

# The Baptist Examiner

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

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## THE ORIGIN OF BAPTISTS

By W. M. NEVINS  
Lexington, Kentucky

of "Alien Baptism and Baptists." An answer to Mr. article in the Recorder. I just read the article on subject published without in the Western Record-authorized by Glen Lee, if I mistake not, a pro- in the New Orleans Bap- minary. It contains more and historical error any article I have read in time. One who writes subject certainly should ignorant of or ignore scrip- and the facts of history.

are four scriptural and errors in this article I shall consider under the heads described as follows:

HERN BAPTIST PAPER GREVIOUSLY MISREPRESENTS

## CHURCH HISTORY

BAPTIST MESSAGE, is the official journal of the Southern Baptist Convention, one farther afield relative Baptist church history and than any Baptist paper have ever read. In their of June 11, 1964, their editorial is entitled, "Are Protestants?" and was by W. Morgan Patterson, Seminary, Louisville, ky. This is about the rank- I have ever seen come of the Seminary or of any publication. The following quotation from the article, more than half of the

and under what circumstances Baptists originate? Most Baptists who the designation of Protestant be- Baptists can trace themselves broken line back to the first Using the many dissenting groups in history, certain Baptist histor- history worked out a Baptist genealogy. has been ransacked to such groups as the Novations, Paulicians, Waldenses, Albi- and numerous others who osten- appear in chain-like fashion and were the Baptists of other days. Baptists is thereby guaranteed, the fact is that knowledge- competent Baptist historians of such a view as without his- foundation. Furthermore, it is little a Baptist adaptation of "apos- session." Both the principle and results of the two views are the

into Baptist beginnings shows Baptists as a self-conscious and continuing denomination appeared in the seventeenth century. In they emerged as a second in two English religious move- tionism (those seeking to purify of England of certain objec- tures); and Separatism (those not because they believed it either or could not be reformed). these people Baptists have their national beginnings.

many Baptists this view raises a question about the authority and of Baptist churches. Yet, it should frankly that the authority and of a church are in no way depend- alleged line of external suc- maintained through the centuries. authority comes from the living himself. And the validity of a is based on its faithful adherence

I He says: "No church today con- forms in every detail to the New Testament church. This is not possible, necessary nor desirable."

By this statement he contra- dicts and makes Christ a liar, when He said to Peter: "Thou art Peter (Petros), and on this rock (Petra) I will build my church (church of mine), and the gates of hell shall not prevail against it."

In other words, Christ says that the church He built will never cease to exist. At this point, I make no further claims for church perpetuity. The words of Christ are enough.

II The second error in the article is that Baptists originated in Eng- land in the seventeenth century.

In so stating, he ignores or de- nies the testimony of the great historians of the ages — Orchard, Mosheim, Cardinal Hosius, Ypieg and Dermout, Conybeare, Long, Jones, the ante - Nicean Fathers and many others.

Mosheim, a Lutheran historian, and bitter enemy of the Baptists, writes:

"The true origin of that sect that acquired the name of Ana- baptists—the administering anew the right of baptism to those that came over to them from other communions—is hid in the re- mote depths of antiquity, and consequently extremely difficult to be ascertained." (Vol. 4, page 427).

Cardinal Hosius, another hater of the Baptists, and president of the Council of Trent, writes:

(Continued on page 8, column 1)

## Why Many Tragedies Have Befallen All of The Kennedy Family

The Associated Press of a few days ago published a list of the tragedies that have come to the Kennedy family, which, to say the least, are most interesting to read. This Associated Press Dis- patch follows:

By LEWIS HAWKINS

WASHINGTON (AP) — Fortune and fame have come in full measure to Joseph P. Kennedy and his family but often their attendants have been suffering and death.

The plane crash Friday night that broke the back of Sen. Edward M. Kennedy, 32, was only the latest of many tragedies that have beset the Kennedys and some who have married members of the clan.

Foremost among these sad events, from the standpoint of public impact was the assassination of President John F. Kennedy last Nov. 22 when he was 47. But this was only a climax to many blows fate has dealt the family for more than 40 years.

Misfortune started on a low key for the already wealthy Kennedy and his wife, Rose, 44 years ago when a daughter, Rosemary, was born mentally retarded. She never has recovered and for many years has lived in special institutions.

Then in August of 1944 the eldest son, Navy Lt. Joseph P. Kennedy Jr. was lost on a wartime bombing mission from Eng- land. He was 29 and slated to become the family's seeker of political fame.

Only weeks later, William Cavendish, daughter Kathleen's bridegroom of four months, was killed in an infantry charge.

Four years later — almost on the an- niversary of her wedding — Kathleen herself was to die in a French plane crash at the age of 28.

President Kennedy himself suffered for

many years from severe back trouble and once before, becoming president, was so near death that he was given the last rites of his church. Another narrow brush, with death came in World War II when a Japanese destroyer smashed the PT boat he commanded.

The head of the clan, Joseph, then 73, was felled by a stroke in December of 1961, less than a year after his son's inauguration and he never has recovered fully from the resulting paralysis and speech impairment.

Nor have the very young Kennedys of the third generation escaped the tragedies. John Kennedy's son, Patrick Bouvier, died of a respiratory ailment in the summer of 1963 less than three days after his birth.

And four times miscarriages have taken babies from Kennedy wives. Mrs. John F. Kennedy lost two as did Joan, the senator's 27-year-old wife, who suffered her second miscarriage only 2½ weeks ago.

Out of the two very different types of tragedy, the energetic Kennedys have fashioned compensating drives.

Rosemary's fate led to the establish- ment of the family supported Joseph P. Kennedy Jr. Foundation to support re- search and treatment for the mentally retarded.

From the Dallas assassination has sprung the family sparked campaign for the \$10-million John F. Kennedy Memorial Library to be built on the Harvard campus.

Editor's note: Anyone who is willing to accept the Bible as the final basis of authority knows full well why tragedy upon tragedy have come upon the Kennedy family. It is a well known fact the elder Joseph P. Kennedy (Continued on page 8, column 1)

## Did You Answer Your Editor's Recent Letter?

Quite often it becomes necessary to send out a letter to our friends and supporters, telling them of our needs and problems, and just recently such a letter was sent to all those who have sent any type contribution within the past two and one half years.

We have never felt it quite right to discuss our problems, whether financial or otherwise, in the columns of our paper. Rather we have felt we should discuss such with our close friends and supporters. Hence, oc- casionally such letters are mailed.

This is one letter that Calvary Baptist Church, of which your editor is pastor, felt should definitely be mailed, and we are prayerfully watching the mail to see what the reaction of our readers shall be.

Thus far that reaction is most fa- vorable. Many have said, "Count me on the side of the seventeen who stood with you." How we pray that our desk shall be piled high with such letters before this week is out!

Whether your received this letter or not, may we say we need your support — financially and prayerfully — more today than ever in the history of this paper.

We beg of you that you answer our letter today!

A ROMAN CATHOLIC BISHOP OPPOSED

## PAPAL INFALLIBILITY

The First Vatican Council of the Roman Catholic Church was held in Rome in 1866-1870. It was this Council which declared the Pope to be infallible. (In- capable of error in matters of faith and morals when speaking ex cathedra — in the exercise of his office). However, there was a great struggle among the bish- ops, cardinals, etc., in attendance at this Council before the Pope finally was declared infallible.

One of the best speeches in opposition to infallibility, which was written by Archbishop Ken- rick of St. Louis, U. S. A., was never allowed to be given. How- ever, one of the leaders in the opposition was Archbishop Strossmayer, bishop of Bosnia, on the Turkish frontier. The speech he was able to make was later published in Florence, and here is the stirring and revealing tes- timony he gave.

There are those who claim, that Strossmayer, nor anyone else, would have been allowed to make such a speech at this Council. But even Protestant publications began publishing this message shortly after it was given, and there is no authentic record that Bishop Strossmayer ever refuted it as being his message. We be-

lieve it authentic.

This momentous speech should be read by every Roman Cath- olic and Protestant and Baptist, because the facts presented are matters of historic record. And in the light of the World Church movement they should be con- sidered and judged with honesty and grave concern. The coming World Church will affect every one of us in the days ahead. Do we want to be a part of it? Read, and then judge.

Bishop Strossmayer's Speech In the Vatican Council of 1870

"Esteemed Fathers and Brothers:—It is not without trembling, yet with a conscience free and calm before God who lives and sees me, that I open my mouth in the midst of you in this grand assembly. From the beginning, as I have sat here with you, I have followed with attention the speeches that have been made in this place. I have been hoping with great desire that a ray of light descending from on high might enlighten the eyes of my understanding, enabling me to vote on the propositions before this Holy Ecumenical Council with perfect knowledge of the actual facts of the case.

"I am deeply moved by the sense of responsibility, knowing that God will demand of me an accounting. Therefore, I have set myself to study with the most serious attention the Old and New Testaments. I have asked these venerable monuments of truth to make known to me if the holy pontiff, who presides (Continued on page 3, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "A Sermon From A Text Mutilated By The Campbellites"

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." — Mark 16:15, 16.

I've got a reason for the mes- sage I'm preaching today. I have a friend here in town who is a Campbellite. He doesn't call him- self a "Christian." He doesn't say, "I'm a member of the Church of Christ." He doesn't say, "I'm a member of the Disciples"; rather, he says, I'm a Campbellite and I believe that you either have to be dipped or be damned." In this conversation, he said, "I've got a text in the Bible that you nor any other Baptist preacher would ever dare preach from," and the

text that I have read you just now is the one he quoted.

After I had this conversation with this dear man, I was talking with a Baptist preacher friend, and I said to him, "Do you know, one of Alexander Campbell's dis- ciples dared me to preach on Mark 16:15, and I have accepted his dare. I also have a subject to go along with this text." This preacher friend asked me as to what the subject was, and I said, "A Baptist Text that the Camp- bellites Have Mutilated." This preacher friend replied, "Brother Gilpin, tell me, are you going to preach from the whole Bible, for there isn't a text they have put their hands nor tongues to, that they have not mutilated."

Well, this morning I want us

to study one of the most mis- understood and one of the most perverted texts in all the New Testament — "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

LET ME SAY IN THE VERY OUTSET THAT THIS TEXT ASSUMES MAN'S UTTER DE- PRAVITY.

What's the use in talking about salvation if a man isn't depraved and doesn't need salvation? Cer- tainly this text assumes that men need to be saved. And that, be- loved, is in keeping with all the balance of the Word of God. Lis- ten:

"I tell you, Nay; but, except (Continued on page 4, column 3)

## CATHOLIC PERVERSION OF HOLY SCRIPTURE

Let us not be lulled to sleep by the Roman propaganda of the relative importance and role of Mary. The fact of the matter is Roman Catholic theology has al- ready declared the Immaculate Conception of Mary in 1854 and her Bodily Assumption proclaimed in 1950 by the "infallible" Pope Pius XII ex cathedra. Such unscriptural dogmas should for- ever stand as a warning to all, that Rome is not jealous for the honour due only to the sinless only begotten Son of God. Even Mary referred to Christ as "God my Saviour." She was in need of the salvation of God like every (Continued on page 8, column 1)

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# TITHING

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Down deep in the heart of every Christian there is undoubtedly the conviction that he ought to tithe. There is an uneasy feeling that this is a duty which has been neglected, or, if you prefer it, a privilege that has not been appropriated. Both are correct. Possibly there are some who soothe themselves by saying, Well, other Christians do not tithe. And maybe there are others who say, But if tithing be obligatory in this present dispensation why are the preachers silent upon the subject? My friends, they are silent on a good many subjects today: that does not prove anything.

In the previous section of this article the attempt was made to show three things: first, that tithing existed among the people of God long before the law was given at Sinai, and that in the brief record we have of that early history we learn that Abraham, the father of the faithful, gave tithes unto Melchizedek, the priest of the Most High God, and that Jacob, when he had that revelation from the Lord on his way out to Padan-aram, promised to give a tenth unto God. Second, we saw that when law was given the tithe was definitely and clearly incorporated in it, but, like almost everything else in that law, Israel neglected it, until, in the days of Malachi, we find Jehovah expressly telling His people that they had robbed Him. In the third place, we found that in the New Testament itself we have both hints and plain teaching that God requires His people to tithe even now, for tithing is a part of the moral law. It is not something that has a dispensational limitation, but is something that is binding on God's people in all ages.

Now let us go a step farther. Tithing is even more obligatory on the saints of the New Testament than it was upon God's people in Old Testament days—not equally binding, but more binding, and that for two reasons: first, on the principle of "unto whomsoever much is given, of him shall be much required" (Luke 12:48). The obligations of God's saints today are much greater than the obligations of the saints in Old Testament times, because our privileges and our blessings are greater. As grace is more potent than law, as love is more constraining than fear, as the Holy Spirit is more powerful than the flesh, so our obligations to tithe are greater, for we have a deeper incentive to do that

which is pleasing to God. Listen! The Christian should tithe for the very same reason he keeps all the other commandments of God, and for the same reason he keeps the laws of his country—not because he must do so, but because he desires to do so as a law-abiding citizen in the kingdom of God, he desires to maintain the government of God and to do that which is pleasing in His sight.

Again, in proportion as the priesthood of Christ is superior to the priesthood of Aaron, so are our obligations to render tithes to Him. The Aaronic priesthood was recognized and owned by Israel through their payment of the tithe to them. In the seventh chapter of Hebrews the Holy Spirit has argued the superiority of the priesthood of Christ, which is after the order of Melchizedek, on the fact, or on the basis of fact rather, that Melchizedek himself received tithes from Abraham. That is the very argument the Holy Spirit uses there to establish the superiority of the Melchizedek order of Christ's priesthood. He appeals to the fact as recorded in Gen. 14, that Melchizedek, who was the type of Christ, received tithes from Abraham, and argues from that that inasmuch as Levi was in the loins of Abraham, therefore the Melchizedek priesthood of Christ is greater than that of Aaron because Abraham himself paid tithes to Melchizedek, who is a type of Christ. Therefore in proportion to the greater blessings and privileges that we enjoy, we are under deeper obligations to God; and in proportion as Christ's priesthood is superior to that of the Levites, so is our obligation the greater to render tithes unto the Lord today, than that under which His people lived in Old Testament times.

## Why God Has Appointed Tithing

In the next place we wish to suggest a few reasons why God has appointed tithing. In the first place, as a constant recognition of the Creator's rights. As our maker He desires that we should honor Him with one-tenth of our income. In other words, the tenth is the recognition of His temporal mercies and the owning that He is the Giver of them. It is the acknowledgment that temporal blessings come from Him and are held in trust for Him.

## Tithing An Antidote Against Covetousness

Again, we believe that God has appointed tithing as the solution of every financial covetousness, for by nature we are full of covetousness. That is why in the ten commandments God incorporates "Thou shalt not covet." That is why Christ said to His disciples, "Beware of covetousness." And tithing has been appointed by God to deliver us from the spirit of greed, to counteract our innate selfishness; therefore, it has been designed for our blessing for, like all of His commandments, none of

them is grievous, but appointed for our own good.

Again, I believe that God has appointed tithing as the solution of every financial problem that can arise in connection with His work. While the children of Israel practiced tithing there was no difficulty in maintaining the system of worship that God had appointed. And if God's people today practiced tithing, there would be an end of all financial straits that are crippling so many Christian enterprises. No church could possibly be embarrassed financially where its members tithed. And I believe that that is the solution of rural church work in thinly populated districts. Wherever you have ten male Christians you have sufficient to support a permanent worker in their midst, for no worker should desire any greater remuneration than the average income of those supporting him. Therefore, if you have ten male Christians giving one-tenth of their income — no matter what it may be — it is sufficient to sustain a regular worker in their midst. That is God's solution to the missionary problem. Wherever you have ten average male Chinese you have a situation where they ought to be independent and no longer leaning upon help of God's people at home. It is a scandal and a shame to see churches in India and in China today that have been in existence fifty years, still looking to God's people in Australia and England and America for their financial support. And why is it? Because the teachings of God have been neglected. It is because they have never been taught the foundation of Christian finance. No wonder the missionary world is calling out today that they are crippled for lack of funds! They need to be taught Scriptural finance. That is why God appointed tithing. It is the solution of all financial problems in connection with His work. Where tithing is practiced there will never be any going into debt.

## Tithing as a Test of Our Faith

Now then in the fourth place, God has appointed tithing as a test of our faith, and for the nourishing and developing of our faith — especially of the young Christians. Here is a young man who has just started housekeeping. He professes to trust God with the enormous matter of his eternal future. He professes to have confidently left his immortal interests in the hands of God. Well now, dare he trust God with one-tenth of his income for a year? My friends, tithing develops in young Christians the spirit of trusting the Lord in their temporal affairs.

## Two Objections Anticipated

Before coming to the next point let us just anticipate two objections. When the subject of tithing is brought before the Lord's people, there are usually a few who are ready to say, Well, I think it is a man's duty to provide for his own household, for his own family. Yes, so do I. Scripture says so. There is nothing wrong in that. I go further. I believe it is perfectly proper for a young Christian man to desire and to seek after an increasing income with which to properly support his growing family, but if he is not a tither he has no guarantee from God that his present income will even be maintained, let alone enlarged. But the tither has that guarantee from God, as we shall yet see, unless our eyes are shut.

And then perhaps there are some who say, I cannot afford to tithe, for I have made some investments which have turned out very badly. Yes, and you are likely to meet with some worse ones if you continue to rob God! My friends, you need Divine guidance in the matter of investing, and God won't give that guidance while you are walking contrary to His revealed will in the matter of church finance. I am fully persuaded that in the vast majority of cases, if not all (this may sound harsh: God's Word is piercing and condemning and rebuking and humbling) that where you have children of God in middle life or in old age, who are in

# "I Should Like to Know"

## 1. Was Cornelius saved prior to Peter's visit to him?

He was not. No man is saved before he receives Christ. Men are not saved by the Spirit's work in them, but by Christ's work for them. That is the chief heresy of Hardshellism, that men can be saved by the sovereign work of the Spirit of God in them, without hearing the gospel which is God's only means of revealing Christ to lost sinners. Cornelius was a convicted sinner before Peter's visit. That made him fear God and probably accounted for his devoutness and other religiousness, but none of these things can save a sinner.

financial straits, it is because they robbed God in their earlier years. Be not deceived: God is not mocked! If they did not handle to His glory and use according to His Word the money He did give them, then they must not be surprised if He withholds from them now: see Jer. 5:25! There is a cause for every effect. There is an explanation to all things right here in the Word of God, too.

## "Proving" God

Now let us come at closer grips with the text itself. There are three things I wish you to notice carefully. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts" (Mal. 3:10). Friend, that is a startling expression. It is a remarkable expression. God says, "Prove Me." Those words mean this: Place the Almighty on trial (and it would be positively wicked, for any creature to do so unless he was definitely commanded so to do). "Prove Me now herewith" — with the tithe. In other words, our text tells us to put God to the proof, to test Him out and see what He will do. We are bidden to give Him one-tenth of our income and then to see whether He will let us be the loser or not. "Prove Me now herewith." I tell you, my friends, my soul is overwhelmed by the amazing condescension of the Most High to place Himself in such a position. God allows Himself to be placed on trial by us, and tithing is a process of proof. Tithing is a means whereby we can demonstrate in the material realm the existence of God and the fact of His governorship over all temporal affairs. If you have any shadow of doubt in your mind and heart as to (Continued on page 6, column 3)

Peter was sent to him with these words, "whereas thou art a Gentile, and thy house shall be as the house of God, thou art saved by the Lord Jesus Christ, and thou shalt receive his Saviour."

As a devout, honest seeker after God, his prayers and his came up as a reminder that he was a diligent (Heb. 11:6), but these things did not save him; they caused him to tell him where he could find a preacher who would tell him how to be saved.

## 2. Explain Acts 10:35.

Peter gives his own explanation in the verse before taken a thrice-repeated down at Joppa to convince that God is "no respecter of persons," but that a Gentile after God is just as near and just as easily saved as a Jew. The central Jewish inquirer. The central Jew and Gentile now stand on the same footing before God, with wholly with ceremonial distinctions that Peter's vision to do and concerning the God spoke when He told him to call no man "common or unclean." It was of that new revelation to Peter of the right to save sinners to come to God themselves, without priestly mediation or ceremonial observance or anything else, that Peter referred to in V. 35. Only the of Christ can cleanse from Cornelius' sins were removed after he heard Peter's sermon Acts 10:43; and not before.

## 3. Please explain the discrepancy between Gal. 3:10 and Rom. 15:5-6 as to the observance of days.

The subject is different in the two passages. Paul is talking about fending the conscience of a brother. In that passage he only of such days as "regarded unto the Lord," the observance of days that pleases the Lord, and urged in the observance of days such is not displeasing to God, proper regard must be given for offending the conscience of a weak brother. In the Gal. letter Paul is speaking of observance of days, such as Catholic observance of Lent and Easter. He says he is afraid of folk who because their observance shows that they are devoted to those things to save rather than upon the work of Christ.

# HISTORY CANNOT BE SILENCED

JAMES L. LOWE  
Third Baptist Church  
Philadelphia, Penna.

In spite of efforts to suppress and sabotage the recent Broadway play *The Deputy*, the truth of history must be told. Rolf Hochhuth has made a substantial contribution toward mastering history and drama in his provocative six-hour long production.

The play begins with the massive herding of the Jews to the gas chambers of Auschwitz under Adolph Hitler. Riccardo Fontana, a young Roman Catholic priest, is harassed by this moral atrocity and seeks a word of protest from his spiritual leader, Pope Pius XII. Riccardo's father happens to be financial adviser for the Vatican and has contact with the Pope in this manner.

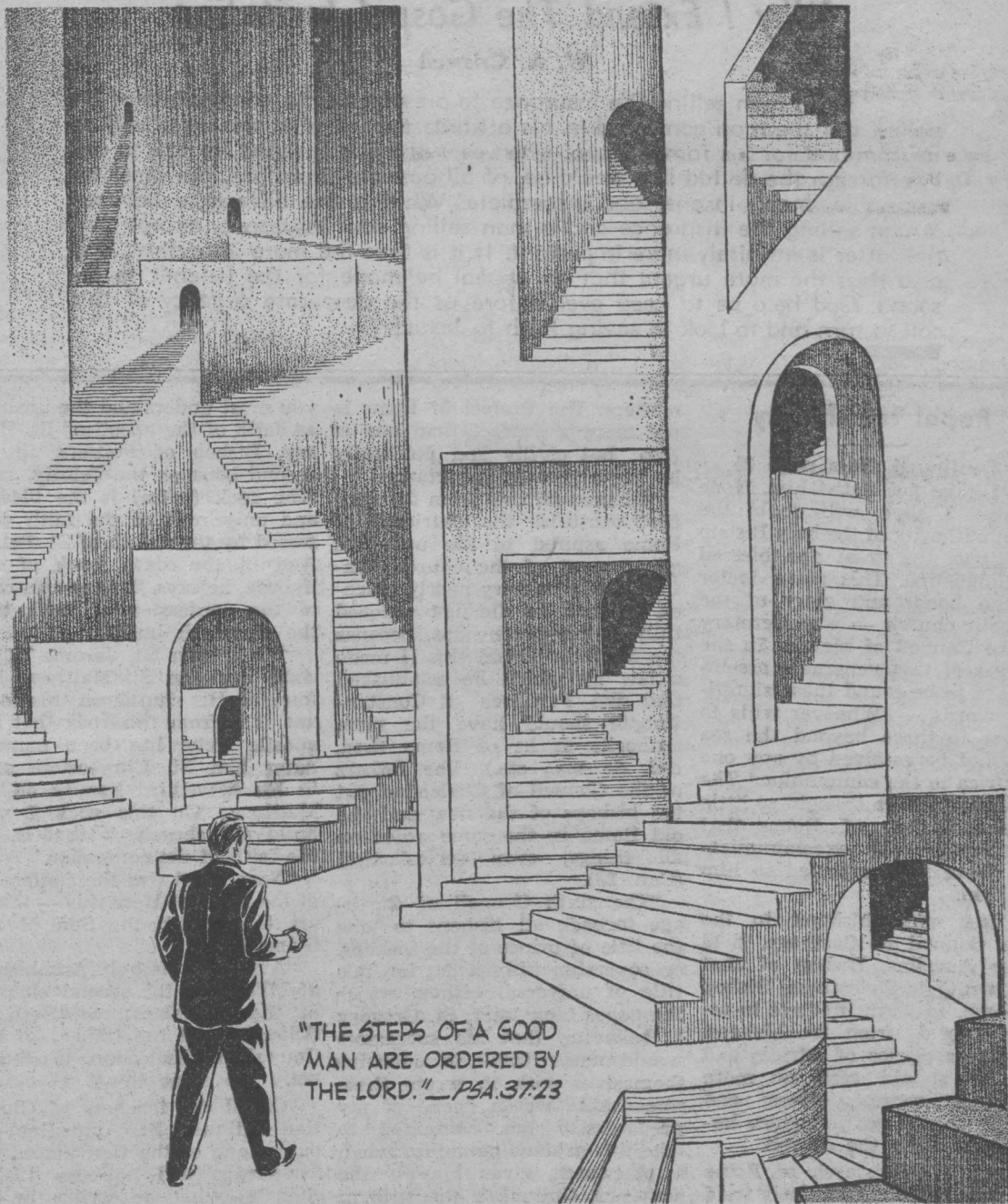
Riccardo discovers that the Jews in Rome were being arrested by the Nazis and deported for execution in gas chambers. He was heartened to learn that the Pope was to make a pro-

nouncement on this issue but the "Supreme Pontiff" gave Hitler carte blanche to rest and execute the Jewish out papal interference. The actors of the drama are well documented to be from the eyes and minds of thinking peoples of the world.

Both Roman Catholic Nazis may wish to conceal facts from the world, but it is recorded too well to be such to happen. If the Pope granted infallibility, how is it that he could put his bloody murder of the Jews is it that he could put his fighter planes and bombs Mussolini that set out to mankind?

Why should a church permit human beings to be thered up as animals and ped away in cattle cars to extermination camps? The question being asked the over.

## EACH YEAR'S LABYRINTH



## Papal Infallibility

continued from page 1)  
truly the successor of  
vicar of Jesus Christ,  
infallible teacher of the

and the answer to this  
question I have been ob-  
liged to ignore the present state  
of affairs. I transported myself  
back to the days when  
the church were  
St. Peter, St. James, and  
— teachers to whom  
can deny the divine au-  
thority without putting in doubt  
the Holy Bible, which  
before me, teaches us,  
the Council of Trent  
claimed as the rule of  
morals.

I have diligently studied these  
pages. Well, shall I dare  
— I have found nothing  
even close to uphold-  
ing the opinions of those who  
claim the Pope. And still  
my very great surprise,  
absolutely no mention in  
the days of a pope, a  
vicar to St. Peter, and vicar  
of Christ, any more than  
the man who did not then

Monsignor Manning, will  
blaspheme; you, Mon-  
signor, that I am mad. No,  
I do not blaspheme,  
I am not mad. But having  
the whole New Testa-  
ment before God, with  
raised to that great  
that I have found no  
the papacy as it exists  
moment.

not refuse me your atten-  
tion, my esteemed brothers. And  
my murmuring and inter-  
esting do not justify those who  
the Father Hyacinthe, that  
Council is nothing, but that  
has been dictated from  
beginning by those in au-  
thority over us. If such were the  
grand assembly, on  
the eyes of the whole  
are turned, would fall into  
a shameful discredit. If  
to make it great, we  
are free. I thank his Excel-  
lency Dupanloup, for  
of approval he has just  
by the nodding of his head.  
gives me courage, and I go

then the sacred pages  
of the attention with which  
has made me capable,  
not find one single chap-  
one little verse, in which  
Christ gives to St. Peter  
authority over the apostles,  
coworkers. If Simon  
son of Jonas, had been  
we believe his holiness  
X to be today, it is strange  
I have not said to them,  
I have ascended to my  
you shall all obey Si-  
mon as you obey Me. I  
with him my vicar upon

only is Christ silent on  
this, but so little does He  
of giving a head to the

church, that when He promises  
His apostles that they will judge  
the twelve tribes of Israel (Matt.  
19:28), He promises them twelve  
thrones, one for each, without  
saying that among those thrones  
one shall be higher than the  
others — which shall belong to  
Peter. Surely, if He had planned  
that it should be so, He would  
have said it. What do we con-  
clude from this? Logic tells us  
that Christ did not wish to make  
St. Peter the head of the apostles.

"When Christ sent the apostles  
to conquer the world, He gave  
the promise of the Holy Spirit  
to all of them. Permit me to  
repeat it; if He had wished to  
make Peter His substitute, or  
vicar, He would have given him  
the chief command over His  
spiritual army. Christ — the Holy  
Scripture states — forbade Peter  
and his colleagues to reign or  
to exercise lordship, or to have  
authority over the faithful like  
the kings of the Gentiles (St.  
Luke 22:25). If St. Peter had been  
elected Pope, Jesus would not  
have spoken this way. But ac-  
cording to our tradition, the  
papacy holds in its hands two  
swords, symbol of spiritual and  
temporal power.

"One thing has surprised me  
very much. Turning it over in  
my mind, I said to myself, If  
Peter had been elected Pope,  
would his associates have been  
permitted to send him with St.  
John to Samaria to announce the  
gospel of the Son of God? What  
would you think, esteemed broth-  
ers, if at this moment we per-  
mitted ourselves to send his holiness  
Pius IX and his Excellency Mons.  
Plantier to go to the Patriarch  
of Constantinople, to pledge him  
to put an end to the Eastern  
dissension?

"But here is another even more  
important fact. An Ecumenical  
Council was assembled at Jeru-  
salem to decide on the questions  
which divided the faithful. Who  
would have called together this  
Council if St. Peter had been  
Pope? St. Peter. Who would have  
presided over it? St. Peter or his  
representatives. Who would have  
published the doctrinal decisions  
arrived at? St. Peter.

"Well, nothing like this oc-  
curred. The apostle Peter assisted  
at the Council as all the others  
did. But he was not the one who  
summed up the matter and voiced  
the concluding decisions. St.  
James did. And when the decrees  
were published, it was in the  
name of the apostles, the elders,  
and the brethren (Acts 15). Is  
this the way we do in our church?  
The more I examine, my esteem-  
ed brothers, the more I am con-  
vinced that in the scriptures the  
son of Jonas does not have first  
place.

"We teach that the church is  
built upon St. Peter. But St. Paul  
whose authority cannot be doubt-  
ed, says in his epistle to the  
Ephesians, 2:20, that it is built  
on the foundation of the apostles  
and prophets, Jesus Christ Him-  
self being the chief corner-stone.  
And the same apostle believes  
so little in the supremacy of St.  
Peter, that in I Cor. 1:12 he open-

ly reprimands those who would  
say, 'We are of Paul, We are of  
Apollos,' and even those who say,  
'We are of Peter.' If St. Peter  
had been the vicar of Christ, St.  
Paul would have taken great care  
not to censure so violently those  
who said they belonged to him.

"The same apostle, Paul, count-  
ing up the offices of the church,  
mentions apostles, prophets,  
evangelists, teachers and pastors.  
Is it to be believed, my esteemed  
brothers, that St. Paul, the great  
apostle of the Gentiles, would  
have forgotten the first of these  
offices, the papacy, if the papacy  
had been of divine origin? The  
forgetfulness appears to me to  
be as impossible as if an historian  
of this Council were not to men-  
tion one word of his holiness Pius  
IX. (Several voices — 'Silence!  
Heretic! Silence!')

"Calm yourselves, my brothers,  
I have not yet finished. Forbid-  
ding me to go on, you show  
yourselves to the world to do  
wrong in shutting the mouth of  
the smallest member of this as-  
sembly.

"I continue. The apostle Paul  
makes no mention in any of his  
letters to the churches of the su-  
premacacy of Peter. If this su-  
premacacy had existed, if, in one word,  
the church had in its body a su-  
preme head, infallible in teach-  
ing, would the great apostle of  
the Gentiles have forgotten to  
mention it? What do I say? He  
would have written a long letter  
on this all-important subject.  
When the edifice of Christian  
doctrine was erected, with which  
Paul had a lot to do, would the  
foundation, the key of the arch,  
be forgotten?

"Now, unless you hold that the  
church of the apostles was her-  
etical, which none of us would  
either desire or dare to say, we  
are obliged to confess that the  
church has never been more  
beautiful, more pure, or more  
holy, than in the days when  
there was no pope. (Cries of, 'It  
is not true! It is not true!')

"Let not Monsignor di Laval  
say, 'No.' If any of you, my es-  
teemed brothers, should dare to  
think that the church which has  
today a pope for its head is  
more in the faith, more pure in  
its morals than the Apostolic

church, let him say it openly  
for the whole world to hear, be-  
cause this enclosure is the cen-  
ter from which our words fly  
from pole to pole.

"I go on. Neither in the writ-  
ings of St. Paul, St. John nor  
St. James, have I found a trace  
or germ of the papal power. St.  
Luke, the historian of the mis-  
sionary labors of the apostles,  
is silent on this all-important  
point. The silence of these di-  
vinely inspired men has appeared  
to me burdensome and impossi-  
ble, if Peter had been pope; and  
as history of Napoleon Bonaparte,  
had omitted the title of emperor.

"I see here before me a mem-  
ber of the assembly, who says,  
pointing at me with his finger,  
'There is a schismatic bishop  
who has gotten among us under  
false colors.' No, no, my esteem-  
ed brothers, I have not entered  
this grand assembly as a thief,  
by the window, but by the door  
like yourselves. My title of bishop  
gave me a right to it, even as  
my Christian conscience forces  
me to speak and to say that  
which I believe to be true.

"What has surprised me most,  
and what moreover is capable of  
proof, is the silence of St. Peter.  
If the apostle had been what we  
proclaim him to be — that is,  
'the vicar of Jesus Christ on  
earth' — he surely would have  
known it. If he had known it,  
how is it that not once did he  
act as pope? He could have done  
so on the day of Pentecost, when  
he preached his first sermon, but  
he did not. Nor did he act as  
pope in his two letters directed  
to the church.

"Can you imagine such a pope,  
my esteemed brothers, if St. Peter  
had been pope? Now, if you wish  
to still maintain that he was  
the pope, the natural consequence  
arises that you must maintain  
that he was ignorant of the fact.  
Now I ask whoever has a head  
to think and a mind to reflect,  
are these two suppositions possi-  
ble?

"While the apostle lived the  
church never considered or treat-  
ed him as a pope. To take an  
opposite stand on this is to ignore  
all sacred writings.

"But it is said on all sides,  
'Was not St. Peter at Rome? Was

he not crucified with his head  
down? Are not the pulpits in  
which he taught, the altars at  
which he said the mass, in this  
eternal city?' St. Peter having  
been at Rome, my esteemed  
brothers, rests only on tradition.  
But even if he had been Bishop  
of Rome, how could that prove  
his supremacy? Scaliger, one of  
the most learned of men, has  
not hesitated to say that con-  
tention that St. Peter lived here  
and was Bishop of Rome ought  
to be classed with ridiculous  
legends. (Repeated cries, 'Shut his  
mouth! Shut his mouth! Make  
him come down from the pulpit!')

"My esteemed brothers, I am  
already to be silent. But is it  
not better, in an assembly like  
ours, to prove all things, as the  
apostle commands, and to hold  
fast what is good?

"We have a dictator, before  
whom we — even his holiness  
Pius IX — must prostrate our-  
selves, and be silent with bowed  
heads. That dictator is history.  
This is not like a legend, which  
can be molded as the potter  
molds his clay, but is like the  
cut which a diamond makes on  
glass — it cannot be cancelled.  
In these findings I have leaned  
only on her. If I have found no  
trace of the papacy in the apos-  
tolic days, the fault is hers, not  
mine. Do you wish to put me  
into the position of one accused  
of falsehood? You may do it, if  
you can.

"I hear from the right some  
one expressing these words —  
'Thou art Peter, and on this  
rock I will build my church.' I  
will answer this objection pres-  
ently, my esteemed brothers, but  
before doing so I wish to present  
you with the result of my his-  
torical researches.

"Finding no trace of the papacy  
in the days of the apostles, I said  
to myself, I shall find what I  
am in search of in the records  
of the church. Well, I tell you  
frankly — I have sought for a  
pope in the first four centuries,  
(Continued on page 4, column 1)

## A BASEBALL PLAYER WHO NEEDS

# A NEW NAME

name of the right fielder  
of the San Francisco Giants  
team is Jesus Alou. This  
man hails from the Do-  
minican Republic where the name  
is frequently given by par-  
ents to their sons.

In this country, the Name is  
not in its use. For, according  
Matthew 1:21, it means Sav-

Scott Sullivan, a sport's  
writer for the San Francisco  
Chronicle, has advanced the sug-  
gestion that a nickname be found  
for Jesus Alou. He said the name  
is too specialized in mean-  
ing to be acceptable for sports  
usage in the United States.  
He said how a sports writer can  
say "Jesus was caught try-  
ing to steal second," without ap-  
pearing flippant or irreverent.  
The answer is — he can't.

Sullivan sincerely hope that a suit-

able nickname shall soon be  
found for the player. For no son  
born today can possibly do justice  
to the precious Name of Him  
who was God manifest in flesh.  
He did no sin, He knew no sin  
experimentally; and there was no  
sin in Him. He was manifested  
to take away our sins (I John  
3:5).

The person who confesses Jesus  
(of Nazareth) Lord, and believes  
in his heart that God hath raised  
Him from the dead shall be saved  
(Romans 10:9).

He has been highly exalted and  
given "a Name which is above  
every name: that at the name of  
Jesus every knee should bow,  
of things in heaven, and things  
in earth, and things under the  
earth; and that every tongue  
should confess that Jesus Christ  
is Lord, to the glory of God the  
Father" (Phil. 2:9-11).

## Why I Extend The Gospel Invitation

W. A. Criswell

For a man selling life insurance to present all the good points of his policy, get the man converted in his attitude toward what the offer will do for him and for his family, then, when everything is finished, to fail to ask him to sign the dotted line would be, of all possible situations, the most inexcusable, inept, insane, and incomplete. What is the difference between a man selling life insurance and a man selling soul insurance, except that the latter is infinitely more important. If it is thus the more important, it is also thus the more urgent that an appeal be made for the listener to respond. God help us to keep ever before us the desperate urgency of this call to turn and to look in saving faith to Jesus!

### Papal Infallibility

(Continued from page 3)

and I have not found him. None of you, I hope, will doubt the great authority of the holy Bishop of Hippo, the great and blessed St. Augustine. This pious doctor — the honor and glory of the Catholic church — was secretary in the Council of Melvie. In the decrees of this venerable assembly are to be found these significant words — "Whoever wills to appeal to those beyond the sea shall not be received by any one in Africa to the communion." The Bishops of Africa thought so little of the Bishop of Rome that they smote with excommunication those who appealed to him for help.

"These same bishops, in the sixth Council of Carthage, held under Aurelius, Bishop of that city, wrote to Celestinus, Bishop of Rome, to warn him not to receive appeals from the bishops, priests, or clerics of Africa; and that he should send no more agents or representatives; and that he should not introduce human pride into the church.

"That the Patriarch of Rome had from the earliest times tried to draw to himself all the authority is an evident fact; but it is an equally evident fact that he did not have the supremacy which those favoring him attribute to him. If he had possessed it, would the bishops of Africa — St. Augustine first of them — have dared to prohibit the appeals of their decrees to his supreme tribunal?

"I confess without difficulty that the Patriarch of Rome held the first place. One of Justinian's laws says, 'Let us order, after the definition of the four Councils, that the holy pope of ancient Rome shall be the first of the bishops, and that the most high Archbishop of Constantinople, which is the new Rome, shall be the second.' 'Bow down then to the supremacy of the pope,' you will say to me. Do not run so fast to this conclusion, my esteemed brothers, inasmuch as the law of Justinian has written on the face of it, 'The order of the patriarchal seats.' Position of prominence and prestige is one thing, but the right to exercise authority is something entirely different.

"For example, supposing that in Florence there was an assembly of all the bishops of the kingdom. The place of honor would be given to the Primate of Florence. Among the Easterns it would be given to the Patriarch of Constantinople, and in England to the Archbishop of Canterbury. But neither of these could assume that because of the position assigned to him he had jurisdiction over his associates.

"The importance of the bishop of Rome did not come from a divine power, but from the importance of the city in which they had their seat. Monsignor Darboy (in Paris) is not superior in dignity to the Archbishop of Avignon; but, in spite of that, Paris gives him a consideration which he would not have, if, instead of having his palace on the bank of the Seine, he had it on that of the Rhone. That which is true in the religious order is also true in civil and political

matters. The Prefect of Rome is not more a Prefect than one at Pisa; but civilly and politically he has a greater importance.

"I have said that from the very first centuries the Patriarch of Rome aspired to the universal government of the church. Unfortunately he very nearly reached it; but he did not succeed fully in his pretensions, because the Emperor Theodosius II made a law by which he established that the Patriarch of Constantinople should have the same authority as he of Rome (Leg. cod. de sca., etc.). The fathers of the Council of Chalcedon put the bishops of the new and the old Rome in the same order on all things, even ecclesiastical (Can. 28).

"The sixth Council of Carthage forbade all bishops to take the title of prince of the bishops, or sovereign bishop. As for this title of universal bishop, which the popes took later, St. Gregory I, believing that his successors would never think of adorning themselves with it, wrote these remarkable words, 'none of my predecessors has consented to take this profane name; for when a patriarch gives himself the name of Universal, the title of patriarch suffers discredit. Far be it then from Christians to desire to give themselves a title which brings discredit upon their brethren!'

"The words of St. Gregory are directed to his colleagues of Constantinople, who at that time claimed supremacy of the church. Pope Pelagius II calls John, Bishop of Constantinople, who aspired to the high priesthood, 'impious and profane.' 'Do not care,' he said, 'for the title of universal, which John has usurped illegally. Let none of the patriarchs take this profane name; for what misfortunes may we not expect, if among the priests such elements arise? They would get what has been foretold for them — He is the king of the sons of pride.' (Pelagius II, Lett. 13).

"Do not these authorities prove (and I might add a hundred more of equal value), with a clearness as the sun at mid-day, that the first bishops of Rome were not till much later recognized as universal bishops and heads of the church? And on the other hand who does not know that from the year 325, in which the first Council of Nice was held, down to 580, the year of the second Ecumenical Council of Constantinople, among more than 1,109 bishops who assisted at the first six general Councils, there were not more than 19 Western bishops?

"Who does not know that the Councils were called by the Emperors without informing, and sometimes against the wish, of the bishop of Rome? — that Hosius, Bishop of Cordova, presided at the first Council of Nice, and edited the decisions of it? The same Hosius presided afterwards at the Council of Sardica, and even refused to allow the representatives of Julius, Bishop of Rome, to participate.

"I say no more, my esteemed brothers, and I come now to speak of the great argument — which you mentioned before — to establish the supremacy of the Bishop of Rome by the rock (petra). If this were true, the dispute would be at an end; but our forefathers — and they certainly knew something — did not think of it as we do. St. Cyril in his fourth book on the Trinity, says, 'I believe that by the rock

you must understand the unshaken faith of the apostles.' St. Hilary, Bishop of Poitiers, in his second book on the Trinity, says, 'The rock (petra) is the blessed and only rock of the faith confessed by the mouth of St. Peter.' And in the sixth book of the Trinity, he says, 'It is on this rock of the confession of faith that the church is built.'

"'God,' says St. Jerome in his sixth book on St. Matthew, has founded His church on this rock, and it is from this rock that the apostle Peter has been named.' After him St. Chrysostom says in his fifty-third homily on St. Matthew, 'On this rock I will build my church — that is, on the faith of the confession.'

"Now, what was the confession of the apostle? Here it is — 'Thou art the Christ, the Son of the living God.'

"Ambrose, the holy Archbishop of Milan (on the second chapter of the Ephesians), St. Basil of Seleucia, and the fathers of the Council of Chalcedon, teach exactly the same thing.

"Of all the teachers of Christian antiquity St. Augustine occupies one of the first places for knowledge and holiness. Listen then to what he writes in his second treatise on the first epistle of St. John: 'What do the words mean, "I will build my church on this rock"? On this faith, on that which said, "Thou art the Christ, the Son of the living God." In his treatise on St. John we find this most significant phrase — "On this rock which thou has confessed I will build my church, since Christ was the rock." The great bishop believed so little that the church was built on St. Peter that he said to the people in his thirteenth sermon, 'Thou art Peter, and on this rock (petra) which thou hast confessed, on this rock thou has known, saying, Thou art Christ, the Son of the living God, I will build' (Continued on page 8, column 5)



### A Text Mutilated

(Continued from page one)

YE REPENT, ye shall all likewise perish." — Luke 1:5.

"Marvel not that I said unto thee, YE MUST BE BORN AGAIN." — John 3:7.

In the light of these two texts which so emphatically demand repentance and so emphatically declare that one must be born again — in the light of these two Scriptures, I say, beloved, that man needs to be saved. That's what our text says, and that's what all the rest of the Word of God teaches. Surely no text in the Bible assumes man's utter total depravity one bit more than does the text I have just read.

If you will read through the Bible, you find that MAN'S WILL IS IN A DEPRAVED CONDITION. Listen:

"And ye will not come to me, That ye might have life." — John 5:40.

The word "will" is a past participle and literally says, "And ye have definitely willed not to come to me." I say, beloved, only since man's will is depraved, would a man definitely will against Jesus Christ.

Not only is man's will depraved, but even HIS AFFECTIONS ARE DEPRAVED to the extent that he loves things he ought to hate and hates the things he ought to love.

"And this is the condemnation.

that light is come into the world, and men LOVED DARKNESS RATHER THAN LIGHT, because their deeds were evil."

This tells us, beloved, that man's affections are in a depraved state. If they were not, men would love the Lord and hate the Devil. Men would love that which is right and hate that which is wrong. But in actuality, we find it to be just the opposite and the very reverse. Men love evil, they love the Devil, they love wrong; they hate God, they hate good, and they hate that which is right, thereby showing that man's affections are depraved.

Not only is the will power and the affections depraved, but even MAN'S CONSCIENCE IS IN A DEPRAVED STATE.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and CONSCIENCE IS DEFILED." — Titus 1:15.

This Scripture declares that the unsaved man's conscience is in a depraved condition. How many times have you heard someone say that he was letting his conscience be his guide? My brother, you can train your conscience to say "amen" to any sin you may want to commit. You can train your conscience to the extent that it will give mental assent to whatever kind of life you may want to live. Conscience is a depraved, defiled part of the human being, and I say to you, it, like the affections and the will, is badly depraved and spiritually vitiated.

I wish you would notice that even MAN'S UNDERSTANDING IS DEPRAVED. Listen:

"There is NONE THAT UNDERSTANDETH, there is none that seeketh after God." — Rom. 3:11.

Why, my brother, there isn't a man in this world, apart from the work of the Holy Spirit, that understands God. The unsaved man can understand anything naturally, but he can understand nothing spiritual apart from the work of the Lord. You can tell an unsaved man how he can advance his wealth, and he can understand that. You may talk to him how he can gratify the lusts of his flesh, and he can understand that. You can talk to him about material things and he can understand that. You can talk to him about the things of the world, and it will be no difficulty at all for him to grasp what you are saying. However, you talk to him about spiritual things and you will find the words of Romans 3:11 to be true. Very shortly after you begin to talk in the realm of spiritual things, he will say, "I just don't know anything at all about those things." Of course he doesn't, for his understanding is depraved.

Man is not only depraved his will, his affections, his science and his understanding but beloved, he is so depraved that NO MAN COULD COME TO GOD UNLESS WERE TO DRAW HIM. It remained for you to turn Lord in your own strength would die and go to Hell you would ever think about ing to the Lord Jesus. On the Lord God works in the of men, and only as God men by the power of His then and then only will men think about God and to him. They must be drawn the Spirit of the Lord. Listen

"No man can come to me, CEPT THE FATHER WHO HATH SENT ME DRAW HIM: and I will raise him up the last day. It is written in the prophets, And they shall be taught of God. Every man therefore that hath heard, and learned of the Father, cometh unto me." — John 6:44, 45.

I tell you, beloved, no man all the world, unless the Spirit draws him, will ever to Jesus Christ. Now in the of the fact that man's will is depraved, man's affections are depraved, man's understanding is depraved, and the whole man is so vitiated spiritually that he would ever come to God unless the Holy Spirit were to draw him. In view of that fact, I say to you, the teachings of the Word are that man is a totally depraved human being, and our testimony is that this very fact.

II

NOT ONLY DOES OUR ASSUME THAT MAN IS ENTIRELY DEPRAVED, IT WISE TELLS US THAT SOME OF THOSE WHO ARE DEPRAVED WILL BE DAMNED, FOR SAYS "... HE THAT LIEVETH NOT SHALL BE DAMNED."

You will notice that it says, "He that isn't baptized be damned," and it doesn't say, "he that does not live up to the Ten Commandments be damned." It doesn't say, "he that doesn't join the church be damned." It does not say, "he that doesn't make the good confession shall be damned;" it says, "he that believeth not shall be damned." I say to you, my brother, here is a text that only tells us of the depraved man in God's sight, but it tells us that the final destiny of the individual is that he shall be damned throughout eternity.

However, that's nothing for the Word of God from beginning to end teaches us the truth. In its entirety the Bible is a Book of judgment and condemnation, and all the way through. (Continued on page 5, column 2)

## The World's Richest Man Lives Constantly In Fear

Mr. J. Paul Getty is reputed to be "the richest man in the world." He is 71 and is called, "The Solitary Billionaire." He lives alone in a magnificent mansion at Sutton Place, in Surrey, England.

He owns oil wells, refineries, tankers, and pipelines; also hotels, a life insurance company, a finance company and aircraft companies.

He has surrounded his 700 acre estate with bodyguards, vicious dogs, steel bars, searchlights, bells and sirens. In addition to being afraid of planes and ships and crackpots, he fears disease, old age, helplessness and death. He is lonely and gloomy. He admits that money cannot buy happiness.

When sin entered the world, fear accompanied it, and natural man has been afraid of somebody or something ever since. As soon as Adam sinned, he said, "I was afraid . . . and I hid myself" (Genesis 3:10).

This complicated age has been called "The age of fear," and fearful people attempt to hide themselves behind every available object — even behind formal religion!

It is not the will of God that

His creatures live their lives in slavish fear. He has made provision for dispelling all fear from our lives. The prophet Isaiah, said to the Lord: "Thou keep him in perfect peace, whose mind is stayed on Thee" (Isaiah 26:3).

And when we believe in Jesus Christ, we have died for our sins, trust in His salvation, He gives us a new life, taking away the old death and judgment (John 5:24). Then one can truly say, "Good Shepherd: 'Yea, thou walk through the valley of shadow of death, I will not be afraid: for Thou art with me' (Psalm 23:4).

Death, then, for the believer is not a fearful experience looked forward to with dread. It is, rather, the experience of becoming absent from the world and being present with the Lord (2 Cor. 5:8).

The Christian should never get this fear-dispelling message. Keep your mind stayed on Jesus, and you will be kept in perfect peace. He can then say with David: "In God have I trusted: I will not be afraid: for man can do unto me" (Psalm 111).

## FILL IN THE MISSING LETTERS.

is laid to the root of the tree.  
cannot bear fruit except it abide in the vine.  
manna was like c seed.  
could not find a resting place for the sole of her  
belongs unto the Lord.  
conies are but a f f  
made the ark of g wood.  
declared the glory of God.  
aid "Let us make man in our i  
lay and slept under a j tree.  
even lean k eat up the seven fat and well-favored  
young l do lack and suffer hunger.  
gave Jesus wine m with m  
lay dead and the n was in his temple.  
wise virgins took o in their vessels.  
merchant man found one p of great p e.  
Queen of Sheba came to prove Solomon with hard  
the Baptist's r was of camel's hair.  
wife became a pillar of s  
can no man t  
atchet of whose shoe I am not worthy to stoop down and  
of the temple was rent in twain.  
the marriage in Cana Jesus changed w into  
said "Take my y upon you and learn of me."  
good to be z affected always in a  
good thing.

## A Text Mutilated

Continued from page 4)  
of God we are given refer-  
after reference telling us  
men who die in their lost  
shall come to the judg-  
bar of God and shall be  
and cast into Hell, and  
out eternity shall con-  
in Hell in their depraved  
unsaved state. Listen:  
to you who are troubled  
with us, when the Lord Jesus  
be revealed from heaven  
his mighty angels. In flam-  
taking vengeance on  
that know not God, and  
they not the gospel of our  
Jesus Christ: Who shall be  
DESTRUCTION from the  
glory of the Lord, and from  
glory of his power." — II  
1:7-9.  
the same shall drink of the  
of the wrath of God, which  
out without mixture  
the cup of his indignation  
shall be TORMENTED  
FIRE AND BRIMSTONE  
presence of the Lamb: And  
make up of their torment as-  
up for ever and ever: and  
HAVE NO REST DAY  
NIGHT, who worship the  
and his image, and whoso-  
receiveth the mark of his  
— Rev. 14:10, 11.  
brother, you can't read that  
realizing that there is a  
just as our text says, "he  
believeth not shall be dam-  
again:

"And whosoever was not found  
written in the book of life was  
cast into the lake of fire." — Rev.  
20:15.

Beloved, I say to you of all  
the texts in the Bible, there is  
none that is more conducive to  
teaching the truth of the Word of  
God than is this text that our  
Campbellite friends have mutil-  
ated. This verse tells us of man's  
depravity and of the final destiny  
of that man who dies without  
Jesus Christ, for it says, "he that  
believeth not shall be damned."

### III

**THIS TEXT ALSO TELLS US  
HOW WE ARE SAVED.** It says,  
"he that believeth and is bap-  
tized shall be saved." Now does  
that mean that a man has to be  
baptized in order to be saved?  
I say this morning, "he that be-  
lieveth and eats his breakfast  
shall be saved," but only a nit-  
wit would think that eating his  
breakfast would have anything  
to do with his salvation. I say  
also, "he that believeth and joins  
the church will be saved," but  
that doesn't mean to say that  
joining the church has anything  
to do with his salvation. I say,  
"he that believes and walks down  
the street will be saved," but  
that doesn't mean to say that  
walking down the street has any-  
thing to do with his salvation.  
When our Lord says, "he that  
believeth and is baptized shall  
be saved," He didn't mean to  
say that baptism has one thing  
whatsoever to do with the in-  
dividual's salvation. If our Lord  
meant that, He would have con-  
flicted every Scripture of the

Word of God and contradicted  
every statement of God's blessed  
Word.

There is only one direct ques-  
tion as to how to be saved in all  
the Bible. Listen:

"Sirs, what must I do to be  
saved?" (Acts 16:30). And in  
answer to that direct question  
you must have a direct answer,  
"Believe on the Lord Jesus  
Christ, and thou shalt be saved."  
(Acts 16:31). Not one word is  
said about baptism in that text.  
Listen again:

"For Christ sent me NOT TO  
BAPTIZE, but to preach the gos-  
pel: not with wisdom of words,  
lest the cross of Christ should  
be made of none effect." — I Cor.  
1:17.

Now if baptism had anything  
at all to do with salvation, you  
see the utter inconsistency of  
Paul's statement here when he  
said, "Christ didn't send me to  
baptize, but to preach the gos-  
pel." That in itself would show  
that baptism is not one part of  
the gospel, but rather, it is en-  
tirely separate and distinct from  
salvation. In fact, the Apostle  
Paul goes right along in this same  
connection to say:

"I thank God that I baptized  
none of you but Crispus and  
Gaius." — I Cor. 1:14.

If baptism had anything at all  
to do with salvation, the Apostle  
Paul was thanking God that he  
didn't have anything to do with  
anybody's salvation in Corinth  
except Crispus and Gaius. Such  
philosophy is unthinkable in the  
light of the Christian character  
of the Apostle Paul.

Listen again:

"Therefore we are BURIED  
WITH HIM by baptism unto  
death that like as Christ was  
raised up from the dead by the  
glory of the Father, even so we  
also should walk in newness of  
life." — Rom. 6:4.

Paul refers to baptism as a  
burial, not a birth. Those who  
believe that you are saved by  
being baptized say that baptism  
is the Saviour and is therefore  
the birth, but Paul says it is a  
burial.

Now which, this morning, will  
you believe—that individual who  
says that we are saved by bap-  
tism, or Paul? Paul does not say  
we are born when we are bap-  
tized, but rather, he says we are  
buried with Christ in baptism.

Notice again:

"When therefore the Lord  
knew how the Pharisees had  
heard that Jesus made and bap-  
tized more disciples than John  
(though Jesus himself baptized  
not, but his disciples)." — John  
4:1, 2.

The making of disciples is one  
thing, and the baptizing of them  
is something different. When the  
Lord Jesus was here on this  
earth, He never baptized one  
single person. This text says, "he  
baptized not, but his disciples."  
The disciples did the baptizing.  
If baptism has anything at all

to do with a man's salvation,  
then, beloved, Jesus Christ didn't  
save one single person when He  
was here in the days of His flesh.

I remember one of my friends,  
twelve years ago I guess, went  
to a so-called church nearby. The  
preacher took a man and stood  
him on one side of the baptistry  
and said, "Here you see an un-  
saved man." Then he took him  
down into the water and baptized  
him, or at least so he said. After  
this was done, he said, "Now you  
see a man who is saved; and do  
you want to see his Saviour?" He  
then pointed back to the baptistry  
and said, "There is his Saviour."  
To me, that's not much short of  
blasphemy. Beloved, the Lord  
Jesus Christ in the days of His  
flesh, never baptized even one  
individual. If baptism had any-  
thing whatsoever to do with sal-  
vation, then Jesus Christ never  
saved one single soul, and, my  
brother, He is not our Saviour to-  
day. If I were depending upon  
baptism for salvation, I couldn't  
sing these old hymns that talk  
about being saved by the blood.  
I could not call upon Him in  
prayer and refer to Him as my  
Saviour. I couldn't testify for  
Him as my Saviour if I were de-  
pending upon the water for my  
salvation.

One passage of Scripture above  
all others that kills once and for  
all the fact that baptism could  
save any individual, is that which  
grows out of the experience of  
Jesus in His dying hours, and  
when on the cross, a thief turned  
to Him and said, "Lord, remem-  
ber me when thou comest into  
thy kingdom."

Here's a man that never was  
baptized in any way at all. Yet  
beloved, though he was never  
baptized, Jesus said he was in  
paradise that day with Him.

I remember several years ago  
in debating with Campbellite J.  
W. West, here in town, that I  
cited this passage of Scripture,  
and for an answer or a rebuttal,  
Mr. West said, "Well, if you want  
to be saved like a thief, that's  
all right," and that's the only  
answer he had to make. Beloved,  
let me say to you, I only trust  
when the hour comes for my de-  
parture, I shall have as glorious  
an entrance into Heaven as that  
thief had, escorted there by the  
Lord Jesus Christ Himself, and  
apart from any and all baptism.

However, I'm sure that there  
are those who say, "Now Brother  
Gilpin, it's all right to read these  
Scriptures, but aren't there other  
passages where baptism is spoken  
of as indicating that maybe it  
would have something to do with  
one's salvation?" Let's see:

"And now why tarriest thou?  
arise and be baptized, and wash  
away thy sins, calling on the  
name of the Lord." — Acts 22:16.

Notice: "Arise and be baptized,  
and wash away thy sins." Why  
it's a figurative expression just  
as we read in Matthew 13:38  
when Jesus said "the field is the  
world." He didn't mean that field  
He was talking about was actual-  
ly the world, rather He meant it  
represented the world. When  
Jesus said, "the good seed are the  
children of the kingdom," He did  
not mean it literally: He meant  
the good seed represented the  
children of the kingdom. When  
He said, "the tares are the chil-  
dren of the wicked one," He  
didn't actually mean this; rather,  
He meant the tares represented  
the children of the Devil.

When our Lord took the bread  
and the wine at the time He in-  
stituted the Lord's Supper, He  
said, "This is my body, and this  
is my blood." He didn't mean it  
was His literal body and blood.  
He didn't mean that the indivi-  
duals who take the Lord's Supper  
eat the literal flesh and blood of  
our Lord, He meant the wine and  
the bread represented His body  
and His flesh.

My brother, when Paul was  
told "arise and be baptized and  
wash away thy sins," it was a  
figurative expression which pic-  
tured that which actually took  
place in the heart. Whenever you  
see a person baptized, it says to  
the world that he has died to  
sins and we are raising him to  
walk in newness of life. When  
you see that individual baptized,  
you get the outward picture of

what has taken place inwardly,  
for the heart has been washed by  
the blood, and the washing of the  
water of the body pictures what  
has taken place in the heart.

It would seem unduly strange  
to me that if water were neces-  
sary and essential for salvation—  
it would seem unduly strange to  
me that Paul never told any-  
body to be saved in that manner.  
When Ananias said, "arise and be  
baptized," it was a figure of  
speech saying to the world that  
Paul had been saved. If Ananias  
meant otherwise, and if he meant  
water was to literally wash his  
sins away, isn't it strange that  
when Paul became a preacher he  
never told anybody to be bap-  
tized to wash away their sins, but  
rather, he said,

"For 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.

But there are others who say,  
"But doesn't the Bible say in  
Acts 2:38 something about bap-  
tism putting away one's sins?"

Listen:

"Then Peter said unto them,  
Repent, and be baptized every  
one of you in the name of Jesus  
Christ for the remission of sins."

Did you ever stop to think  
what that word "for" means? I  
see a little boy sitting nursing his  
toe; he is crying with great tears  
running down his cheeks, and I  
say, "Buddy, what are you cry-  
ing for?" He says, "Because I  
have stumped my toe." He does-  
n't say, "In order that I might  
stump my toe." The Campbellites  
have that boy saying, "In order  
that I might stump my toe." They  
say "for" means "in order to."

A man came to my study a few  
weeks ago and wanted to talk  
about Acts 2:38. He was unduly  
agitated when he came in, and he  
was even more agitated when he  
went out. As we were talking, he  
said, "Why, when it says for the  
remission of sins, it means in  
order that your sins may be for-  
given." Then I said, "What did  
you come in here for?" "Why,"  
he said, "because I wanted to talk  
to you."

I replied, "What does the word  
'for' mean?" He said, "I came in  
here because I . . ." and brother,  
he stopped right then when he  
knew he had used the word be-  
cause." He knew then he had killed  
his argument.

When the Apostle Peter said  
"be baptized . . . for the remis-  
sion of sins," he meant "be bap-  
tized because your sins have al-  
ready been remitted as a result of  
your previous repentance."

Do you know, beloved, that  
baptism is merely an outward  
sign of the fact that you received  
the Lord Jesus? Listen:

"For ye are all the children of  
God by faith in Christ Jesus. For  
as many of you as have been bap-  
tized into Christ have put on  
Christ." — Gal. 3:26, 27.

Now what does this mean? Get  
an illustration: Here's a lad who  
joins the army. Just as soon as  
that boy signs his name on the  
dotted line, he is right then sub-  
ject to the U. S. Army. It may be  
several days before he is in-  
ducted and into uniform, but he  
is already a member of the U. S.  
Army. His family and friends  
know that he has joined the  
army; the world at large doesn't  
know it until he puts on the uni-  
form and walks down the street.  
Everybody says, "Why, he has  
joined the army," when, in real-  
ity, he had joined several days  
before. The day a man believes in  
Jesus Christ in his heart, he is  
saved, and the day he is baptized,  
the world says, "that man has  
been saved." The world sees that  
which outwardly signifies what  
has already taken place in the  
heart.

In the light of this, I say that  
our text states exactly what the  
rest of the Word of God teaches,  
namely, it is faith that saves and  
baptism has nothing whatsoever  
to do with any individual's salva-  
tion. I don't sing this morning,  
(Continued on page 6, column 1)

AND CONCERNING  
THE TITHE OF THE HERD,  
OR THE FLOCK,  
EVEN OF WHATSOEVER  
PASS UNDER THE ROD,  
THE TENTH  
SHALL BE HOLY UNTO  
THE LORD

LEV. 27:32.

## "GO"

Hear your commission, O Church of the Master  
Friends and disciples of Jesus, take heed.  
How are you doing the work of the Father?  
How are you caring for hunger and need?

Useless to stay in your doorway and beckon;  
Those who most need you will never come in.  
Fighting the devil with art and with culture!  
How he must laugh in his stronghold of sin!

Vainly you stand in the marketplace, piping;  
Vainly you cry to the outcast, "Behold!"  
Loud-sounding brass and the tinkling of cymbals  
Never will draw the lost lambs to the fold.

Go—to the sheep that are scattered and fainting,  
Having no shepherds, and tell them to come;  
Go to the highways and tell every creature  
Still the feast waiteth and yet there is room.

Go—the time shortens, the night is approaching,  
Harvests grow white and the reapers are few.  
Somewhere, perhaps, in the darkness are dying  
Souls that might enter the kingdom with you.

Go—for foe goeth, tireless, cunning;  
Body and soul he is holding in fee.  
Go lift his gage in the might of the Stronger,  
And in that power declare the slaves free.

Go—our Lord goeth to man's petty judgment.  
Bearing His cross in the midst of His foes;  
Let us go forth to Him, mocked and derided,  
Bear His reproaches and share in His woes.

Go, Church of Christ, for He goeth before you,  
And all the way that you take He doth know.  
On the bright morrow He'll say, "Come, ye blessed";  
But till the dawning the message is, "Go!"

—Annie Johnson Flint

## A Text Mutilated

(Continued from page 5)

"There is a fountain filled with water,

Drawn from the city's mains,  
And sinners, plunged beneath  
that flood,

Lose all their guilty stains."

Rather, I sing,

"There is a fountain filled with blood,

Drawn from Immanuel's veins,  
And sinners plunged beneath  
that flood,

Lose all their guilty stains."

I don't point you this morning  
to a man standing waist deep in  
the water and say to you,  
"There's your Saviour," but I  
point to the Lord Jesus Christ  
dying on Calvary's cross, and I  
say to you in the words of John,  
"Behold the Lamb of God, which  
taketh away the sin of the world."

IV

But beloved, my text doesn't  
stop there. My friend here in  
town dared me to preach from  
this text of Scripture, and I said,  
"I'll go you one in that text you  
never heard of." "He that be-

lieveth and is baptized shall be  
saved; but he that believeth not  
shall be damned." I said, "You  
don't believe that. You say if a  
man believes and is baptized,  
maybe he'll get to Heaven, but  
our text says, 'He that believeth  
and is baptized shall be saved.'"  
There isn't a text in all the  
Bible that a Campbellite is more  
scared of than this text if they  
will run it down to its final end,  
for this verse teaches unquestion-  
ably the absolute security of the  
believer. Here's a text that says  
that a child of God is not only  
saved, but he is absolutely se-  
cure, for Jesus said, "he that be-  
lieveth and is baptized shall be  
saved." Oh, how it thrills my  
heart to read this, and then turn  
to other Scriptures and hear  
Jesus say:

"And I give unto them eternal  
life; and they shall never perish,  
neither shall any pluck them out  
of my hand. My Father, which  
gave them me, is greater than all;  
and no one is able to pluck them  
out of my Father's hand. I and  
my Father are one." — John 10:  
28-30.

Thank God, if a man believes  
and is baptized, he shall be, not

may be, not perhaps, and not if  
he holds out faithful to the end  
—if he believes, he shall be sav-  
ed. Beloved, I'm on shouting  
ground when I read a positive  
declaration of Jesus when He de-  
clares that if a man believes, he  
shall be saved, positively saved  
and shall not lose his salvation.

I often think of Andrew Car-  
negie when he was just about  
ready to shuffle off the coil of  
mortal life. It was then he said,  
"I'm worth two hundred million  
dollars, and I'd give it all if I  
could just have a lease on this  
life for ten years." My brother,  
listen to me: I can tell you some-  
thing better.

I can tell you how to get a  
lease — even absolute possession  
of Heaven itself and it won't cost  
two hundred million dollars, it  
won't cost a dime — all it costs is  
faith in the Lord Jesus Christ as  
your Saviour.

"In my hand no price I bring,  
Simply to Thy cross I cling."

"He that believeth and is bap-  
tized shall be saved," and the  
man that comes to Jesus Christ  
and believes in Him and receives  
Him as his Saviour, that man  
shall be saved. How do we know  
it? Jesus Christ said so, and I'll  
take His word against that of the  
whole world.

In just a moment you'll be  
through with this sermon —  
through with it until the morn-  
ing of the judgment, but ere we  
close, may I remind you of one  
other Scripture:

"Behold, now is the accepted  
time; behold, now is the day of  
salvation." — II Cor. 6:2.

Oh, may this be the day of sal-  
vation so far as you are concern-  
ed. I have been very definitely  
impressed of recent date in our  
study of the sacrificial system of  
the Jews of the Old Testament.  
On their brazen altar they put  
their sacrifices, and as that sacri-  
fice was offered unto God, the Jew  
would stand there and look at it  
and say, "That represents me." My  
brother, listen to me this  
morning, I stand and look at Cal-  
vary and I see Jesus Christ dying  
there as my sacrifice and as I  
look up and see Him, I say, "That  
represents me — He is dying in  
my stead." When I get to Heaven,  
I'll get there not because of any-  
thing I have done, but I'll get  
there because Jesus Christ died in  
my stead.

Thank God for this great text —  
"He that believeth and is baptized  
shall be saved." May you believe  
in Him and be saved.



## Tithing

(Continued from page 2)

whether or no God exists, or as to  
whether or no He controls all  
temporal affairs, you can have  
that doubt removed by an absol-  
ute demonstration of the actuality  
of God's existence and of His con-  
trol over temporal affairs. How?  
By regularly, faithfully, system-  
atically giving Him one-tenth of  
your gross income, and then see-  
ing whether He will let you be  
the loser or not: proving whether  
He does honor those who honor  
Him: proving whether He will al-  
low Himself to be any man's  
debtor. He says, "Prove Me, prove  
Me, put Me to the test." You  
trembling, fearful saints, never  
mind if your income is only \$1  
a day, and you have to scheme,  
scratch, and strain to make both  
ends meet. Take one-tenth away  
and devote it to the Lord, and  
then see if He will remain your  
debtor. "Prove me now herewith,"  
He says. Try Me out and see  
whether I am worthy of your  
confidence; put Me to the test  
and see whether I will disappoint  
your faith. As we said above,  
God has appointed tithing as a  
test of faith, for the development  
of faith; and if the young Chris-  
tian would only start by proving  
God in the material realm, test-  
ing Him out in His own appointed  
way, what a confirmation it  
would be! How it would enable  
him to trust God in temporal

things — which is one of the  
hardest things that the average  
Christian finds to do.

## "The Windows of Heaven" Opened

Now coming again to the text.  
Notice the expression, "Prove Me  
now herewith, saith the Lord of  
hosts, if I will not open you the  
windows of heaven." What does  
He mean by that? "And see if I  
will not open the windows of  
heaven." What does He mean?  
Now Scripture always interprets  
Scripture. If you will go back to  
the seventh chapter of Genesis,  
verses 11 and 12, you will find  
that identical expression used  
there, and it explains the force  
of it here in Malachi 3. Read  
Gen. 7:11: "In the six hundredth  
year of Noah's life, in the second  
month, the seventeenth day of the  
month, the same day were all the  
fountains of the great deep brok-  
en up, and the windows of heav-  
en were opened. And the rain was  
upon the earth forty days and

you suppose the Most High would  
allow you to be the loser because  
you are faithful to His Word and  
obedient to His will and give  
Him a tenth of your income?  
Why, of course not. And we say  
again, the great reason why so  
many of God's people are poor  
because they have been unfaith-  
ful with the money that God gave  
them. They robbed GOD! No  
wonder they have suffered ad-  
versities and misfortunes. No  
wonder! Some of us need to re-  
read our Bibles on the subject of  
the principles and conditions of  
temporal prosperity. Some need  
to learn that the God of the New  
Testament is the God of the Old  
Testament and that He changes  
not. God changes not. God does  
not vary the principles of His  
government. The God who gave  
bountiful crops to a people in the  
Old Testament times who hono-  
red Him and kept His Word, is  
the same God who is on His  
throne today, and the same God  
gives bountiful crops and pros-  
perity in business to them who  
honor Him. But those who mess  
with financial adversities and  
nancial misfortunes — there is  
reason for it; of course there is.  
The world calls it "bad luck,"  
they know no better, but they  
ought to!

"Enough and More Than Enough"

It is very obvious the trans-  
lators did not know what to do  
with this text, if you will notice  
the words they have put in ital-  
ics. Look at it as it reads (the  
part of Mal. 3:19): "I will open  
the windows of heaven and give  
you out a blessing, that you shall  
leave out the words in italics  
enough." The words in italics  
not in the original. They have  
been supplied by the translators  
and they had to supply them.  
(Continued on page 7, column 2)

## SUBSTITUTION

During the Civil War a man  
by the name of George Wyatt  
was drawn by lot to go to the  
front. He had a wife and  
children. A young man named  
Richard Pratt offered to go  
in his stead. He was accepted,  
joined the ranks, bearing the  
name of George Wyatt. Be-  
long, Pratt was killed in action.

The authorities later  
again to draft George Wyatt  
service. He protested, entered  
the plea that he had died in  
person of Pratt. He insisted  
the authorities consult their  
records to verify the fact of  
having died in oneness with  
substitute. George Wyatt  
thereby exempted as beyond  
claims of law and further  
ice. He had died in the place  
of his representative. Therefore  
have the truth of identity  
with our Substitute in His  
and resurrection.

SUNDAY MORNING

## What Did Lenin Mean By "Flirtation With God"?

When an errant, self-confessed  
atheist in Russia frankly admit-  
ted that "religion has its useful  
side," the newspaper Izvestia pre-  
scribed a 50-year-old quotation  
from Lenin — "Every flirtation  
with God is an unutterable abom-  
ination!"

By "flirtation," we take it that  
Mr. Lenin meant any communi-  
cation with God; in other words,  
he regarded any dealings with  
God "an unutterable abomina-  
tion." This would include feeding  
on the Holy Scriptures, and in-  
dulging in praise and prayer.

What a difference in persons!  
Instead of the Word being "an  
unutterable abomination" to the  
patriarch, Job, he esteemed it  
"more than his necessary food"  
(Job 23:12). King David said the  
words of the Lord to him were  
"more to be desired than gold,  
yea, than much fine gold: sweet-  
er also than honey and the honey-  
comb" (Psalm 19:10).

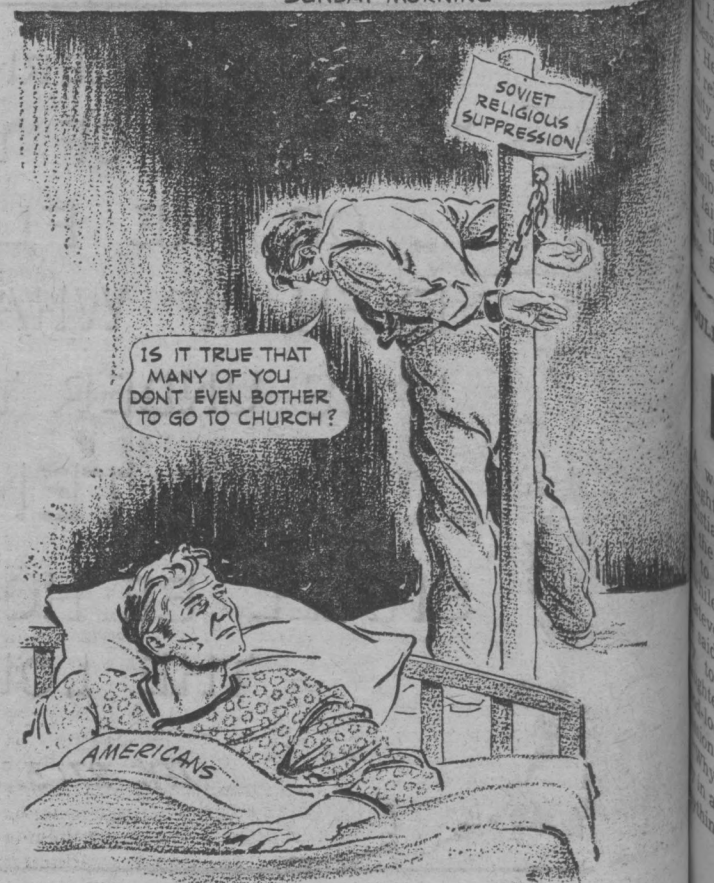
And the prophet, Jeremiah,

said: "Thy words were found, and  
I did eat them; and Thy Word  
was unto me the joy and rejoicing  
of my heart" (15:16). As for  
praise, the psalmist said: "While  
I live will I praise the Lord: I  
will sing praises unto my God  
while I have any being" (Psalm  
146:2).

And as for prayer, the Lord  
Himself said ". . . men ought  
always to pray, and not to faint"  
(Luke 18:1). And, we are assured  
that "The effectual fervent pray-  
er of a righteous man availeth  
much" (James 5:16).

Instead of prayer being "an  
unutterable abomination" to the  
Lord, He delights in the prayer  
of the upright (Proverbs 15:8).  
The prayers of the saints ascend  
a sweet incense to the Lord  
(Psalm 141:2).

It remains with each person to  
decide whether personal contact  
with God — whom to know is  
life eternal — is "an unutterable  
abomination" or "the joy and  
rejoicing of the heart."



THE BAPTIST EXAMINER

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PAGE SIX

# The Minister, A Professional Servant Of The Church

By JAMES H. LAPPEN

Paul's Letter to the Ephesians, we find God's blueprint for the healthy church. He has given to various men and women the ability as evangelists, others as pastors, others as teachers, all for the purpose of equipping the saints for the work of the ministry. We are to be perfectly honest with the blueprint in our American churches. That task which God has in turn committed to the minister, as the professional servant of God. What, exactly, have we made of it?

We have first of all made the minister into a social gigolo. He becomes a "paid lover of the church." He becomes the official "care" of the congregation. If no one else in the church cares, the pastor will care. That's what we pay him for. No one else in the church is to be a shut-in. What is the matter? The pastor will do

the "equipping of the saints for the work of the ministry until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ so that we may no longer be children tossed to and fro and carried about with every wind of doctrine." We are all meant to be mature, not just a few. The only thing worse than hearing a layman say "I'm not a theologian" is to hear a minister say it.

We have turned those who are to equip us for the work of the ministry into those who perform the ministry for us. The minister is no longer looked upon as a coach and the church as the players, but as the player whom the church, as spectators, watch. Or if perchance the church officers pitch in, it is usually to help him do his job.

Who is to blame? The minister is apt to attribute the attitude to the laity and perhaps he is partly right. Through laziness and indifference the congregation has pushed this responsibility off onto another.

On the other hand, many ministers have allowed the church as a whole to think it is to be served, rather than to serve. Some may enjoy being looked up to as the man of God whose presence alone in times of crisis assures the presence of God. They talk with pride of my church as though they were the owner. They've looked upon 'successful' stewardship campaigns as their accomplishments and the growth of the church as something they had brought about. But who can fully blame them? After all, they were left with all the work!

The principle reason is that, once established, it was easiest to drift along this way. The saints were more comfortable when the minister did the work and the minister was comfortable when the saints were comfortable. The official board was certain to think that the minister was only trying to avoid that for which they were paying him. And anyway—it's usually easier to do it yourself rather than train someone to do it.—Eternity.

## Tithing

(Continued from page 6)

words in the last clause than were actually there, which shows they did not know what to do with it. The Hebrew as nearly as I can get it in the original means, "there shall be enough and more than enough." That does not vary very much from the rendering of the translators. In other words, it means, "The liberal soul shall be made fat." Turn for a moment to II Chron. 31 and notice now the tenth verse: "And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store." Now if you read the preceding verses you will find it was when the tithe was restored

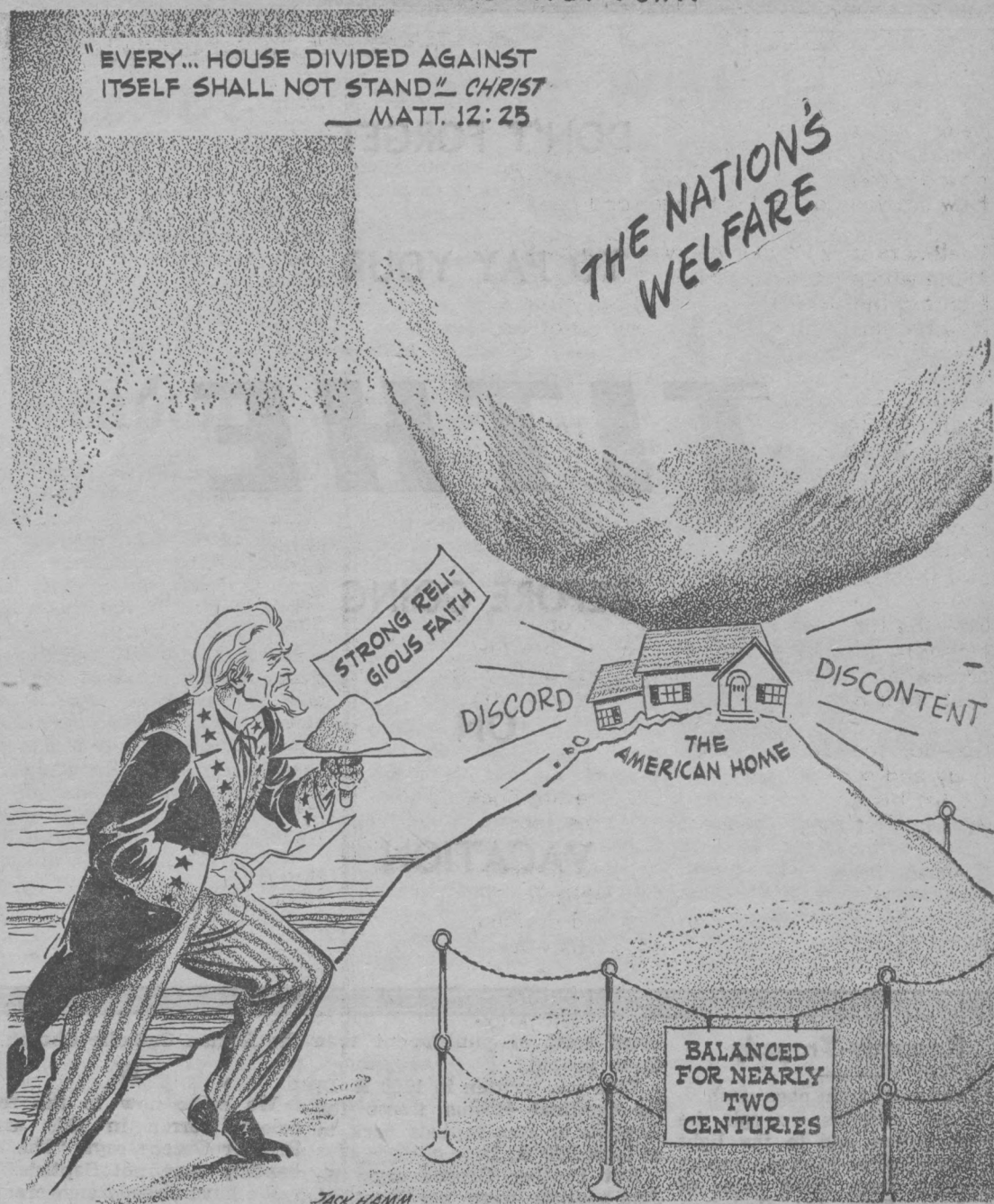
make them good-looking."

"Then why is it that their faces are more beautiful than those of all our other girls? They are quite plain looking when they come here, yet in a little while become good-looking, even beautiful. What do you do to them?"

"Ah!" said the missionary as sudden enlightenment came. "It is not something we put on their faces, but something they receive into their hearts. It is when Jesus Christ comes into their hearts that their faces become radiant."

## PRECARIOUS PIVOT POINT

"EVERY... HOUSE DIVIDED AGAINST ITSELF SHALL NOT STAND" CHRIST — MATT. 12: 25



in that revival in the days of Hezekiah; and here we are told that since the people brought their offerings (their tithes) into the Lord's house there was not only enough, but there was more than enough; there was a great store left over! It is ever thus when we faithfully honor God with our substance! John Bunyan wrote:

"There was a man,  
Some called him mad;  
The more he gave,  
The more he had."

## Practical Suggestions

In closing I want to give you a few practical suggestions. They are very important and they are very simple. In the matter of tithing, Christian friends, be just as strict and careful and systematic as you are in business matters, in fact, even more so, for it is not the world's money and it is not your own, but it is the Lord's money which is involved. Now do not trust to memory. There are some Christians who say, Well, I have never bothered to keep any records, but I am quite sure that if I had done so, I should find that I had given at least a tenth to the Lord. Some of you might be surprised to find — if you did keep a record and looked it up — how much short of the tenth you had given!

In the first place I would suggest this. Form the habit of taking out one-tenth from all the money that you receive either as wages or gifts. Subtract one-tenth and put it into a separate bag, or box or purse. That is what it means when it says in I Cor. 16, "laying by in store." And that box or purse is the Lord's, not yours. It is holy unto Him. Form the habit of taking out a tenth from all you receive, putting it into a separate compartment belonging to the Lord.

In the second place, get a small book, a cheap notebook, and on one page put down all your receipts (it will not take some of you very long — one entry, I suppose, at the end of the week) and on the other page put down the disbursement of God's "tithe."

And then in the third place make it a matter of definite prayer to God to guide you in the disbursement as to where He would

have you use the money that belongs to Him. It is not yours; it is His; for remember you have not even begun to give at all until you have first paid your tithe. Giving comes in afterwards. The tithe is the Lord's. That is His. That is not yours to give at all; that belongs to the Creator. You have not begun to give until you have done your tithing.

## A Testimony

Now in the last place I just want to quote an extract clipped from a religious magazine published in England. In that magazine there has been going on for some time a correspondence, a number of letters, and the subject has been the unemployment in England among the Lord's people. Here is the testimony of one who has written to that paper:

"Twenty-five years ago, being influenced by reading the life of George Muller, I was led to give a tenth of my income to the Lord. I think I was earning 6/- (\$1.50) a week at the time. The first few years I found it sometimes a sacrifice. One shilling out of ten seemed a lot. But it became such a habit with me to divide at once and put away the Lord's tenth that for years it has been no sacrifice. Now what is the result? This: I have proved the truth that Him that honoreth Me I will honor. All through the war, and since, I have experienced no poverty. Though a shop assistant and now over forty (it is a woman that is writing) I have been away ill only one week in twenty-five years. What makes it even more wonderful is that after twenty I became slightly deaf and this has increased (and they do not want deaf assistants to wait on people in a shop, do they?) and yet, praise the Lord, I am still holding my situation. When I read of so many other sad cases of unemployment I praise the Lord for His mercy to me."

One testimony like that is worth twenty arguments. And, my friends, I want to bear my own witness that after twenty years' experience and observation I have proven the truth of our text that God does open the windows of heaven and that He does give more than enough in re-

sponse to simple obedience to Him.

"Prove Me now herewith." That is God's challenge to you. God dares you to test Him out in the financial realm. You profess to have faith in Him, to trust your soul into His keeping; now He challenges you to see whether you have faith enough to just trust Him with one tenth of your income for a year, for mind you, in the case of the Children of Israel it was a matter of waiting very nearly twelve months for any returns. They were farmers. You test the Lord out for twelve months. You wait a reasonable length of time, and then see whether He lets you be the loser or not. "Prove Me now herewith." That is God's challenge to your faith. O brethren and sisters, do so and see if He will not open you the windows of heaven, and pour you out such a blessing that there shall be "enough and more than enough."

—A. W. Pinch

## Possibilities

LONGFELLOW could take a worthless sheet of paper, write a poem on it and make it worth \$6,000—that is genius.

ROCKEFELLER can sign his name to a piece of paper and make it worth millions—that is capital.

UNCLE SAM can take gold, stamp an eagle on it and make it worth \$20.00—that is money.

A MECHANIC can take material worth \$5.00 and make an article worth \$50.00—that is skill!

AN ARTIST can take a fifty cent piece of canvas, paint a picture on it and make it worth \$1,000—that is art.

GOD CAN TAKE a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it and make it a blessing to humanity—that is salvation.

THE BAPTIST EXAMINER

JULY 4, 1964

PAGE SEVEN

## Appreciated Letter

Several weeks I have been reading your paper "The Baptist Examiner." Words are not enough to tell you how gladly I receive and read. Thank you for your efforts to spread the truth through such a paper. Especially I express my thanks to you for the article, "The Truth" by Bro. R. Gilpin. I am passing it on to others and in turn they pass them on. One paper could do a lot of missionary work in this way and someone may not know the truth of the Holy Word. "The Truth" magazines are again to those who made it possible to receive your paper and God's blessings to you and your work.

Mrs. Alger Lee Harrison  
Arkansas

It's his job. And he can be as useless as a professional mourner. But he relieves the congregation's conscience. He doesn't have to love or care for them vicariously through the

Again he becomes the witness. He is the official of the congregation, relieves the congregation of responsibility. "You want to call the pastor and he'll call me. I believe. I'm only what I believe. I'm only what I believe. I could hardly be expected to tell people what it means to be a Christian." After you've had the training, you do it so much better. (But when was a paid minister ever more reliable?) He becomes their theologian and relieves them of the responsibility of thinking through their faith. As if anyone could relieve us of the responsibility of thinking through theology. Paul says that gifts have been given for

WOULD YOU REALLY LIKE TO

## BECOME BEAUTIFUL?

A wealthy Indian gentleman sent his little daughter to a mission school, requesting the lady missionary to allow her to remain at the school for as long as she wanted. He was willing to pay the expense might be. He wanted the missionary to put something on his daughter's face to make her as beautiful as the girls in the school. "We do not put anything on the girl's faces to

# DON'T FORGET TO PAY YOUR TITHE BEFORE GOING ON VACATION

## Kennedy-Tragedy

(Continued from page one)  
made his millions through the sale of liquor, and in the light of God's Word no man can expect to prosper from illicit gains of this type. This one Scripture should furnish sufficient reason as to the many tragedies that have come to his family:

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory; drink thou also, and let thy forehead be uncovered; the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." — Habakkuk 2:15, 16.

## Catholic Perversion

(Continued from page one)  
other sinner. And as for her bodily assumption, it is all based according to tradition on this wise: "On the third day after Mary's death, when the apostles gathered around her tomb, they found it empty. The sacred body had been carried up to the celestial paradise. Jesus Himself came to conduct her hither; the whole court of heaven came to welcome with songs of triumph the Mother of the divine Lord. What a chorus of exultation! Hark how they cry, 'Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the Queen of Glory shall enter in.' What a perversion of holy scripture! — Gospel Witness.

## The Origin Of Baptists

(Continued from page one)  
"If the truth of religion were to be judged by the readiness and cheerfulness which a man in any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Ana-baptists, since there have been none for these twelve hundred years past that have been more generally punished, or that have more steadily undergone and even offered themselves to the most

cruel sorts of punishment than the Roman Catholic Church.

This was written in 1560 A. D. So Cardinal Hosius traces the Baptists or Ana-baptists back to at least 360 A. D.

But Brother Greene says the Ana-baptists were not Baptists. We will answer that charge under No. 4 division of this article.

In 1819 the king appointed Dr. Ypieg, professor of theology in the University of Gromigan and J. J. Dermout, chaplain to the king, both learned men, and members of the Dutch Reformed Church, to write a history of their church. They did so.

In the authentic volume which they prepared and published at Breda in 1823, they devoted one chapter to the Baptists. In it, they made this statement:

"We have now seen that the Baptists who were formerly called Ana-baptists and in later times Mennonites were the original Waldenses, and who long in the history of the church received the honor of that origin. On this account Baptists may be considered as the only Christian community which has stood since the apostles, and as a Christian society has preserved pure the doctrine of the gospel through all the ages."

The Lutheran historian further says:

"Before Luther and Calvin there lay concealed in almost all the countries of Europe many persons who adhered tenaciously to the doctrines of the Dutch Baptists."

These historians were not Baptists, but after due investigation of history they proclaimed what many "milk and water" Baptists today deny, the perpetuity of Baptist churches and the preservation of the faith through all the ages.

### III

Another error of Brother Greene is that Baptists are Protestants. This is not true. The word Protestant has come to mean in a general sense all those that came out of Rome at the Reformation, bringing with them Romish rites and ceremonies, and the pernicious doctrine of infant baptism that so vexed the Baptists through the ages, and caused them to be persecuted and slaughtered by the millions.

The great tragedy of the Reformation is that those that came out of Rome did not come all the way to the Baptist position, accepting Baptist baptism, and thereby repudiating sprinkling, infant baptism, baptismal salvation, and all the spurious rites of

We come now to the fourth colossal error in this article. Brother Greene says, "The Ana-baptists were not Baptists."

We have already answered this error under his claim that Baptists originated in the seventeenth century, but we will answer it more fully now. In 200 A.D. the Ante-Nicean Fathers, Tertullian and others, some of them contemporary with the disciples of John and Paul, wrote in defense of the apostolic faith. I quote from Neander:

"It was a Roman bishop, Stephanus, who issued a sentence of excommunication against the pastors of Asia Minor, Cappadocia, and Galatia, calling them Ana-baptists — a name, however, they could justly affirm they did not deserve; for it was not their wish to administer a second baptism, but they contended the previous baptism administered by heretics could not be regarded as valid." Neander, Vol. 1, page 318.

Mosheim, the Lutheran historian, says: "They acquired the name Ana-baptist by their administering anew baptism to all those that come to them from Christian churches."

We quote again from the book which the king of Holland had his historians Ypieg and Dermout publish on the Dutch Reformed Church, in which they devote one whole chapter to the Baptists:

"We have now seen that the Baptists, who were formerly called Ana-baptists, and in later times Mennonites, were the original Waldenses, and long in the history of the church received the honor of that origin. On this account the Baptists may be considered the only Christian community that has stood since the apostles and as a Christian society has preserved pure the doctrine of the gospel through all the ages."

I could give the verdict of many other historians, but why go on? Surely this is enough. I have not given Baptist authorities, but anti-Baptist. The Baptist authorities are legions. In closing, however, I cannot refrain from mentioning two remarkable historical incidents.

As early as 1773 a colony of Baptists settled in what was then known as the wilds of Georgia. Of these, Lew of Margate, England, writes:

"These were the descendants of the Moravian Ana-baptists in the new frontier of Georgia."

As late as 1764, the Baptists of Kentucky were called Ana-bap-

tists. Bro. W. D. Nowlin in his Kentucky Baptist History, says:

"The Ana-baptists were the first to promote public worship in Kentucky."

"This shows," says Dr. Nowlin, "that the people now called Baptists were once called Ana-baptists."

In the light of these facts, will Brother Greene affirm that the Kioka Ana-baptists and the Ana-baptists were not Baptists?

—Ashland Avenue Baptist

## Southern Baptist Paper

(Continued from page 1)  
the apostles, and as a Christian society has preserved pure the doctrines of the Gospel THROUGH ALL AGES."

He wouldn't make a good Methodist, for John Clark Ridpath (the world's greatest historian and religiously a Methodist) said: "I should not readily admit that there was a Baptist Church as far back as 100 A. D., although without doubt there were Baptist churches then, as ALL CHRISTIANS were then Baptists."

In fact, he wouldn't even make a good Catholic, for Cardinal Hosius, President of the Council of Trent, December 13, 1545, to December 4, 1563, said: "Were it not for the fact that the Baptists have been grievously tormented and cut off with the knife during the PAST 1200 YEARS, they would swarm greater than all the reformers . . . If the truth of religion were to be judged by the readiness and boldness of which a man or any sect shows in suffering, then the opinions and persuasions of no sect can be truer and surer than those of the Anabaptists, since there have been none for the 1200 YEARS PAST that have been more generally punished or that have been more cheerfully and steadfastly undergone, and have offered themselves to the most cruel sort of punishment than these people."

In fact, this fellow representing the Seminary is a disgrace to the name Baptist, for when he denies the unbroken continuity of Baptist existence from Apostolic days down through the centuries, he denies the plainest statements that can be found in history books.

## This Is A Blasphemous Teaching Of The Universal Church

Reread the last two paragraphs of this article quoted above and you will see that this Seminary representative denies every teaching of the Word of God relative to the local church.

Of course this is nothing new for the Seminary, as this has always been their position on the

church. In fact, if you will go back to their Charter (as I have personally done), you will find when the Seminary was established, in their doctrinal statement, they deny the historicity of Baptists and teach the universal church.

## Should The Seminary Be Supported?

Let all true Baptists everywhere read and reread this editorial quoted above, and then ask yourself a question as to whether you wish to help support a constitution which teaches conformity to the Word of God, as does the Seminary. Remember: Every penny that is contributed to this operative Program goes in to support the heresies of the Seminary. This Seminary representative says that Baptists began in England in the 17th century. If you believe it, then supporting it; if you don't believe it, then be a good steward of your income, and spend it only on groups that stand for the historical principles, as they have existed from the days of the apostles to the present.

## Papal Infallibility

(Continued from page 1)  
my church — upon Myself. I am the Son of the living God, and will build it on Me, and not on thee."

"Therefore, to resume, I publish: (1) That Jesus himself to all His apostles the same power that He gave to St. Peter. That the apostles never considered St. Peter to be the vicar of Christ and the infallible head of the church. (3) That St. Peter never considered himself pope, and never acted as pope. (4) That the Councils of the first four centuries, which recognized the high position which the Bishop of Rome occupied in the church on account of Rome, they only accorded him a pre-eminence of jurisdiction never of power or of jurisdiction. (5) That the holy fathers in a famous passage, 'Thou art Peter, and on this rock I will build my church,' never understood that the church was built on the (super Petrum) but on the (super petram), that is, on the confession of the faith of the apostle.

"I conclude victoriously, with history, with reason, with common sense, and with Christian conscience, that Christ did not confer any supremacy on St. Peter, and that the bishops of Rome did not become rulers of the church except by confiscating one by one the rights which rightfully belong to all bishops.

## TIME ASIDE

