held doctrinal views radically different from the Baptists on the use of the sword; and he was never intimately associated with the Baptists.

"All parties seem anxious to rid themselves of the responsibility of the Munster affair. The Roman Catholics charge the Lutherans with the disturbances, and the Lutherans in return lay all the blame on the Anabaptists. It suited the purposes of each party to make the account of the disturbances as horrible as possible. This is only one more instance of how the dominant class of every age writes history in its own interest, and how it has hitherto succeeded not only in imposing its views on the average intelligence of its own time, but in passing it down to the second-hand historians of subsequent ages (Bax, *Rise and Fall of the Anabaptists*, 173). The accounts given by the enemies of a party, are to be received with caution. This is doubly true in this instance, since the Lutherans were trying to shield themselves from the Roman Catholics, and were endeavoring to lay the blame on the Anabaptists. The Lutherans became the historians, and they wrote what they pleased, and there was no one to correct them." (*A History of the Baptists*, pages 157-158).

Roger Williams

In the book, *The First Baptist Church in America Not Founded by Roger Williams*, by Graves and Adlam, it is revealed that the popular idea that Roger Williams founded the first Baptist church on this continent rests solely upon an unreliable historical compilation made by John Stanford, nearly one hundred and fifty years after the Williams church was supposedly organized. The sources of Stanford's compilation are shown to be not at all reliable.

On page 31 of this book, Mr. Caldwell, pastor of the Providence church for many years, is quoted as saying: "No records before the coming of Manning, in fact, prior to 1775, have been preserved. They may have departed with Winthrop and his church, and disappeared, we know not where. One hundred and fifty years of the story now told has had to be taken wherever it could be found, and not from any records preserved and authenticated by the church itself."

David Benedict, the Baptist historian who stated that he did not go beyond the church records" with regard to the history of the Providence church, said, before he died, "The more I study on this subject, the more I am unsettled and confused." (*History of Baptists*, page 443).

Caldwell, on April 28 of 1889, stated: "We celebrate, after all, an Unknown Day. There is no record of the Exact Date of our Beginnings." (Two Hundred and Fiftieth Anniversary Address).

The truth of the matter is given by J. R. Graves on pages 120-124 of his little work, *Trilemma; or, Death by Three Horns*:

The facts are, that Roger Williams never was a member, much less a minister, of any Baptist Church in England or America. He was converted to, and advocated, their views of baptism and civil and religious liberty. It is true that he immersed Ezekiel Holliman, who, in turn, baptized him; and he again, ten or eleven others; and so formed a society; but he continued with it only four months, when he repudiated what he had done, and his society soon came to nothing. Cotton Mather, the contemporary of Williams, a distinguished Pedobaptist Puritan minister, (see Mather's History,) said it soon came to nothing.

It can not be shown that any Baptist Church sprang from Williams' affair. Nor can it be proved that the baptism of any Baptist minister came from Williams' hands.

The oldest Baptist Church in America is the one now existing, with her original articles of faith, in Newport, R. I., and she was planted by Dr. John Clark before Williams was baptized.

(Continued on page seven)

Sunday School Lesson — Outline and Notes by John R. Gilpin

JUSTIFICATION BY FAITH

LESSON FOR SUNDAY, APRIL 12, 1959

Galatians 3.

MEMORY VERSE: "For ye are all the children of God by faith in Christ Jesus."—Gal. 3:26.

INTRO: Some time before the writing of this letter, Paul had visited Galatia and had established various churches there. Some heretic who believed in falling from grace, had followed Paul and had preached salvation by grace plus works, saying that one must not only believe in Christ, but must keep the law as well to be saved. Now Paul is writing to the Galatians to disprove this heresy.

The true purpose of the law is thus presented in this third chapter of Galatians.

I. Justification Is By Faith Without The Law. Gal. 3:1-16.

1. The gifts which the Holy Spirit give do not come by the works of the law, but by faith. Gal. 3:1-5. Paul declares them to be foolish if they believe that salvation is a matter of grace plus works. Everyone who believes this heresy today then is foolish in the light of Paul's logic. This puts Methodists, Campbellites, Slab-Baptists, Seventh Day Adventists and all the balance of the crowd who believe in salvation by grace plus works, in a bad position.

2. The conversion of Abraham is an example of justification by faith. Gal. 3:6-9.

3. Paul declares that all who are depending upon works for salvation are going to Hell. Gal. 3:10-12.

4. Christ is the only hope. Gal. 3:13, 14. Christ bore our law-curse that we might have the faith-blessing. Since He suffered Hell for us, we escape Hell.

5. Since Christ has borne our law-curse, salvation is made to us a sure thing. Gal. 3:15, 16. Glorious truth! Salvation by grace is certain. It can not be disannulled when once it is confirmed of God.

II. The True Purpose Of The Law. Gal. 3:17-24.

Verse 19 asks the question as to the purpose which God had in giving the law. Paul immediately answers his own question.

"Man's Condition"

(Continued from page 3)

Well, beloved, regardless of what his condition may be, he is in a pitiable state. Surely if you see a man who is suffering from the palsy you see one who does not have complete coordination so far as the organs of his body are concerned.

May I remind you that every unsaved man stands in God's sight as a spiritual paralytic. Every unsaved man stands before God, not just suffering from a partial paralysis, or from a partial attack of spiritual palsy, but every unsaved man stands in the sight of God as a complete paralytic, morally and spiritually, and is unable to come to the Lord in his own strength.

We read:

"NO MAN can come to me, except the FATHER WHICH HATH SENT ME DRAW HIM: and I will raise him up at the last day." — John 6:44.

In Mark 2 you read the story of the man who was suffering with the palsy. The Word of God tells how he was carried by a group of four of his friends. I like to refer to them as the four cornermen of faith, who one day picked up their friend's couch on which he was lying, and brought him into the presence of Jesus that he might be healed of his paralysis—his palsied condition. Beloved, when I look upon that man in his total paralysis, I am reminded that that which is wrong with this world is that the world is suffering from a total attack of moral and spiritual palsy, that this world is paralyzed spiritually and morally, and is in need of the same thing that this man was in need of — namely, a miracle of healing from Jesus Christ. Nothing but a miracle could change that man's condition, and nothing but a miracle can change the spiritual state of every unsaved person outside of Jesus Christ.

VIII

Another illustration is that of INSANITY. If you will turn to the Word of God you will find that it says that unsaved people are spiritually insane. Listen:

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, be-

cause of the blindness of their heart."—Eph. 4:18.

That is the spiritual condition of every unsaved man. He has his understanding darkened.

The Word of God tells us how darkened his understanding is, for we read:

"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 natural man is an unsaved man, and the things of God are just foolishness unto him. He can't know them. He can't understand them. He has to be spiritually taught, and things of God have to be spiritually discerned. I tell you, beloved, this certainly doesn't flatter an individual when I say to him that he is crazy in the sight of God, and yet that is exactly what God says concerning everybody that is unsaved. God says that his understanding is darkened, that he is mentally upset until he comes to know Jesus Christ as his Saviour.

If you will talk to unsaved people, they will tell you what a good time they are having, and how that every Christian is idiotic in trying to live for the Lord. Do you know what is the matter? Do you know who is crazy? It is the man who is outside of Jesus Christ. He thinks everybody else is crazy.

I have told you before of a friend, a very close college friend, who has been in the asylum for over thirty years' time. He has gotten to the place now where he has a mind of about a two year

old child. The last time I went to see him, I tried to talk to him. I said, "Jud, why do they have you in this place?" He said, "Why, I am here looking after all these nuts." I asked him about the folk that were there. He pointed to one after another and said each one was crazy. I said, "How about myself?" He said, "You are the craziest one in here." I said, "How about yourself?" He said, "I am the only fellow in here who is in his right mind."

Now, beloved, that is a good illustration of unsaved people. An unsaved man thinks everybody else is crazy. An unsaved man thinks he is the only fellow that is right. An unsaved man thinks he is the only fellow who is doing what is right and everybody else is wrong. Beloved, what is wrong? He himself is a spiritual lunatic in the sight of God. No man will ever have his right mind until he comes to know Jesus Christ as Saviour.

We read:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND." — II Tim. 1:7.

When do you get a sound mind? When you come to know Jesus Christ as Saviour. Up until the time that an individual is saved, he doesn't have his right mind. Nobody has his right mind until he is rightly related to the Lord Jesus Christ as Saviour.

IX

Another illustration is that of the story of the VALLEY OF DEAD, DRY BONES. In Ezekiel 37:1-10 we read that God took

(Continued on page 7, column 3)

When You Move

Be sure to notify us to change the address on your Baptist Examiner. Give both your old address and your new address. If you can, send the address label from your latest copy of the paper to identify your subscription. Get to us three weeks in advance of your moving, if possible.

THE BAPTIST EXAMINER
ASHLAND, KENTUCKY

WE HAVE NO PRIVATE SUBSIDY CRUTCH

LOOKS FORWARD TO GETTING TBE WEEKLY

Dear Brother Gilpin:

I look forward to receiving the Baptist Examiner each week. It is one of the few papers that I know of that teaches sovereign grace and at the same time teaches so clearly the truth of human responsibility.

I hear your broadcast over WWKY Winchester and am blessed by it very much. May God bless you for His glory.

Yours In Christ,

JOHN W. HADLEY,
Kentucky

AN ARMINIAN BAPTIST CHANGED THROUGH TBE

Dear Brother Gilpin:

The "Examiner" is by far the best I have ever seen. When it began coming a year ago I was an Arminian Baptist, in belief only, as I believed in the "universal church" so what did it matter if I did not belong to a local church. My membership is now in, and my "God's portion" goes to the local Baptist Church (Calvary) Calvinistic, etc.

Upon reading Bro. Bob's "Affinity" of March 14 I was very much pleased and somewhat stunned as that very subject had been burning in my heart the past two or three months. It was like having the very words taken out of your mouth, a rather strange feeling. I had been seeking the time to put into writing that very subject, now I am spared the task and a much better job has been done.

I do hope the "Church" series will be put into permanent form, I should like a copy myself.

Yours In Christ,

CHAS. SCHWAB,
Michigan

THINKS TBE'S MESSAGE IS WONDERFUL

Dear Brother Gilpin:

We herewith enclose an offering for the Baptist Examiner. It's a wonderful paper and we thank you for our life subscription.

The Spurgeon sermons are pure gold.

Thanking you, we are

Sincerely,

H. F. & ETHEL UPCHURCH
Florida

SAYS TBE IS THE PAPER NEEDED MOST

Dear Brother Gilpin:

It gives me great pleasure to enclose my check for another two years subscription for the Examiner.

After being a subscriber for the past year, and studying the wonderful messages by you and Bro. Mason and the other writers who have contributed to your paper, I am thoroughly convinced that yours is the paper needed most by all those who would know the truth as it is in God's word.

I enjoy reading after men of God who do not whitewash nor twist God's word to suit their own selfish desires. I speak as one who knows, because until recently I was a member of a convention church. Sixteen years I wasted trying to serve the Lord in the capacity of Deacon only to have my ears pinned back so to speak because I did not swallow their theories line, sinker, and hook.

Yes I'm sure that your paper has done much to convince me that a convention church is not the church that Jesus built, neither is it a place for one who contends for the Faith, and tries to defend the Truth.

I shall ever thank God for you, and for the one that was so persistent in subscribing for your paper for me a year ago, Brother Eddie Nelson of California. I do not want to miss a single copy, in fact I save every copy for ready reference.

Yours in the Master's service,
GENE STEVENS,
California

Frankly, THE BAPTIST EXAMINER has no subsidy crutch on which to lean. I only wish that we did possess such. If so, I wouldn't be writing this editorial. But since we have no one on whom to depend but God and our readers, it is necessary that I state the facts.

Since February 4, 1939 we have done our best to give our readers a paper which stands against all the isms and schisms of the religious world, and stands for the doctrines of God's Word and the historic position of Baptists. Up until the end of 1953 we gave you a four page paper, but since January 1954 we have given you twice as much reading material as here-to-fore. Many of our readers encourage us by saying that even the quality of the contents of the paper has improved through the years. Naturally such letters are an encouragement and an inspiration.

It looks like though we just simply are not able to make ends meet. We receive money from three sources: (1) Subscriptions, (2) Profit on job work done in our printing shop, and (3) Contributions from our friends. When the income from subscriptions and our shop does not pay our bills, all I can do is to call upon the readers of our paper.

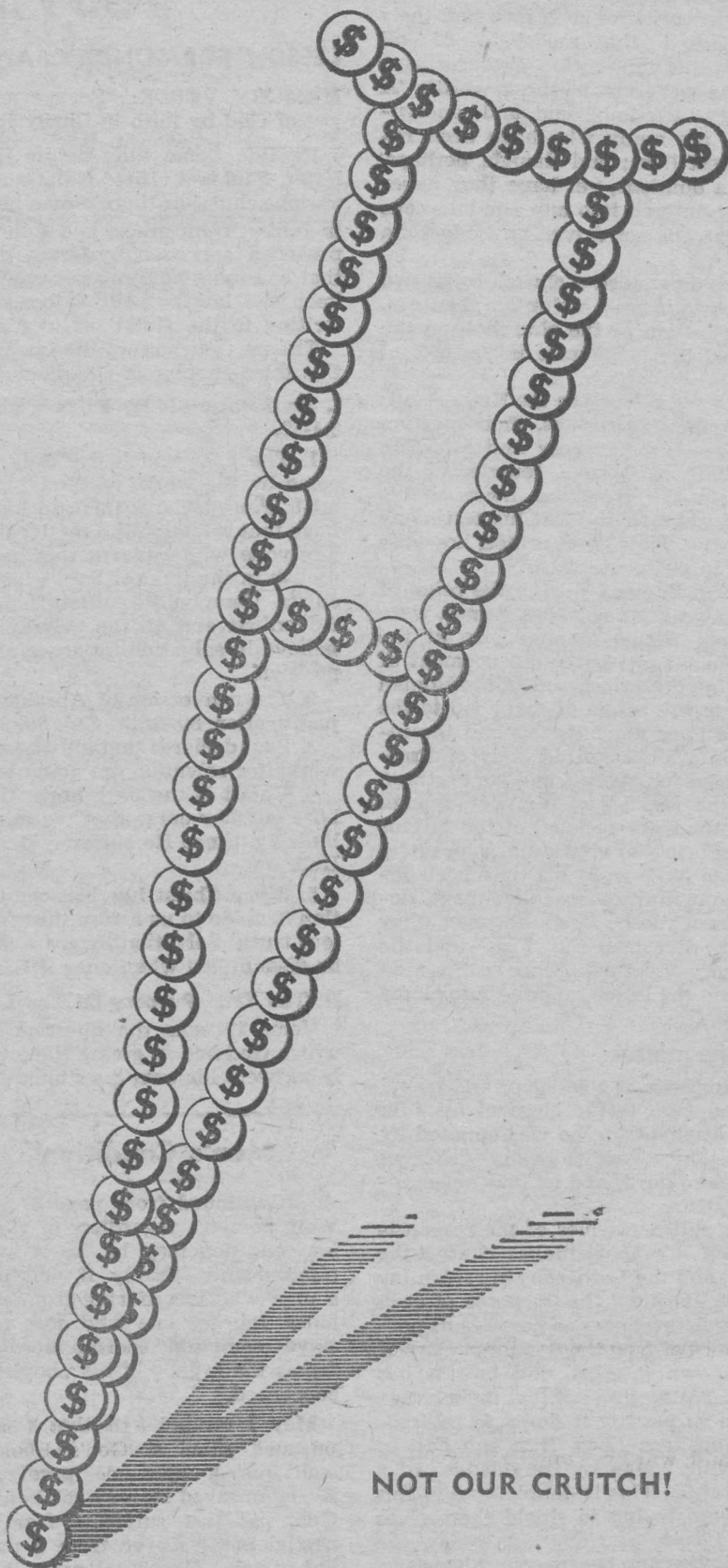
Acting upon the advice of close friends who live nearby—friends who are liberal supporters of THE BAPTIST EXAMINER, we have designated April 28th as a Spring Rally Day in behalf of our paper.

We are urging all of our friends and those who love the paper to make an offering in behalf of the paper—even if it is a very small one.

Only God knows the outcome of this offering, and we leave the matter with Him, and with you, our readers. I am trusting that within the next few days, sufficient money shall come in, and that I shall be able to meet our accounts in full. Even a dollar from all our readers would more than pay our deficit on the shop. Why not put a dollar in the mail today, and send up a prayer to Heaven that God will move upon the hearts of others to give a like amount, or more according to His good pleasure.

It used to be when I had a good salary as pastor that I made up

any deficit on TBE personally. Now my small salary just doesn't stretch that far. I am totally dependent upon God and our friends to meet our needs just now.



NOT OUR CRUTCH!

BAPTIST DEACON GETS BLESSING FROM TBE

Dear Brother Gilpin:

I am enclosing \$2.00 to pay for a years subscription to the Baptist Examiner. I have been reading it the last few days, as Mr. A. E. Spivey of Texas let me have a few copies of your Sermons on the Tabernacle. I want to tell you I have received a real blessing from those Sermons.

I am a Deacon in a Baptist church (Independent that is)—the Baptist Temple here in Beaumont. I am the teacher of the Men's Bible Class so you can't imagine what a blessing we have all received from what I have gotten from these. I thank God for the blessing you have been to me. May he continue to give you strength to carry on and continue to bless more people.

Yours In Christ,

THOS. G. MOORE,
Texas

ENJOYS THE TAPED MESSAGES WE SEND

Dear Brother Gilpin:

We surely have been enjoying the tapes. They are just wonderful. I pray that the Lord will bless His work through you and TBE more and more.

May His blessings be upon you and yours.

Your Brother In Christ,
C. A. WHITLOCK,
Alabama

ARKANSAS READER DOESN'T KNOW WHAT HE WOULD DO WITHOUT TBE

Dear Brother Gilpin:

I am not doing very well lately because my health has been bad, but I told my wife that I don't know what we would do without T.B.E. So I am sending a small offering. We don't get much preaching here so we look forward to the sermons in T.B.E.

We pray that you will be able to continue the paper for many years.

Your friend,

JESSE WILLIS,
Arkansas

KENTUCKY LAYMAN APPRECIATES OUR PAPER

Dear Brother Gilpin:

This is my tithe for Feb. and Jan. You may use it in the manner you believe will be most pleasing to our Lord. If the Baptist Examiner needs support more than the Missionary program of Calvary Baptist Church I will be happy to have you use it there.

I'm fine and God gives me Grace each day to live happy and free. Who could ask for more. Hope things are looking up for T.B.E. by now.

Very sincerely,

J. H. THOMPSON,
Kentucky

AGREES WITH TBE'S MESSAGE 100%

Dear Brother Gilpin:

Just a line to tell you how much I enjoy the Baptist Examiner. I agree with its teaching 100 per cent. I love the truth it stands for.

It is the best that I know anything about.

I have heard such men as Boyce Taylor, Roy Mason and some others.

I would like to be able to visit Calvary Church sometime.

My prayer is that God will richly bless you both in this great work in 1959 and on as long as He sees fit for you to carry on.

Your Sister In Christ,
MRS. ALMA DARNELL,
Kentucky

GLAD WE ARE CONTINUING TO WAGE WARFARE

Dear Brother Gilpin:

I trust this will find you rejoicing in Jesus Christ our Redeemer and our God. It gives me great pleasure to know that you are continuing to wage a good warfare against what I consider two of the greatest evils of this or any day, feminism and lodgism. May God fill you and Bob with His Spirit and grace thereby causing you to win many a trophy for the captain of the Host, to whom we give all praise.

Yours,

WATSON K. DuFOUR
West Virginia

BELIEVES TBE A PROTECTOR OF THE TRUTH

Dear Brother Gilpin:

Enclosed please find a check for the Examiner.

We enjoy your paper and radio program very much.

Many thanks to you for the work you have done and are doing.

Your paper is not only a protector of the truth, but it also a preserver of the way of life that our forefathers died to give us.

May God richly bless you and those connected with the work.

Your Brother In Christ,
WILLARD WILLIAMS,
Ohio

THANKS GOD FOR TBE AS AN "EYE-OPENER"

Dear Brother Gilpin:

Enclosed please find \$2.00 for renewal of my subscription to TBE. The paper is a very great blessing to me. I am in full accord with its teachings and its stand.

I am a Baptist preacher who has broken every tie with the world, the Baptist convention, both Southern and American, and simply stand for the pure teaching of the faith.

I have only been acquainted with the work of TBE for a year now, but am so glad to know there are those who are still earnestly contending for the truth. May God bless you. I am glad to take a clear stand against unscriptural revivals and interdenominational activities which do not honor Christ. I thank God that through reading your paper I have been led to a clear understanding of this thing. You will appreciate my feeling when I tell you I am sure cooperated with the work of the Lord and I even held unscriptural revivals. Also I have been led to see the unscriptural stand of the Baptist Bible Fellowship, Springfield, Missouri, with its Missionary Board. Also it is purely Arminian and partly Calvinistic and cooperates with unionists, revivalists. Thank God for openers and for deliverance.

Yours In Christ,

LEROY H. THOMPSON,
South Carolina

READS AND RE-READS TBE WEEKLY

Dear Brother Gilpin:

Sure enjoy your good sermons above all else in the Baptist Examiner.

But I read and re-read the paper every week. It has certainly been a great blessing to me and my family. We pray for you and may God bless you richly for your untiring devotion to the cause.

We have a new young church here in Stockton, California. Beacon Missionary Baptist Church, organized Oct. 17, 1958, with eight members. We are in number but growing rich in God's grace and knowledge. And when we are holding services in our home until we secure enough for a new payment on a building. Our anniversary is great, but God is the head of our church and our strength. Remember us when you pray.

Sure wish we were close enough to hear all your messages, would be a great blessing to us. We don't hear the truth over the radio out here.

If any of the brethren are out this way you are invited to visit and fellowship with us. You are more than welcome and we would love to have you.

Yours in His Love and Care,
Elder JOE M. PATRICK,
California

The Church

(Continued from page five)

He received his baptism in Elder Stillwell's Church in London, and that Church received hers from the Dutch Baptists of Holland, sending over a minister to be baptized by them. These Baptists descended from the Waldenses, whose historical line reaches far back and connects with the Donatists, and theirs to the Apostolical Churches.

A writer in the *Christian Review* condenses the facts of history into the following eleven statements, which can be confidently relied upon:

"1. Roger Williams was baptized by Ezekiel Holliman, March, 1639, and immediately after, he baptized Mr. Holliman and ten others.

"2. These formed a Church, or Society, of which Roger Williams was the pastor.

"3. "Four months after his baptism, that is, in July following, Williams left the Church, and never afterward returned to it. As his doubts respecting baptism and the perpetuity of the Church, which led to this step, must have commenced soon after his baptism, it is not likely that he baptized any others.

"4. The Church which Williams formed, 'came to nothing,' or was dissolved soon after he left it.

"5. It was reorganized, or another was formed a few days afterward, under Mr. Thomas Olney as its pastor, who was one of the eleven baptized by Roger Williams. Olney continued to be the pastor of this Church until his death, in 1682, somewhat over 40 years.

"6. In 1653 or '54, which was a few years after the formation of Olney's Church, there was a division in that Church on the question of "laying on of hands" in the reception of members, and a separate Church was formed for the maintenance of this ceremony, under the pastorship of Chad Browne, Wickenden, and Dexter. This Church was perpetuated, having, in 1808, given up its original faith as to the laying on of hands, and is now the first Baptist Church in Providence.

"7. The parent Church, under Olney, gradually dwindled away, and became extinct about the year 1718, some seventy years from its origin.

"8. No Church was formed from Olney's after the division already mentioned, and no ministers are known to have gone out from it. Olney's baptism, whether valid or invalid, was not propagated.

"9. Nearly a century passed before the Church formed from Olney's began to colonize, in 1730.

"10. None of its ministers, or the ministers of the Churches formed from it, received their baptism from Williams, or from any one whose baptism descended from his.

"11. The Baptist Churches of America, then, could not have descended from Roger Williams, or from the temporary society which he formed. Their true descent is from the Baptist Churches of Wales and Piedmont, extending back to the apostles' times."

The first Baptist church in America was the one pastored by John Clarke and was organized in Newport, R. I., in 1638.

S. H. Ford, in vindication of this great man, John Clarke, and the Newport Church, wrote:

But historic facts prove beyond doubt that Roger Williams was not the founder of the Providence Church, and further, that the church he established, and which crumbled to pieces four months after it was gathered, was not the first church in America. It is recorded in the minutes of the Philadelphia Association, when the first Church in Newport was one hundred years old in 1738, Mr. John Callender, their minister, delivered and published a sermon on the occasion.

Williams, indeed, touched the Baptist standard, but ere he raised it, his hand trembled, and it fell. It was seized by a steadier hand; at Newport it was raised, and far and near they came to it; it was carried into the heart of Massachusetts, and a work was commenced which till the last setting of the sun, shall never cease; and this, before we have any evidence that a church in Providence had begun to be.

Among the evils that have resulted from the wrong date of the Providence Church, has been the prominence given to Roger Williams. It is greatly to be regretted, that it ever entered into the mind of any one to make him, in America, the founder of our denomination. In no sense was he so. Well would it be for Baptists, and for Williams himself, could his short and fitful attempt to become a Baptist be obliterated from the minds of men. A man only four months a Baptist, and then renouncing his baptism forever, to be lauded and magnified as the founder of the Baptist denomination in the New World! As a leader in civil and religious liberty, I do him homage; as a Baptist, I owe him nothing.

There is another name, long, too long concealed, by Williams being placed before him, who will in after times be regarded with unmingled affection and respect, as the true founder of the Baptist cause in this country. That orb of purest luster will yet shine forth, and Baptists, whether they regarded his spotless character, his talents, his learning, the services he rendered, the urbanity and the modesty that distinguished him, will mention John Clarke as the real founder of our denomination in America. And when Baptist history is better understood than it is at present, every one, pointing to that venerable church which, on one of earth's loveliest spots he established, will say, "This is the mother of us all!"

But in Virginia were Baptists ere Rhode Island had its character. In Massachusetts were Baptist congregations before Williams was baptized. In the language of the legislative act already cited, "since our coming to New England," before Roger Williams saw

(Continued on page eight)

"Man's Condition"

(Continued from page 5)

Ezekiel, the prophet, out into the graveyard, and as he stood there, God said, "Ezekiel, who do you see?" And he said, "I see a valley, a whole valley, and I see that valley filled with bones. They are very dead, and very dry." Then God said, "Can these bones live?" And Ezekiel said, "Thou knowest," as if to say, "It would be up to you. I couldn't do anything about it." Then God said, "Ezekiel, preach to them." Ezekiel looked at his audience of dead, dry bones, and started preaching. The Word of God says that he prophesied to them. Soon an elbow popped into place. Then a leg bone popped into place. Then those bones came together, and one after another those skeletons stood up in that valley. Then as Ezekiel kept on preaching the Word of God says that flesh came upon the bones, but they were still dead. Then God said, "Ezekiel, preach some more," and as Ezekiel did so the Word of God says that life came into that valley that had originally been filled with dead, dry bones.

This Scripture is primarily a reference to the Jewish nation. It refers to the fact that the Jews are, as a nation, dead to God, but that some day they are going to be made alive again. However, it is a marvelous illustration of the spiritual condition of every man outside of Jesus Christ, for every man is dead in the sight of God — Just as dead as that valley filled with dead, dry bones that Ezekiel preached to.

Beloved, do you notice this, that those bones never moved, those bones never came together, those bones never had flesh come upon them, and those bones never had life within them until Ezekiel preached unto them? I insist that no man will come to know Jesus Christ as a Saviour until first of all the Word of God is preached unto him. I insist that as Ezekiel preached, and life came into those bones, so as a preacher faithfully proclaims the Word of God and preaches God's Book, dead sinners are made alive as the Spirit of God takes the Word of God and applies it to their souls. As the Spirit of God operates in the lives of individuals, they are made alive by the Spirit of God through the preaching of the Word of the Lord. I look at that valley of dead, dry bones and I say that they certainly tell us of the spiritual condition of every man outside of Jesus Christ, for every man is spiritually dead before God.

We read: "And you hath he quickened, who were dead in trespasses and sins."—Eph. 2:1.

Beloved, before you were saved you were spiritually dead. I have said and I'll repeat, it would be just as easy for a corpse to get out of a casket and to lay aside the shroud and to fold the burial clothes and to close the casket lid and to walk out of the building unaided and unassisted, as it would be for a sinner to save himself apart from the Spirit of God working within his life. Brother, sister, if you are saved today, you are alive spiritually because God has worked a miracle in your life. You would still be a dead man or a dead woman if it hadn't been for the spiritual operation of Almighty God.

X

I want to give you another illustration showing man's spiritual condition and that is the **STORY OF THE ABANDONED CHILD** that we read of in Ezekiel 16. If you will go back and read the story you will find that the girl was abandoned because she was not wanted. It is the story of an unwanted babe who was discarded. When the child was born she wasn't given any care. The fact of the matter is, the Word of God says concerning this little girl that when she was born the navel wasn't cut and she wasn't washed, and she wasn't swaddled at all, but she was put out—just discarded because she was an un-

wanted babe. However, the Word of God says that in her place of abandonment somebody came by and picked up this unwanted babe and washed her and clothed her and swaddled her and took care of her and she grew. We read.

"Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head."—Ezek. 16:9-12.

Now what's the story? Here is a little child, born but unwanted, cast out to die without even being given the ordinary care that would be given to a newborn babe. Before that child expired somebody came by and cared for that child. If you will notice the things that are mentioned, not one thing did that child do for herself. It was all done by her benefactor.

Now what is the meaning of this? Well, primarily it refers to the Jews as a nation—how God picked them up and made a great nation of them—but in its second application it is the story of sin. Every one of us is illustrated by this abandoned child in the field. I insist that this parable of the abandoned child is one of the most perfect illustrations of the sinner's depravity in all the Word

of God. Notice, if you will, that just as this child was picked up by a benefactor, so beloved it was God who has picked us up, and has done everything for us. As this perishing child could never have saved herself, so not one of us could ever have saved himself. As the benefactor had to do everything for this little perishing, abandoned child, so God had to do everything for us. If God hadn't, beloved, the last one of us would have gone to a Devil's Hell.

You talk about man's condition outside of God, you talk about how helpless he is, you talk about man's spiritual state, you talk about man's spiritual depravity, you have it all here. If you want to see man in all of his abhorrence, see this little child that had been abandoned. If you want to see God in all His glory, look at this benefactor who picked up this child and took care of her and clothed her with badgers' skin and fine linen and silk. Beloved, that is what the grace of God has done for us. God has clothed us with His righteousness and all that we are, we are because of what the Lord has done for us.

Some few years ago I was called early one morning to the funeral home to help, or at least to attempt, to identify a little babe that had been picked up the night before in a garbage heap. This little babe had been cast out, and it hadn't been washed nor had any of the civil duties performed so far as that child was concerned. This little babe had been

(Continued on page 8, column 1)



STOP

BE SURE

To Listen Every Sunday To

"The Call To Calvary"

Calvary Baptist Church, Ashland, Ky.

BROADCAST SCHEDULE

WTCR—1420 ON THE DIAL Ashland, Kentucky Sunday—8:30-9:00 A. M.	WKKS—1570 ON THE DIAL Vanceburg, Kentucky Sunday—8:30-9:00 A. M.
WNRG—1250 ON THE DIAL Grundy, Virginia Sunday—8:30-9:00 A. M.	WCHI—1350 ON THE DIAL Chillicothe, Ohio Sunday—7:30-8:00 A. M.
WMLF—1230 ON THE DIAL Pineville, Kentucky Sunday—8:30-9:00 A. M.	WMTN—1300 ON THE DIAL Morristown, Tennessee Sunday—8:00-8:30 A. M.
WKIC—1390 ON THE DIAL Hazard, Kentucky Sunday—8:30-9:00 A. M.	WMOR—1330 ON THE DIAL Morehead, Kentucky Sunday—7:00-7:30 A. M.
WMNF—1280 ON THE DIAL Richwood, W. Va. Sunday—8:30-9:00 A. M.	WAIN—1270 ON THE DIAL Columbia, Kentucky Sunday—7:00-7:30 A. M.
WPAY—1400 ON THE DIAL Portsmouth, Ohio Sunday—7:45-8:15 A. M.	WLBK—1590 ON THE DIAL Lebanon, Kentucky Sunday—7:00-7:30 A. M.
WPFB—910 ON THE DIAL Middletown, Ohio Sunday—7:30-8:00 A. M.	WFLW—1360 ON THE DIAL Monticello, Kentucky Sunday—7:00-7:30 A. M.
WKMT—1220 ON THE DIAL King's Mountain, North Carolina Sunday—7:30-8:00 A. M.	WWKY—1380 ON THE DIAL Winchester, Kentucky Sunday—7:00-7:30 A. M.
WDOC—1310 ON THE DIAL Prestonsburg, Kentucky Sunday—7:00-7:30 A. M.	WMON—1340 ON THE DIAL Montgomery, West Virginia Sunday—7:45-8:15 A. M.

?? WHAT ??

WILL BE YOUR ANSWER TO OUR APPEAL
RELATIVE TO RALLY DAY?

?? WHAT ??

Please Don't Forget Us On Rally Day. We've "Carried The Ball" All Year—Now Won't You Help Carry It Too? Write - Pray - Give!

The Church

(Continued from page seven)

it, "divers of this kind"—Baptists, pleading for soul-liberty and Christian immersion—trod these shores of the New World, stained or hallowed by their blood. "Some of the first planters in New England were Baptists." This is the language of Dr. Mather, their bitter foe, who lived in that persecuting age; and his language, corroborated as it is by colonial laws and documents still extant, is conclusive.

Here, then, closes our first milestone up the blood-stained path which Baptists have been forced to travel. Here we look on the bleak, wild forests of New England and Virginia, as this mighty nation was lifting its mountain summits into the morning mists of historic light. And here, before Williams lived, or Clarke or Holmes suffered and bled, we have found these Baptists.

We subjoin the epitaph of this noble man of God, whose memory should be held in vivid and grateful recollection by every lover of truth and freedom.

To the Memory of DOCTOR JOHN CLARKE,

One of the original purchasers and proprietors of this island, and one of the founders of the First Baptist Church in Newport, its first pastor and munificent benefactor: He was a native of Bedfordshire, England, and a practitioner of physic in London. He, with his associates, came to this island from Mass., in March, 1638, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the Church aforesaid, and became its pastor. In 1651, he, with Roger Williams, was sent to England, by the people of Rhode Island Colony, to negotiate the business of the Colony with the British ministry: Mr. Clarke was instrumental in obtaining the Charter of 1663 from Charles II, which secured to the people of the State free and full enjoyment of judgment and conscience in matters of religion. He remained in England to watch over the interests of the Colony until 1664, and then returned to Newport and resumed the pastoral care of his Church. Mr. Clarke and Mr. Williams, two fathers of the Colony, strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience. He died April 20, 1956, in the 68th year of his age, and is here interred.

J. M. Carroll states: "In the year 1651 (?) Roger Williams and John Clarke were sent by the colony to England to secure, if possible, legal permission to establish their colony. When they reached England, Oliver Cromwell was in charge of the government, but for some reason he failed to grant their request. Roger Williams returned home to America. John Clarke remained in England to continue to press his plea. Year after year went by, Clarke continued to remain. Finally Cromwell lost his position and Charles II sat upon the throne of England. While Charles is regarded in history as one of the bitterest of persecutors of Christians, he, finally, in 1663, granted that charter. So Clarke, after 12 long years of waiting returned home with that charter. So in 1663, the Rhode Island colony became a real legal institution, and the Baptists could write their own constitution."—**The Trail of Blood**, page 42.

"Man's Condition"

(Continued from page 7)

taken out to the garbage heap in some rags and dropped, and the rats of the garbage heap had eaten on that little child. As I stood there in the funeral home and looked at that babe that had been discarded and whose little body had been mutilated by rats the night before, I thought of it in the light of this passage of Scripture. I thought of our own spiritual state — abandoned. Beloved, as far as we are concerned, if God hadn't reached down and picked us up, the last one of us would still be in that spiritual condition.

CONCLUSION

Now, beloved, if man is in such a condition as I have described, isn't there any physician that will help along his spiritual condition? Isn't there anything that can be done for man so far as his spiritual state is concerned. Yes, thank God, there is.

We read:

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?"—Jer. 8:22.

Nineteen hundred years ago the Great Physician, the Lord Jesus Christ, bid the glories of Heaven

goodbye for a little space of time and came down to this world and lived among men, as a man, and died to pay the sin debt that man might be brought back to God. I tell you, beloved, it blesses my soul to know that there is a balm, there is a remedy, there is a physician. The Great Physician, the Lord Jesus Christ came to Calvary to make available that remedy to lost sinners who are spiritually helpless in the sight of Almighty God.

I tell you, beloved, we are a marred lot at best. We have all been marred as a result of sin. What's our condition? Well, it is bad. Our spiritual name is Ichabod, meaning "the glory has departed." God sees us in the dung-hill, wallowing and groveling there. God sees us as leperous, blind, palsied, insane individuals. He looks upon us as a lost coin that is worthless and valueless. He sees us as unable to help ourselves, just as a Negro is unable to change his skin. He sees us just as dead as a valley of dead, dry bones. He sees us as utterly impotent and helpless as an abandoned child in the field. Beloved, thanks be unto God, He can remake us. The potter can make the vessel over again, and I rejoice for that blessed truth today. I'm glad that there's a physician. I'm

So. Baptist Attack

(Continued from page four)

ment is unworthy of modern consideration to say nothing of its unworthiness of God."

He says:

"It has always helped me to remember that none . . . even in the Old Testament times were predestined for salvation."

He denies that anything "bad" is to be attributed to God, though the Bible always tells us that God is behind everything and nothing comes to pass except as He pleases. McClain says:

"Many of life's miseries exist by God's permission: poverty, disease, sin, and war. But who, knowing God's nature, would conclude that He intends these things?"

But does not God say, "I kill, and I make alive; I wound, and I heal," (Deut. 32:39), and many other things of like nature?

This speaker really gets into a stew of contradiction when he says:

"He permits man to be lost but His intention is that all men should be saved."

He had already said that God foreknew all things, but now he tells us God intends to do things which He foresaw would be otherwise. Does God try to do things He foreknew will be otherwise than He intends? Can God undo His own foreknowledge!

Such is the confusion of the one who exalts Dagon Free-Will in the place of the Governor of the universe.

A Letter to Pastor McClain:

Roy A. McClain
First Baptist Church
Atlanta, Georgia

Dear Pastor McClain:

In your sermon "Predestination: Fact or Fantasy?" you say God foreknows in advance what will happen. Later you say, "His intention is that all men should be saved."

I cannot see this very clearly. Does God intend to do something or try to do something which He foreknew He could not do? Can He undo His own foreknowledge?

And can you tell me: If it is not the will and purpose of God that some men perish for sin, why did God create those whom He knew He could not save? He could have refrained from creating them, couldn't He? Was He under any obligation to create those who perish?

Yours by His grace,
Bob L. Ross

Tulga—Church

(Continued from page one)

universally rejected today. Romanists, Reformed theologians, interdenominationalists with their exaltation of agencies and men above the local church, inclusivists who insist that believers and unbelievers can worship and fellowship together and denominationalists who see no reason why true churches cannot fellowship false churches in the name of denominational fellowship — all of these ideas must be rejected by those who would found and maintain true New Testament churches.

"The conception of the invisible church does not rest upon clear New Testament teaching, for it isn't there. It rests upon the necessity for reconciling the New Testament teachings concerning

glad that there is a remedy. I'm glad that there is a balm. I'm glad that there is healing for sinners in the Lord Jesus Christ.

the church with an existing visible church which violates those teachings. William Robinson (**The Biblical Doctrine of the Church**, p. 224) supports our contention when he says, 'Luther's doctrine of "the invisible church," which later was halfheartedly adopted by Calvin, was a necessity of the times. It was "legislation for a particular instance," which is rarely a happy expedient. For him, it was necessary as a defense against the "great church" which had cast him out. Later it became easy to read it back into the New Testament. Thus, it became a normal Protestant doctrine. In the sense in which he propounded it, it is no part of the New Testament.'

"The doctrine of the invisible church was primarily devised to provide a plausible compromise for a contradictory situation and serves that purpose today. It was the Reformers' alternative to the Anabaptist insistence that the church return to the New Testament pattern."

"Franklin H. Littell (**The Recovery of the Anabaptist Vision**, Edited by Guy F. Hersberger, p. 22) says, 'This teaching (the invisible church) which is spiritualizing in effect and perhaps in origin, has been from the 16th century to the present day the major underground tunnel by which leaders of established Protestant churches have been able to escape from the position to which their Biblical insurgency at first had led them.' Today it is the refuge of those who, refusing to separate from false churches and join true ones, nevertheless feel that they possess a certain orthodoxy and have resolved the contradiction in their favor."

"Interdenominationalism by its very nature cannot have a doctrine of the true church, for it would destroy the fragile cord which binds it together. Fundamentalism, concentrating on the defense of the great doctrines of the Christian faith and rallying all who would join together, could not afford a doctrine of the true church. The doctrine of the true church began to emerge when fundamentalism ceased to be a reform movement in the denominations and produced separatist churches. This movement back to the New Testament pattern of the church is still in a tentative stage but attracting more and more attention."

"The meaning of a local church. In the New Testament we have local churches composed of baptized believers, meeting for worship and fellowship, and observing the ordinances of baptism and the Lord's Supper. All were professed believers, and there is no record of unbaptized believers in the fellowship of the churches or observing the Lord's Supper. Epistles are addressed to local churches, and the seven churches of Revelation are local churches. There are no synods, presbyteries, associations, conventions or over-head organizations of any character."

"To many others, the body of Christ, is an invisible body, with invisible members, with no visible functions of a body, sometimes in a true church, sometimes in a false church and with no doctrinal consistency. The New Testament does not teach the doctrine of the invisible church as held today."

"The New Testament teaches that the body of Christ is a church and not a miscellaneous collection of men of various doctrines, governments, labels and practices, involved in compromises with heresies and apostasy. This is the creation of the human

imagination for the purpose of rationalizing an unscriptural situation. This must be rejected."

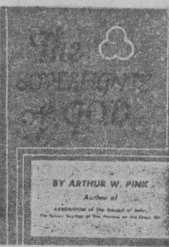
"The New Testament very definitely refers to the local church as the body of Christ. This is clearly in I Cor. 12:27, 28, the language indicating that it is a visible local church. It is also clear that if the Corinthian church was the body of Christ so is every other true local church. Paul does not mean that the Corinthian church was the body of Christ; the exclusion of the other churches as the Romanists and others would claim, but it was the body of Christ as each of the true local churches was also body of Christ. If one retains the figurative meaning of this text there is no difficulty. If one insists upon a stark literalism which was not intended, then difficulties arise. The body of Christ is a figurative expression, expressing relationship, not a literal entity excluding all other entities. To say that the body of Christ represents the corrupt church today is to prostitute its meaning. To say it represents a miscellaneous collection of spiritual individuals, holding all varieties of doctrines and practices, is to use the term 'church' of all connotations and to predicate an assembly which has never assembled and cannot assemble. Neither could they agree or even worship together if they did assemble."

There is only one point — far as we can find — with which we are in disagreement, and that is the author's position as to Hebrews 12:23. He holds that the reference is to a "prospective church." See the article in "The Church" series which appears in the January 17th issue of TBE. Our position on the passage Hebrews 12.

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