

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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IDLE PRATTLE

The wise in heart will receive commandments: but a prattling man shall fall. He that walketh lightly walketh surely but he perverteth his ways shall be down. He that winketh with the eye causeth sorrow: but a prattling man shall fall" (Prov. 10:8-10).

The Bible doesn't have anything good to say about the disbeliever who refuse to be governed by God, that will not be taught, nor take any advice. They foolishly for they act against themselves and their own interests. Many of them become prattling fools, who are full of talk and really nonsense, boasting themselves, and sometimes setting spitefully against those who have their best interest at heart and attempt to admonish them (II John 10). Here are some of the thoughts of the "free thinker" that you often hear that really "Idle Prattle":

"It doesn't matter what you believe, just so you are sincere." "The way, and will be the destruction of many self-deceived souls. The masses please



Claude King
Pastor
Buffalo Avenue
Baptist Church
Tampa, Florida

themselves with a fancy that they are right and have no need of "repentance and faith." They think that their opinions and practices are as good as those of God Himself, and therefore they have no need of Christ as Saviour. Such thinking is the way of carelessness and ignorance, it is the way of worldliness and earthly-mindedness, it is the way of death, eternal death. (Prov. 14:12). To continue in this way means that the individual who does so will perish—with a lie on his lips. Self-deceivers will prove to be self-destroyers of salvation—hell is full of people who were sincere while on earth. The only sincerity that is of any value is the kind of sincerity which is wrought in the heart by the pow-

er of God, and causes the individual to repent toward God, and put his faith and trust in Jesus Christ as Saviour—and walk by faith.

"I am doing the best I can, and that is all that is required of any one," is a familiar farce. In the first place, no one does the best he can at all times, and most folk don't do their best at any time. "That is your opinion" would be the answer I would get to that statement. But God has something to say on the matter. "There is not a just man upon the earth, that doeth good and sinneth not" (Ecc. 7:20). "For there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22-23). "All we like sheep have gone astray; we have turned everyone to his own way" (Isa. 53:6). This is what God has to say about it. Does it look like He thinks that everyone is doing the best he can? Then, too, God had something more to say about sin. "The soul that sinneth, it shall die" (Ezek. 18:4). "The wages of sin is death..." (Rom. 6:23). (Continued on page 3, column 1)

FAITH

By James F. Crace

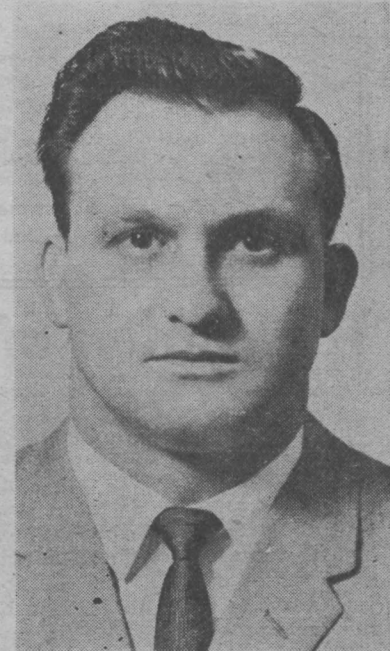
"Now faith is the substance of things hoped for, the evidence of things not seen" — Heb. 11:1. "Now the just shall live by faith" — Heb. 10:38.

In these two texts we are able to find one of the most important doctrines of the Bible, as far as men are concerned. The proper discernment of this doctrine will help us live lives that are much closer to God. If we can but learn the proper place of faith, and the real use of faith we can perhaps walk closer doctrinally than heretofore.

I have recently seen a beloved brother depart from the faith on several important doctrines because, at least in part he was overcome with a desire to walk by sight, rather than by faith. He has rejected church truth and Baptist Church authority primarily because he says we Baptists cannot historically prove that we have an unbroken line of perpetuity from the church Christ established during His earthly ministry. This brother is not alone in his rejection of Bible truth because of a lack of material proof.

My text deals with the subject of faith. It defines faith and declares that the just shall live by faith. In 2 Cor. 5:7 we read, "For we walk by faith, not by sight." If we are to walk by faith, it is necessary that we learn what faith is, and what it does. Faith is the substance of things hoped for, and the evidence of things not seen. We have no need of

faith concerning those things which can be materially or historically proved. If we can take hold of a thing with our hands we know it is real. If we can see a thing we know it exists. Therefore, we need not the faith of which my text speaks. It is those things which lack material



Eld. James Crace

proof that requires that we receive them by faith.

God-given faith gives substance to those things which are not seen. True faith gives evidence that certain things are real and true, even though there may be (Continued on page 8, column 1)

God's Purpose In This Age Is To Call Out His Elect

By ROY MASON
Aripeka, FloridaHE HAS COMMANDED THE
EVANGELIZATION OF THE
WORLD

Some years ago, John R. Mott, popularized the slogan, "The World For Christ." Mr. Mott died a few years ago at advanced age, and instead of seeing the world converted to Christ, he had seen the worst world wars of all time. Mott's trouble was that he was doing the doing of something the Bible plainly teaches not and can not be done in this generation of this age. Not was the world not won for Christ during Mr. Mott's generation—it will never be won to Christ during this present age. To this is to cause some to charge with being a rank pessimist. It is not optimism to look something to happen that God has not purposed or planned—it is foolishness. God has not planned the conversion of the world, he has not commanded that attempt such. WHAT HAS GOD COMMANDED CHRISTIANS TO DO?

Read Matt. 28:18-20 and Mark 16:15. The Great Commission authorizes the preaching of the gospel to "every creature." Will every creature receive the gospel and be saved? No. This is made plain in the parable of the Sower (Matt. 13:20-23) where it is revealed that only a fourth of those who hear the Word will receive it and be saved. Human experience all down through the centuries coincides with the revelation given in this parable.

But let us note other Scriptures that make plain that the world will not be converted during this age.

1—MATT. 13:47-50. In this par-

(Continued on page 3, column 2)

AN APPEAL BY A FRIEND

"Come on Baptists from everywhere, and let's pull Brother Gilpin out of the red. You all know as well as I that he edits the soundest and best Missionary Baptist paper in America today, and if a poor disabled war veteran as I am, can contribute \$5.00 above his tithe for a good and worthy cause such as this, I know there are many, many of you that can go far beyond this amount.

So to use a worldly phrase "shell out" now, and confidently expect the "windows of Heaven" to be opened. Matt. 3:10."

"Down deep in your heart, you know he's right."

—Lewis C. Hall
Grayson, Ky.

Here's Proof Baptists Have Existed Since Jesus' Day

This is not a fanciful boast but a historical fact against which so many people close their eyes. Time was there were but two kinds of churches in existence, one was what is known as Baptist church and the other Catholic. The nucleus of the Catholic movement had its origin beginning at Rome, in A. D. 251, in the rupture of the church there and consequent disturbance in all the churches throughout the empire; and by 610 the movement had drifted into the Papacy, in which year the first universal Pope, Boniface III, was so recognized by Emperor Phocas.

On the other hand, the Baptists began with Christ during His personal ministry on earth. The fact that Christ founded His church while He was on earth is

easily proven by the Scriptures. A requirement of one to be chosen as successor to Judas in the apostleship was that he must have "companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John" (Acts 1:21, 22). Notice, if you please, there was a "company" that had continued from the days of John and Christ.

To that company there were about three thousand added on the first Pentecost after the resurrection of Christ. (Acts 2:41). The three thousand were added to them, the ones composing the company, and not the company to the three thousand. The company existed before Pentecost and from the time "Jesus went in and out among us."

Very well, then, we go to Acts 2:47 for the identity of the company to which three thousand had been added. "Praising God, and having favour with all the people. And the Lord added to (Continued on page 3, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GOD'S CONTROVERSY"

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." — Hosea 4:1.

Here is a passage of Scripture which tells us the Lord has a controversy with the inhabitants of the land and which would tell us that God wasn't pleased with the children of Israel. If you will read all of the book of Hosea,

and especially the entirety of this fourth chapter, you will see the reasons why God wasn't pleased with Israel. In a general sense, God wasn't pleased with them because they had departed from the truth. In His controversy with them, He enumerates and names a number of specific sins on their part — and all of them growing out of the fact that the children of Israel just didn't know anything about the Word of God. For example, when you

come to the sixth verse of Hosea four, He says, "My people are destroyed for lack of knowledge."

Now, beloved, I am wondering if what has been said concerning Israel 800 years before the birth of the Lord Jesus Christ couldn't likewise be said so far as America is concerned. If God had a controversy with Israel because they had departed from the truth, and in view of their ignorance of the Word of God, then (Continued on page 4, column 4)

THREEFOLD BLESSING

Oh God of mercy, humbly now
We pray on bended knees
Forgiveness for this weeping one,
And in his heart the peace
That passeth understanding, e'en
This very day — this hour;
Then with such peace and pardon
sweet
Endue his life with power,
That he may overcome the world,
And follow in thy ways —
The answer! — Lord, for pardon,
peace,
And power we give thee praise!
—Carrie L. Warf

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PLACE: VENTURA HOTEL BUILDING

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN

Editor

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What Men of England Said As To The Roman Papacy

LORD ACTON, Fegius Professor of Modern History at Cambridge University (whose perfect orthodoxy was vouched for by Cardinal Vaughan), said: "The passage from the Catholicism of the Fathers to that of the modern Popes was accomplished by wilful falsehood; and the whole structure of traditions, laws, and doctrines that support the theory of infallibility and the practical despotism of the Popes stands on a basis of fraud."—North British Review, October, 1869, p. 130.

"I do not know of a religious and educated Catholic who really believes that the See of Rome is a safe guide to salvation . . . It (Ultramontanism) not only promotes, it inculcates distinct mendacity and deceitfulness. In certain cases it is made a duty to lie." — Letter to Mr. Gladstone, quoted at p. lv. of Mr. H. Paul's Introductory Memoir to Letters of Lord Acton to Mary Gladstone.

To a Roman Catholic, Lady Blennerhassett, the Catholic historian confided his conclusion that the Popes and the Ultramontanes were "worse than the accomplices of the Old Man of the Mountain, for they picked off individual victims, but the Papacy contrived murder and massacre on the largest and also on the most cruel and inhuman scale. They were not only wholesale assassins, but they also made the principle of assassination a law of the Christian Church and a con-

dition of salvation." — Selections from the correspondence of the First Lord of Acton, 1917, vol. i., p. 55.

DEAN ALFORD: "Rome is essentially a Pagan city. Her churches . . . rise everywhere around. Bells are continually going . . . Yet, with very rare exceptions indeed, the worship of the people in these churches has nothing in common with Christianity. . . . God has passed out from the practical worship of the people: the Son of God has, as a matter of fact, ceased to be an object of their adoration. The Eternal Father is found in their pictures as an old man, the Divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient, to one purpose: the glorification of a great goddess (Mary). (Letters from abroad, p. 73). "Inquire where one will, and of whom one will, the same account is always given. . . . All is as bad as possible—no public faith, no desire for the good of the people, government servants miserably paid, and abandoned after long service, while speculation and corruption are unblushingly practiced in highest places . . . The present moral and religious state of Rome is a foul blot on modern Christendom" (p. 133). (Rome contains 433 churches and chapels. Five are dedicated to the Trinity, fifteen to the Saviour, four to the crucifix, two of the sacraments, two to the Holy Ghost, and 121 to the Virgin Mary).

DR. ARNOLD, of Rugby: "And now this is the last night, I trust, in which I shall sleep in the Pope's dominions, for it is impossible not to be sickened with a government such as this, which discharges no one function decently. The ignorance of the people is prodigious—how could it be otherwise? . . . Other governments may see an able and energetic sovereign arise to whom God may give a long reign, so that when he began in youth he may complete in old age. But here every reign must be short, for every Sovereign comes to the throne an old man, and with no better education than that of a priest."—Dean Stanley's Life of Dr. Arnold, p. 528.

DICKENS described Catholicism as "the most horrible means of political and social degradation left in the world."—Forster's Life of Charles Dickens, vol. 1, p.

298. "I don't know whether I have mentioned before that in the valley of the Simplon . . . where (at the bridge of St. Maurice over the Rhone) this Protestant canton ends and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side neatness, cheerfulness, industry, education, etc. On the Catholic side dirt, disease, ignorance, squalor, and misery. I have so constantly observed the like of this since I first came abroad that I have a sad misgiving that the religion of Ireland lies as deep at the root of all its sorrows even as English misgovernment and Tory villainy" (p. 280).

Lord Acton endorsed the verdict of England's most popular novelist when he stated that Ireland was a "country where religion does not work, ultimately, in favor of religion."

GLADSTONE: In the churches subject to the Pope's clerical power, and every doctrine and usage favorable to clerical power, have been developed, while all that nurtured freedom and all that guaranteed it, have been harassed and denounced, cabined and confined, attenuated and starved."—Rome and the Newest Fashions in Religion, p. 119. "The proselyting agency of the Roman Church in this country I take to be one of the worst of the religious influences of the age."—Lord Morley's Life of Gladstone, 1911, vol. 2, p. 143. "A perpetual war against the progress and the movement of the human mind." From speech delivered at King's College, quoted by the Bishop of St. David's in Charge of the Clergy, 1872, p. 17.

HALLAM: "Upon these spurious decretals was built the great fabric of Pagan supremacy over the different national churches, a fabric which has stood after its foundations crumbled beneath it, for no one has pretended to deny,

Send The Baptist Examiner To Some Home

for the last two centuries, that the imposture is too palpable for any not the most ignorant to credit."—View of the State of Europe during the Middle Ages, 1869, p. 348.

HUXLEY: "Held as one of the most fixed and distinct articles of his belief that there was no engine so carefully calculated for the destruction of all that was highest in the moral nature, in the intellectual freedom, and in the political freedom of mankind, as that engine that was at present wielded by the Ultramontane section of the Catholic Church."—(Daily News, 28th October, 1871).

LECKY: "In the Concordat with Spain in 1857, and in the Concordat with the Republic of the Equator in 1862, it was expressly stipulated that 'no other form of worship than the Catholic one should be tolerated' in the land. 'That each man is free to embrace and profess the religion which by the light of his reason he believes to be true'; 'that the church may not employ force'; 'that church and state should be separated'; 'that national churches may be established which are not under the authority of the Roman Pontiff'; 'that it is no longer expedient that the Catholic religion should be considered as the only religion of the state, to the exclusion of all other forms of worship'; . . . 'that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilization,' are among the propositions enumerated in the famous Syllabus of 1864 as authoritatively

"I Should Like to Know"

1. Explain the difference between Matt. 28:19 and Acts 2:38.

There isn't any conflict between them. Matt. 28:18 says all authority was given to Christ. When they baptized in Acts they seem to have baptized in His name because the Jews denied His deity and that was one of the things confessed in baptism, namely, a belief in the deity of the Lord Jesus Christ.

2. Are infants born into this world saved or lost?

Lost. Eph. 2:3 plainly says that all, — Jews and Gentiles alike, come into this world "children of wrath." Paul plainly says in Rom. 5:12-19 that all the descendants of Adam come into this world under condemnation. That proves unbelief is not the thing that condemns. Babies are born into the world in a state of condemnation. The Bible says so. The Master does not intimate otherwise. When He says "of such is the kingdom of heaven," he does not mean babies and does not say so. He says of "such as receive Him" is the kingdom of heaven. Logically, grammatically and scripturally,

condemned by the church."—Democracy and Liberty, vol. 2, pp. 25-5. "It is scarcely possible that they (priests) should be sincerely attached to tolerance, intellectual activity, or political freedom." "It (Roman Catholicism) is exceedingly unfavorable to independence of intellect and to independence of character, which are the first conditions of national progress."—History of Ireland in the Eighteenth Century, 1892, vol. 1, p. 402.

MACAULAY: "The experience of twelve hundred eventful years the ingenuity and patient care of forty generations of statesmen, have improved that policy (of Rome) to such perfection that, among the contrivances which have been devised for deceiving and controlling mankind, it occupies the highest place."—Works of Lord Macaulay, edited by Lady Trevelyan, 1868, vol. 6, p. 476. See MacCauley's vivid description of the contrast between Protestant and Catholic countries in chapter I of his History of England.

CARDINAL J. H. NEWMAN (whose popular hymn, "Lead, Kindly Light," is banned by the Roman Church) said that "the Catholic Church is encumbered by its connection with moribund nations." Contemporary Review, September, 1899, p. 364. "Protestant England is not a dying nation, for Pope Benedict XV speaks of her as 'the noble English nation, that has so long been in the vanguard of the world's civilization.' Newman rightly observed that 'Popish miracles . . . occur in Popish miracles, where they are least wanted, whereas, if real, they would be invaluable among Protestants.'"—Rev. Dr. S. Hind's History of the Christian Church, p. 373. "For a while the Papal chair was filled by men who gave themselves up to luxury, security, and a Pagan kind of Christianity; and we all know what a moral earthquake was the consequence and how the church lost thereby, and has lost to this day, one-half of Europe."—Letter to the Duke of Norfolk, 1875, p. 61.

JOHN RUSKIN: "The most debasing and degrading of all creeds."—Quoted in review of A. C. Benson's Ruskin, a Study in Personality, by the Catholic Monitor of 12th May, 1911.

SIR W. SCOTT: "A mean and depraving superstition."—Scott's Journal, 28th February, 1829, in (Continued on page 4, column 4)

ally, that is the correct construction of Matt. 19:14. Why should He insist on their suffering little ones to come to Him if they are already in the kingdom of heaven.

3. Were there two persons Christ?

No. Two natures, but one person.

4. If you were the pastor of a church in which there were deacons and cussers, and deacons refused to allow a cleaning up, what would you do?

I wouldn't ask the deacons anything about it. Deacons are not bosses nor ruling elders. No one is under any obligation of church discipline before bringing it to church. A Baptist church is a democracy, which means a government of the people, by the people, and for the people. A male member can bring a matter before the church he wants to. The deacons can oppose it, but they cannot prevent the church from doing any discipline they want to do. They have only one vote each. Lots of preachers are moral cowards and are afraid to bring any matter before the church that they know the deacons will oppose. The trouble there is with the preacher. He needs some back-bone.

5. Why is Jesus called the Son of God and the Son of Man?

The title "Son of God" has reference to His deity or God-hood. He was God manifest in the flesh. The title "Son of Man" has reference to His humanity or His being man as well as God.

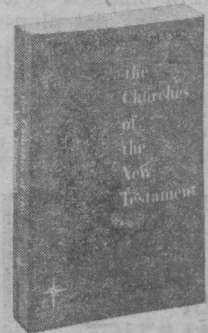
6. If a member is excluded from another Baptist church, and then wants to come back to his former church, should he be received without a letter?

Yes. He ought to be received like any other excluded member, namely, on confession and humble repentance. The other church is sinning in receiving him, and ought to be ignored in his return.

7. If a man gets a divorce on the ground of fornication, has he a right to re-marry?

The Bible is silent on that exact point. Most Baptist churches receive such people into their membership or retain them if members. T. T. Eaton and many of the very best men argue that it is right for such an one to re-marry. The Bible does not forbid it.

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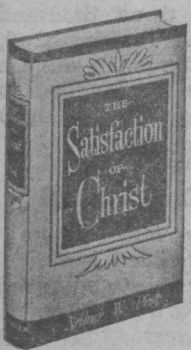
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THE BAPTIST EXAMINER

NOVEMBER 14, 1964

PAGE TWO

We Are Grateful To Be Able To Edit TBE. Are You Thankful For It? Your Offering Will Be Most Deeply Appreciated At This Time.

Striking while the iron is hot is all right, but don't strike while the head is hot.

We Pray That This Thanksgiving May Be A Special Thanksgiving In Your Life For The Blessings Of An Almighty Sovereign God.

Idle Prattle

(Continued from page one)

Death in these passages "eternal separation from as described in Rev. 20:11-

no problem to "do the best when one sets his own hard of what is "right" and "wrong." But God didn't it up to depraved, sinful to say what is "good" and "evil," what is "godly" what is "ungodly," what is "righteous" and what is "unrighteous" or what is "holy" and what "unholy." He set the standard! is a standard of perfect holiness and righteousness, and all of kind have fallen short of it, everyone who persists in his righteousness will perish with self-righteousness. "The Lord laid on Him the iniquity of our" (Isa. 53:6), and there is no for those who reject Him as our. No one can come to God from Christ (John 14:6).

can worship God as sincerely as I can at church, there- I stay at home on Sundays" popular statement of many pressed Christians. Of course, it obvious that this isn't true. who is immutable has said, let us consider one another provoke unto love and good: not forsaking the assembly of ourselves together, as the of some is, but exhorting another; and so much more, you see the day approaching" 10:24, 25). How could one the assembly of God's people in the light of this Scripture, at the same time worship sincerely? A disobedient being is neither as good, nor as as an obedient one!

to with your family to the of your choice on Sunday is just another way of saying "One church is a good as another." The truth of our sub- is truly revealed in this state- Behind this "idle prattle" the maliciousness, the subtle of Satan. This is so even though the trend of many Baptists is in the direction of union- The believer belongs to the church, he is God's purchased possession (I Cor. 6:19-20). Therefore doesn't have any privilege of attending any assembly other than one that is patterned strictly after the New Testament pattern—an assembly of baptized believers. The church that Jesus founded during His public ministry was an assembly of baptized believers, and all the churches of the New Testament times were patterned after the one He founded, organized. The person who asks a group of baptized believers to worship with will soon find that he has narrowed the field, if he will refuse to worship with any group who claims to be church with a beginning of a date than the public ministry of Christ, he can soon find the

assembly that God wants him to worship with.

The Bible knows nothing about denominations or sects; as to kind it reveals the organization of only one church. The New Testament tells us of many churches in many localities, but they were all the same doctrine. It is a reflection on any man's intelligence to tell him that all the groups that call themselves churches are teaching the same doctrines that New Testament churches taught. The different denominations are widely divided on the most important thing — how God saves sinners. Many groups are teaching baptismal regeneration — this includes all the groups that baptize infants. Some are teaching grace and works for salvation, while others leave grace off and teach works for salvation. Some are teaching salvation by grace, through faith (Eph. 2:8-9). All these means of salvation cannot be the same, nor can they all be Scriptural. The Bible teaches ONE WAY of eternal life (Eph. 2:8-10; Titus 3:5; Acts 10:43; 13:37-39; Rom. 4:4-5; John 5:24; 14:6), and the list could be made longer.

New Testament churches preached the gospel (I Cor. 15:3-4) as the only means of salvation. They taught that salvation is of God, and that it is His gift that cannot be merited (Eph. 2:8-10). No group that teaches works, or baptismal regeneration as a way of life (salvation) can be a New Testament church — it isn't patterned after the New Testament. New Testament churches taught the bodily resurrection and glorification of all believers at His return (I Cor. 15:1-58; Rom. 8:26-31). They insisted that the Lord's Supper was for the purpose of "showing the Lord's death till He come" (I Cor. 12:3-26). There is no Scriptural support of the Mass, or the observance of the Lord's Supper as a sacrament. This is a church ordinance to "show the Lord's death till He come." They taught believer's baptism — Scripture knows nothing about any other kind. They taught that baptism was to picture the death, burial and resurrection of His Son. This is God's way of the believer picturing Christ's death in his stead.

While we are thinking about baptism, let us make this observation: "All of our Baptist churches, of just a few years ago, would have insisted on, have preached, and have refused to receive into their fellowship anyone who did not have Scriptural baptism." They would have insisted that Scriptural baptism is that which has the proper subject (a believer), the proper mode (the immersion of the believer in water), the proper motive (Continued on page 8, column 4)

God's Purpose

(Continued from page 1)

able of the drag net it is shown that at the end of the age there will be THE WICKED to sever from the JUST. If the world should be converted then there would be no wicked to deal with for all would be converted.

2—MATT. 24:37. In this passage Jesus indicates that times comparable to the days of Noah, will precede his return to this earth. Were all men righteous in the days of Noah? No, there was world-wide apostasy such that the flood was necessary. Jesus teaches clearly that the world will be in dreadful state morally and spiritually during the closing days of this age.

3—LUKE 18:8. "When the Son of Man cometh shall he find faith on the earth?" These words cannot be reconciled with the idea of a converted world before the return of Christ. No twisting or

squirming can change their meaning.

4—REV. 13:8. In this passage we are told that all on earth, save the elect of God, shall worship anti-Christ. The time mentioned is shortly before the return of Christ with his people to this earth. A world full of people, with the exception of the elect of God, gone off after a man — worshipping him as god, is certainly not consistent with the idea of a world completely converted. Many other Scriptures could be cited to prove the same thing, but these are sufficient.

WHAT IS THE PURPOSE OF GOD IN THIS AGE?

1—TO HAVE THE GOSPEL PREACHED IN ALL THE WORLD FOR A WITNESS. (See Matt. 24-14). This does not authorize careless, slipshod witnessing, but it certainly indicates that there is no expectation of universal conversion. The gospel has always served as a witness in all lands. Some have received it — the larger numbers have rejected it. It will be so unto the very end of this gospel age.

2—GOD'S PURPOSE IS TO CALL OUT A "PEOPLE FOR HIS NAME." (Acts 15:14-17). Through the preaching of the gospel, God is selectively calling out a group of people during this age. The main business of every church and every preacher is the business of getting the gospel before as many people as possible. Our church at Buffalo Avenue probably preaches the gospel to a million people every week — possibly more. Other surrounding churches spend as much on local church expenses as we spend to run our church AND to preach to a million people through radio and television. It ministers to human pride to keep a big working force on the church pay roll, to run a nice church office, and all that. A pastor seems more of a "big shot" when he keeps a big office going and a big show of activities. But the main thing is, HOW MANY PEOPLE HEAR HIS MESSAGE OF CHRIST AND SALVATION? The Commission is to "Preach the gospel to every creature." It is the duty of every one of us to make Christ known to just as many people as possible during our lifetime. The responsibility for what they do with Christ then is upon them.

Here's Proof

(Continued from page one)

the church daily such as should be saved," or who were saved, as the American Standard Version renders it. The ones who were saved DAILY, or DAY BY DAY, were added to what? The church. On the first day about three thousand were added to what? The CHURCH. If they were not added to the church, then the writer made a mistake when he said the saved were added DAILY. If the three thousand were not added on the opening day, then the writer should have said in verse 47—"And the Lord added to the church daily, EXCEPT THE FIRST DAY, such as were being saved." Since on the first day, as on subsequent days, the saved were added to the church to whom were they added except the company that had come down from the days of John the Baptist and Christ? There's the church starting with Christ during His personal ministry on earth.

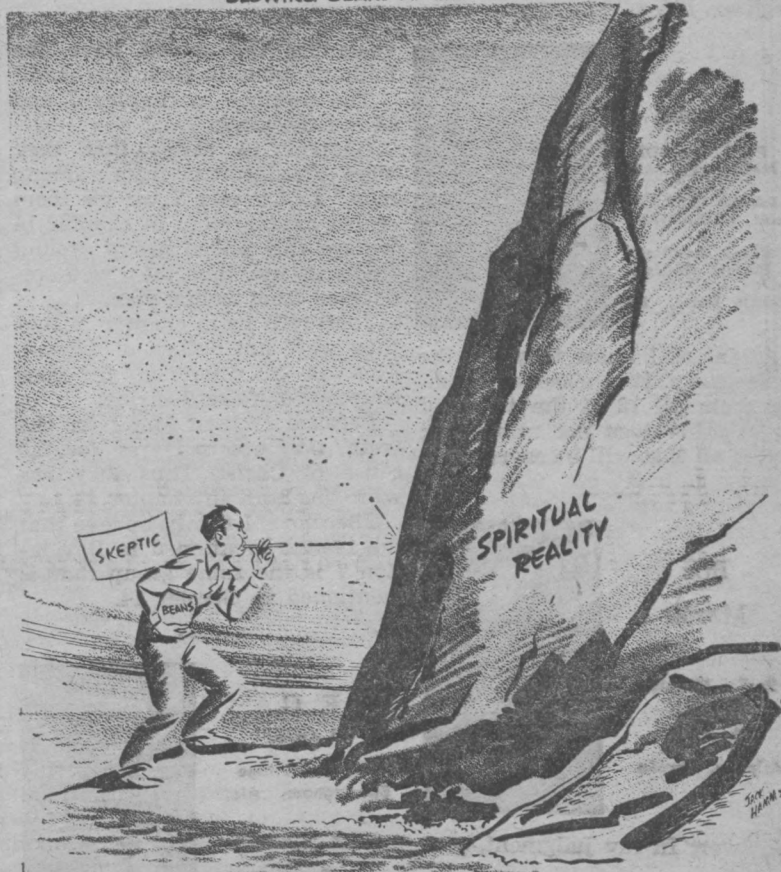
From the day the Lord founded the first church on earth the

THE BAPTIST EXAMINER

NOVEMBER 14, 1964

PAGE THREE

BLOWING BEANS AT GIBRALTAR



"FOR WHAT IF SOME DID NOT BELIEVE? SHALL THEIR UNBELIEF MAKE THE FAITH OF GOD WITHOUT EFFECT?" — ROMANS 3:3

church as an institution has been in existence and will continue until He shall come again. "The gates of hell shall not prevail against it" is the assurance Jesus gave the church in Matthew 16:18. It is not necessary for us to link church to church as a visible chain back through the centuries to Christ in order to believe and prove "church perpetuity," but we do maintain and can prove that since the formation of the first church by Christ there never has been a day in which there was no true church in existence. If we do not believe this, how can we believe that Jesus was right when He said the "gates of hell shall not prevail against" the church?

Since the church must continue throughout the days from Christ, which church is it? Can it be the Catholic Church with all its vagaries? No, for we can put our finger on the time and place of the origin of this church many years this side of Christ. Can it be any of the Protestant churches? No, for all of them had their origin during or after the so-called Reformation under Martin Luther in the Sixteenth Century. We can put our finger on the time and place when they all began, and it was hundreds of years this side of Christ's day on earth. Well, maybe it can be one or all of the so-called churches that have arisen since the Lutheran Reformation. No, for they were all started by men without Divine authority, and we can put our finger on the very time and place of their origin. Which one, then, has come down to this day from Christ's day? We shall let others answer the question. "Crossing the Centuries," is a book published in 1912 by the "Education-

al Association," edited by Wm. King, and assisted by Catholics J. Cardinal Gibbons and Patrick J. Healy, and two former presidents of the United States, Theodore Roosevelt and Woodrow Wilson. On page 174 of this book, we read:

"Of the Baptists it may be said that they are not reformers. These people comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, have had an unbroken continuity of existence from Apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands, yet they swerved not from their New Testament Faith, Doctrines and Adherence."

That should be sufficient, but let us call to the witness stand one Mr. Alexander Campbell.

Question—Mr. Campbell, with which church were you first identified?

Answer—The Presbyterian.

Q.—After leaving the Presbyterians, with which church did you identify yourself?

A.—The Baptist Church.

Q.—Why did you not remain with the Baptists?

A.—"The Baptists had, in the year 1827 declared non-fellowship with the brethren of the Reformation. Thus by constraint, not of choice, they were obliged to form societies out of those (Continued on page 4, column 2)

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The Baptist Examiner FORUM

Is the 144,000 mentioned in Rev. 7 the same group mentioned in Rev. 14?

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



As far as I know they are the same group. It is a certain number from all 12 of the tribes of Israel. This does not mean that that is all that will be saved.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Answer: In my judgment, yes.



AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio

It is evident that this number is a special group of people. When they were sealed in Revelation 7, they were separate from all other people on the earth. In Revelation 14 we see them separate from the 24 crowned elders, the four living ones, and the great multitude which no man could number. Therefore, they represent a unique number.

For me to separate this number into two or more groups, I would have to have concrete evidence that they were different. The Holy Spirit has not given any such reference, or even a hint that they are different.

Furthermore, the characteristics of these 144,000 are so similar that I dare not try to divide them. In Revelation 7 they are sealed on the earth, whereas in Revelation 14 the seal is made known, for it is here that the Holy Spirit re-

veals that the sealed have the Father's name in their forehead. The number in chapter 7 and 14 are the same.

Chapter 14 states that they were "redeemed from among men." In Chapter 7 we see them sealed among men. In chapter 14 we see this sealed group around God's throne, thus they were redeemed from among men.

John tells us in chapter 14 that they were not defiled of woman. This is a reference to false churches or false doctrine.

Because of their stand for the truth, they are martyred for the cause of Christ. Thus they are with the Lord in chapter 14.

Therefore, I firmly believe that the 144,000 mentioned in Revelation 7 is the same group that is mentioned in chapter 14.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



There are Bible scholars who know more about the Bible than I can ever hope to know who do not believe the 144,000 in Revelation 14 is the same group as the 144,000 in Revelation 7, but the more I study these groups the more I am convinced that they are one and the same. This could very well be due to my limited knowledge of the precious word. At the beginning of the great Tribulation the 144,000 in Rev. 7 are sealed in their foreheads. These are Jews and not Jehovah's Witnesses of our day. It seems that we see in Rev. 14:1 just what this seal is. There we see 144,000 having the names of the Lamb and of His Father in their foreheads. Our King James version only mentions the name of the Father, but the Greek and other versions tell us that both names are written in their foreheads.

These in chapter 14 are also Jews. In verse 3 they sing their new song before the elders who represent the Saints of all ages up to I Thes. 4:16-17. So these 144,000 do not represent the church. They too are redeemed from the earth just as we of this age are. Verse 4 tells us that they

are the first fruits unto God and unto the Lamb. In Jas. 1:18 we are spoken of as a kind of first-fruits. Here the 144,000 seem to be the firstfruits of the millennial reign of Christ. They would seem to be the first ones to be saved after our Lord comes in the air for His Saints, and would therefore be a kind of connecting link between this dispensation and the millennium. I am also convinced that they are an earthly people living in the flesh as we are today. The fact that everyone of the 144,000 has been preserved through the fire of the "great tribulation" witnesses to the fact that our God is able to take care of His own under any and all circumstances.

Here's Proof

(Continued from page three)
communities that split upon the ground of adherence to the apostles' doctrine" (Ency. of Religious Knowledge, p. 463).

Q.—But, Mr. Campbell, tell us in plain words what you think of the history of the Baptists who forced you out.

A.—"The Baptist denomination in all ages and in all countries has been, as a body, the constant asserter of the rights of man and the liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power" (A Campbell on Baptism, p. 409, editions 1851 and 1853).

Q.—That's very good, Mr. Campbell, but can you not make at least one more statement?

A.—Yes, here it is:

"Clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (Campbell - McCalla Debate, p. 378).

Here it will not be out of place to call attention to what an historian says about certain ones going from Rome to the British Isles and aiding in the planting of the gospel there. Davis, in his History of the Welsh Baptists, page 7, says:

"We have nothing of importance to communicate respecting the Welsh Baptists, from this period (A.D. 63) to the year 180, when two ministers by the names of Faganus and Damianus, who were born in Wales, but were born again in Rome, and there becoming eminent ministers of the gospel, were sent from Rome to assist their brethren in Wales."

As Baptists in America are in part descendants of the Welsh Baptists, this quotation from Davis' history shows that our Baptists here have a clear line of succession back to the apostolic days.

That should suffice for a short treatise on this article. But let us picture the old "Ship of Zion" as she floats down the stream of the centuries since our Lord's day on earth.

Through missionary efforts churches sprang up outside of Palestine in New Testament days, and even in foreign lands. The church at Rome had an early origin and before her trouble with the aspiring leaders in the third century, certain of her members carried the gospel to what we now know as the British Isles, and from there and Holland, Baptists came to America. Bro. John Clarke and others organized the first Baptist Church in America,

HALLELUJAH FOR HIS

INEXHAUSTIBLE GRACE

On a visit to the island of Trinidad, we drove to what is known as Pitch Lake. Here is one of the wonders of the world. On reaching the lake we found what resembles an extinct volcano with a radius of one-half mile.

This crater area is filled with asphalt which is hard enough that our party of seven walked to the center, where two crews of men were digging and loading trolley cars. Occasionally we found places where gas was escaping, causing bubbles on the surface.

The men with sharp picks were digging the asphalt. It would break into good sized chunks weighing from fifty to one hundred pounds. They loaded the cars eight and ten in a train. These cars attached to a cable, were pulled to the refinery, built on the edge of the crater.

In removing the asphalt, they did not go more than five or six feet deep. They told us that within seventy-two hours the hole would fill up to the lake level, with no sign that any had been removed. They further told us that they had been digging and shipping this asphalt to all parts of the world for the past

sixty-three years. There is just as much asphalt in Pitch Lake as there was sixty-three years ago. Though many thousands of shiploads have gone into the highways of the earth, the supply is not diminished.

A few years ago in the center of the lake they drilled a hole two hundred and eight feet deep. All the way down they found nothing but black asphalt. At that depth there was so much pressure on the drill bit that the project had to be abandoned. An inexhaustible supply of asphalt!

When we looked upon this bit of God's creation, we said that this is the same as with God's grace. The God of all grace has an inexhaustible supply. All the Christians in all the world can have grace in abundance — all that they can use — and yet the supply is never diminished.

For this reason we are interested in getting the Gospel to all men. The Lord has never been a party to race prejudice. He died that all His elect might be saved. "Whosoever will may come." The rivers of earth may fail, but the river of salvation flows through all lands and will never fail. — C. Warren Jones, in OTHER SHEEP.

at Newport, Rhode Island, in A.D. 1638. Since that time many thousands of Baptists have sprung up in America and other parts of the world as a result of American Baptist missionary efforts.

That was a Baptist church founded by Christ wearing Baptist baptism and sailing down the stream of time with the immovable Rock as her base and Eternal Hand as her guide. By the test of the dashing, turbulent waves and tempestuous winds she has proven indestructible, and amidst the storms she has kept unfurled the banner of Prince Immanuel. The old ship moves on. The shifting sands of the desert roll by the wary eyes of the uplifted head of the Sphinx but the old ship moves on. Thrones topple, rulers seek refuge from the blasts of war and nations kneel at the thundering edicts of dictators punctured with the resounding tramp of the feet of soldiers but the old ship moves on. The centuries might change their color, the granite peaks of the Alps might bow their stolid heads and the stars might skip away from their homes, but the old Ship of Zion will live on. From the dens of lions, the belching flames of fagots, the colorless walls of prisons voices of millions of martyrs testifying to their love of the church whose echo bounds back from the mountain of truth — "The gates of hell shall not prevail against it." And still the old ship moves on.

—American Baptist

Catholicism

(Continued from page 2)

Lockhart's Life of Sir W. Scott, Edinburgh, 1845, p. 697.

JOHN HENRY SHORTHOUSE (author of "John Inglesant"): "Viewed in the light of history, of the too obvious state of personal religion in Italy, France and Spain, that proud boast of Rome 'everywhere and all people and through all time' would seem to be more truly expressed by 'believed nowhere, is believed by none, never was believed.' Springing from the worst traditions of decadent Pagan Rome, the Papal system machine for extracting forced obedience and alms from an ignorant, a deceived, and a terrified world. The Papal Curia is founded consciously or uncon-

sciously, willingly, upon falsehood, and falsehood enters, or unwillingly, into the soul of every creature that comes under its influence. Its story is one of horror, and of crime, and of cruelty. As I have said elsewhere, it always has been, and is now, the enemy of the human race."—Preface to the Rev. A. Galton's Message and Position of the Church of England, 1899, pp. 13-14. Issued by the Protestant Bureau (A. Le Lievre, Sec.) Ilford, Eng.

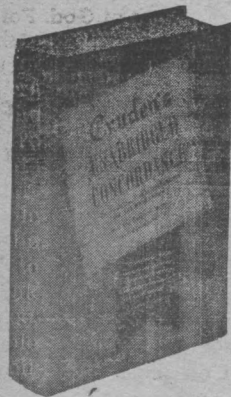
"God's Controversy"

(Continued from page one)
wouldn't it be likewise, and logically, true that God has a controversy with America today, because America has departed from the truth, and because of the ignorance of American people concerning the Word of God. To me there is an exact and perfect parallel and if you would study through the entirety of the book of Hosea, you'll find that the sins that were common and prevalent in Hosea's day, are the very sins that are common and prevalent today. You'll find also that as the people in Hosea's day knew nothing about the Word of God, so the majority of people today know absolutely nothing about God's Word.

I am very frank when I say that the majority of people are in well-nigh total ignorance as to God's Word. I don't think there is one preacher in a hundred in America that has any idea of a clear conception of what the Word of God teaches. While I say that concerning the ministers of America, I am sure the same thing is more abundantly true so far as the laity is concerned, for the majority of people are in absolute ignorance of the Word of God. I challenge you to walk out of this service and speak to the first ten people you see, and ask them a simple Bible question, and see how far their answer is from the truth.

Sometime ago, I asked a man who lives in Ashland, and who goes regularly to a Baptist church, a question relative to Tyre and Sidon, and he said, "Oh, I thought that was like Sodom and Gomorrah — they were husband and wife." At first I thought the man

(Continued on page 5, column 4)



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PAGE FOUR

Only As God's People Support Us Will We Be Able To Continue Our Written Ministry. An Offering From You Will Bless And Help Now.

The Best Way To Tell Us You Are Thankful For TBE Is To Shout So We Hear You. Your Action In Supporting TBE Will Speak Loud.

FIFTY YEARS IN THE CHURCH OF ROME"

CHARLES CHINIQUEY
from "Fifty Years In The
Church Of Rome"

Edited Specially for TBE by
Jarrell, Lordsburg, N. M.

It was too late; the people were there had heard the and the niece. Their long secret suspicions were well-eded. One of their former had kept a girl, under the use of a man, in his house; to blind his people more ghly, he had married that to another, in order to have both in his house when he ed, without awakening any tion!

The news went, almost as ly as lightening, from one to the other of the parish, spread all over the country, both sides of the St. Law- e. I had heard of that horror, could not believe it. However, to believe it, when, on the d heard from the lips of the urate, M. Tetreau, and the urate, M. Noel Tousignant, from the lips of the landlord, Honourable Laterriere, the wing details, which had come at only a short time before. The justice of the peace had ligated the matter, in the of public morality. Joseph brought before the magis- who decided that a phy- should be charged to make, post-mortem, but an ante- inquest. The honourable riere, who made the inquest, ed that Joseph was a girl, the bonds of marriage were dissolved.

At the same time, the curate Tetreau, had sent a dispatch to the Right Rev. Bishop-co-ad- of Quebec, informing him of the young man whom he kept in his house several days, which was legally proved a girl; which, I need hardly state, well-known by the bishop his vicars! They immediately a trustworthy man with \$500 duce the girl to leave the y without delay, lest she be prosecuted and sent to penitentiary. She accepted offer, and crossed the lines of the United States with her thousand dollars, where she soon married and where she lives.

I wished that this story had been told me, or at least, I might be allowed to doubt of the circumstances; but was no help. I was forced to acknowledge that in my tion of Rome there was such tion from head to foot, could scarcely be surpass- Sodom. I remember what ev. Mr. Peras had told me

of the tears and desolation of Bishop Pressis, when he had discovered all the priests of Canada, with the exception of three, were atheists. I should not be honest, did I not confess that fact, which I learned in all its scandalous details from the very lips of unimpeachable witnesses, saddened me, and for a time, shook my faith in my religion, to the foundation. I felt secretly ashamed to belong to a body of men so completely lost to every sense of honesty, as the priests and bishops of Canada. I had heard of the many scandals before. The infamies of the Grand Vicar Manceau and Quiblier of Montreal, Cadieux at Three Rivers, and Viau at Riviere Ouelle; that public acts of depravity of the priests, Lelievre, Tableau, Belisle, Brunet, Quevillon, Huot, Lajuste, Rabby, Crevier, Bellecourt, Valle, Mignault, Noel, Pinet, Duguez, Davely and many others, were known to me, as well as by the whole clergy. But the abomination of which Joseph was the victim seemed to overstep the conceivable limits of infamy. For the first time, I sincerely regretted that I was a priest. The priesthood of Rome seemed then, to me, the fulfillment of the prophecy of Revelation, about the great prostitute who made the nations drunk with wine in her prostitutions (Rev. 17:1-5).

Auricular confession, which I knew to be the first, if not the only cause, of these abominations, appeared to me, what it really is, a school of perdition for the priest and his female penitents. The priest's oath of celibacy was, to my eyes, in those hours of distress, but a shameful mask to conceal a corruption which was unknown in the most depraved days of old paganism. New and bright lights came, then, before my mind which, had I followed them, would have guided me to the truth of the gospel. But I was blind! The Good Master had not yet touched my eyes with His divine and life-giving hand. I had no idea that there could be any other church than the Church of Rome, in which I could be saved. I was, however, often saying to myself: "How can I hope to conquer on a battlefield where so many, as strong and even much stronger than I am, have perished?"

I felt no longer at peace. My soul was filled with trouble and anxiety. I not only distrusted myself, but I lost confidence in the rest of the priests and bishops. In fact, I could not see anyone in whom I could trust. Though my beautiful and dear parish of

Kamouraska was, more than ever, overwhelming me with tokens of its affection, gratitude, and respect, it had lost its attraction for me. To whatever side I turned my eyes, I saw nothing but the most seducing examples of perversion. It seemed as if I were surrounded by numberless snares from which it was impossible to escape. I wished to depart from this deceitful and lost world.

When my soul was as drowned under the waves of a bitter sea, the Rev. Mr. Guignes of the Monastery of the Fathers of Oblates of Mary Immaculate, at Longueuil, near Montreal, came to pass a few days with me, for the benefit of his health. I spoke to him of that shameful scandal, and did not conceal from him that my courage failed me, when I looked at the torrent of iniquity which was sweeping everything, under our eyes, with an irresistible force. "We are here alone, in the presence of God," I said to him. "I confess that I feel an unspeakable horror at the moral ruin which I see everywhere in our church. My priesthood, of which I was so proud till lately, seems to me today, the most ignominious yoke, when I see it dragged in the mud of the most infamous vices, not only by the immense majority of the priests, but even by our bishops. How can I hope to save myself, when I see so many, stronger than I am, perishing all around me?"

The Reverend Superior, with the kindness of a father and becoming gravity, answered me: "I understand your fears perfectly. They are legitimate and too well-founded. Like you, I am a priest; and like you, if not more than you, I know the numberless and formidable dangers which surround the priest. It is because I know them too well, that I have not dared to be a secular priest a single day. I knew the humiliating and disgraceful history of Joseph and the co-adjutor Bishop of Quebec. Nay! I know many things still more horrible and unspeakable which I have learned when preaching and hearing confessions in France and Canada. My fear is that, today, there are not many more undefiled souls among the priests than in Sodom, in the days of Lot. The fact is, that it is morally impossible for a secular priest to keep his vows of celibacy, except by a miracle of the grace of God. Our holy church would be a modern Sodom long ago, had not our merciful God granted her the grace that many of her priests have always enrolled themselves among the armies of the regular priests in the different religious orders which are, to the church, what the ark was to Noah and his children in the days of the deluge. Only the priests whom God calls, in His mercy, to become members of any of those orders, are safe. For they are under the paternal care and surveillance of superiors whose zeal and charity are like a shield to protect them. Their holy and strict laws are like strong walls and high towers which the enemy cannot storm."

He spoke to me, with an irresistible eloquence, of the peace of soul which a regular priest enjoys within the walls of his monastery. He represented, in the most attractive colours, the spiritual and constant joys of the heart which one feels when living, day and night, under the eyes of a superior to whom he has vowed a perfect submission. He added, "Your providential work is finished in the diocese of Quebec. The temperance societies are established almost everywhere. We are in need of your long experience and your profound studies on that subject in the diocese of Montreal. It is true that the good Bishop de Naney

has done what he could to support that holy cause, but, though he is working with the utmost zeal, he has not studied that subject enough to make a lasting impression on the people. Come with us. We are more than thirty priests, Oblates of Mary Immaculate, who will be too happy to second your efforts in that noble work, which is too much for one man alone. Moreover, you cannot do justice to your great parish of Kamouraska and to the temperance cause together. You must give up one, to concentrate yourself to the other. Take courage, my young friend! Offer to God the sacrifice of your dear Kamouraska, as you made the sacrifice of your beautiful Beaufort, some years ago, for the good of Canada and in the interest of the Church, which calls you to its help."

It seemed to me that I could oppose no reasonable argument to these considerations. I fell on my knees, and made the sacrifice of my beautiful and precious Kamouraska. The next Sabbath I gave my farewell address to the dear and intelligent people of Kamouraska, to go to Longueuil and become a novice of the Oblates of Mary Immaculate.

"God's Controversy"

(Continued from page 4)

was joking, but I came to realize, though he was a regular attendant at a Baptist church, that he actually thought Sodom and Gomorrah were husband and wife.

I tell you, beloved, there is a pathetic ignorance on the part of people concerning the Word of God. In Hosea's day God had a controversy with Israel not only because of their sins, but a controversy in view of a lack of knowledge of God and His Word.

I'd like to call your attention to some things that are usually said, and are generally spoken by people at large, which would reveal to you why God would have a controversy with us today.

"IT DOESN'T MATTER WHAT YOU BELIEVE SO LONG AS YOU ARE SINCERE."

When I was a boy, even before I became a preacher, I used to hear a neighbor man make that statement again and again. He said that it didn't make any difference what you believed, just so long as you were sincere in what you believed. How foolish can people be? How far removed from the teaching of the Word of God this is! The Word of God is a yard stick for your life and mine. The Word of God is the measurement and standard of your life. Therefore, for a man to say that it doesn't make any difference what you believe so long as you are sincere in what you believe just literally says that you throw aside, and throw down the standards of Almighty God, and forget about what God has said.

This calls to mind the statement of Solomon when he said:

"There is a way which SEEMETH RIGHT unto a man, but the end thereof are the ways of death." — Prov. 14:12.

It may seem all right for an individual to get into an unseaworthy vessel and start out on an ocean voyage; he may be sincere in thinking the vessel will carry him to his destination, but if that vessel is unseaworthy, regardless of how sincere he may be, he'll go down to Davey Jones' locker. I mean to say that it doesn't make one bit of difference as to how sincere a man may be

if he is in an unseaworthy vessel, it will carry him to a watery grave.

Maybe tonight you'll be suffering with a headache, and you'll reach up into the medicine cabinet where you have always kept the headache powders, but a day or two ago your wife took one of those housecleaning fits and rearranged everything in the medicine cabinet, and when you reach in where your headache powders have always been kept, you find some prussic acid powders. Instead of taking a mild sedative, by way of the headache powders to relieve the pain, you swallow a deadly poisonous powder instead. Now, beloved, you may be sincere in what you are doing, and you may think that you are taking that which will ease that headache, but you had better be sure your insurance is all paid up, because your wife is going to have a funeral very shortly. Sincerity doesn't make one bit of difference.

Suppose when I get through with this message that I make a pastoral call on the tenth floor of this hotel. When I start downstairs I step into what I think is an elevator, but it isn't there, and I step into an open elevator shaft. Now I am sincere in thinking that I am stepping into an elevator, but I step into an open elevator shaft and fall ten stories to my death. I may be sincere, but sincerity doesn't change the law of gravity, and in all probability, when I fall, I'll die.

The world says that it doesn't make any difference as to what you believe so long as you are sincere, but I am insisting that it makes a world of difference as to what you believe. You talk about the ignorance of this world. You talk about the world being in ignorance so far as the Word of God is concerned. I challenge you when I declare that 99 per cent of the people of America would go along with the philosopher when he says that it doesn't make any difference what you believe so long as you are sincere.

The Apostle Paul wrote concerning the folk in Rome, and he gave to them a very stirring statement showing that Israel was sincere, but so far as their sincerity was concerned, it didn't have one bit of effect on them spiritually. Listen:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be SAVED. For I bear them record that they have a ZEAL OF GOD, but not ACCORDING TO KNOWLEDGE. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for (Continued on page 6, column 1)

THE WONDERS OF PROPHECY



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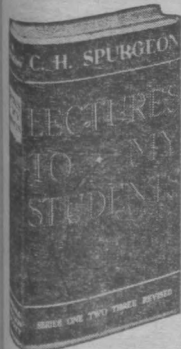
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THE BAPTIST EXAMINER

NOVEMBER 14, 1964

PAGE FIVE

Calvary Baptist Church
Ashland, Kentucky

Nobody knows the age of the human race, but all agree it is old enough to know better.

"God's Controversy"

(Continued from page five)
righteousness to every one that believeth." — Rom. 10: 1-4.

Paul says he desires that Israel should be saved. He is declaring thereby that they were not saved. He says that they have a zeal, but that it is not according to knowledge.

Beloved, a man may be zealous, extremely zealous like those Jews were, and he may be sincere, exceedingly sincere, but sincerity and zeal will never cause a man to be saved, unless his sincerity and zeal is relative to the teachings of the Word of Almighty God.

I say then, if the Lord had a controversy with the children of Israel long ago, in view of their lack of knowledge of the Word of God, certainly God would have a controversy with America in view of a lack of knowledge on the part of American people, especially when it is thought that it doesn't make any difference what you believe just so long as you are sincere.

II

"ONE CHURCH IS JUST AS GOOD AS ANOTHER."

Here is another statement which indicates to us gross ignorance on the part of the average individual concerning a knowledge of God's Word. How many times in life have you heard it said that one church is just as good as another? That is Billy Graham's philosophy; that is John R. Rice's philosophy; and that is the philosophy of all the modern whirlwind, whoop 'em up, drag 'em in evangelists, for they all say that one church is just as good as another.

Well, beloved, I'd certainly like to say that the man who believes that wouldn't at all proceed with that philosophy in any other field of life. Let's imagine you are hungry. Over here is a table that is very poorly arranged; there is some half-cooked cabbage; there is some meat that is burned to a crisp; there is some stale, moldy bread; and there's some beans that are hard enough you can hear them rattle on the plate. Opposite this, is a table that is tastefully prepared, and very gorgeously arranged. Suppose I just describe the dinner. There is fried chicken and plenty of it. Suppose to make it really good we throw in some wonderfully candied sweet potatoes. There are some vegetables, and to finish it off, we have a great big slice of pumpkin pie. Now, beloved, if it doesn't make any difference which dinner you eat, you sit down over here, to the burned meat and the half cooked cabbage, and I'll sit over here and enjoy this preacher's food: fried chicken and all the balance.

"Oh, yes, Brother Gilpin, it

makes a difference as to what we eat." Well, isn't it strange that it makes a difference as to what a man eats, and it doesn't make any difference as to what church we are a member of? Isn't that a strange philosophy? That is a philosophy that grows out of so much ignorance, you wonder how an individual can be that ignorant.

Let's look at it from another standpoint. Here is a fellow that has reached the years of indiscretion, and he is thinking about getting married. Now you think I ought to say that he has reached the years of discretion, but if he is thinking about getting married he has probably reached the years of indiscretion. Laying all joking about marriage aside, he says, "Yes, I need a wife. It doesn't make any difference whether she can read or write, or whether she is a mental wizzard. It doesn't make any difference whether she has buck teeth in front, or whether she has any teeth at all. It doesn't make any difference what she is; I just want a woman and I'll reach out, blindfolded, and grab the first one that I meet."

Do you think any man would choose a wife on that basis? You didn't; at least you had better not admit that you chose one on that basis. I would suggest if you made a choice on that basis, that you keep it to yourself, and be sure you don't dream about it at night, and certainly don't talk in your sleep. A man, beloved, wouldn't marry on the basis that so long as a woman is a woman, that is all that he wants. I tell you, it makes a difference as to which woman a man wants; and it makes a difference as to which meal a man eats; and it ought to make a tremendous difference as to what church a man is a member of.

I say, beloved, in the days of Hosea, the controversy that God had with Israel was that they had no knowledge of the Word of God, and I believe as surely as there is a God in Heaven, that God has a controversy with this world, because of its lack of knowledge of God's Word. In this particular, is this especially true, for the world says that one church is just as good as another.

When Jesus was here in the days of His flesh, He said:

"I will build MY CHURCH; and the gates of hell shall not prevail against it." — Mt. 16:18.

There is another church that is spoken of in the Word of God which apparently is not the church that Jesus built, for the Apostle John speaks about those individuals who were members of the church that he called a "synagogue of Satan." Listen:

"Behold, I will make them of the SYNAGOGUE OF SATAN, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship

before thy feet, and to know that I have loved thee." — Rev. 3:9.

Let's just contrast these two. Matthew 16:18 says that Jesus had a church and Revelation 3:9 speaks about the synagogue, or the church of Satan. You say it doesn't make any difference what church you are a member of; that one church is just as good as another. Do you mean to tell me that the church that my Lord Jesus Christ established, when He was here in the days of His flesh, is on a par, and no greater, than a synagogue of Satan?

Notice again:
"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." — Rev. 17:1-5.

In the Word of God a pure woman is a type of a pure church. Logically, then, this impure woman is definitely a figure of speech, and is undoubtedly a symbol of an impure church. If that be true, then John is telling us about a church that he describes as being a harlot herself, and likewise a mother of harlot organizations.

Now I haven't time to go into a lengthy discussion, and I haven't time to give an exegesis of this passage of Scripture, but I'll say in passing that I have explained this Scripture for the last forty years without exception (and I've never seen any reason to change my teaching concerning it), to say that the whore is Roman Catholicism, and the harlot daughters are the Protestant churches that have come out therefrom.

Now put this all together. My Lord said, "I'll build my church; and the gates of hell shall not prevail against it." Revelation 3 talks about a synagogue of Satan. Revelation 17 talks about Roman Catholicism and the Protestant churches as being the whore and the harlot daughters that have come out therefrom. In the light of these Scriptures, I ask you, can you say that one church is just as good as another? Can you tell me that the church that the Lord Jesus Christ built, is on a par with the synagogue of Satan? Can you tell me that the church that the Lord Jesus Christ built is on a par with a harlot organization; that His church is on a par with a church that He describes as a whore?

Brother, sister, listen to me, one church is not as good as another. One woman is not as good as another. One meal is not as good as another. One pair of boots is not as good as another. One chair is not as good as another. One suit of clothes is not as good as another. One dress is not as good as another. One hat is not as good as another. Likewise, one church is not as good as another.

Oh the stupendous ignorance that is abroad in this world whereby people refer to the

BLUEPRINT REVEALS MUCH POLYGAMY

AMONG THE MORMONS

Baptist pastor John L. Smith, who has made himself an authority on the LDS church during his 13 years in Utah, stated Sunday morning at 9:45 a. m. in a crowded chapel that Mormons number around two million now and have no less than 300 millionaires among them. They baptized 48,000 proselytes from other faiths in 1960, 89,000 in 1961, and 115,000 in 1962. They have an official manual entitled, "Four Ways To Proselyte," giving instructions on how to get their foot in the door and then to break down faith in another church. They have 16,000 missionaries and plan to send out 26,000. They are the second largest business firm west of the Mississippi River, exceeded only by the Bank of America. A grand jury investigation in 1959 charged that 6000 were living in polygamy in his own county alone,

according to Mr. Smith. He said that it is estimated that 30,000 practice polygamy in Utah today. Utah is the only state that shoots condemned criminals for capital offenses. God is a polygamist with thousands of wives, say the Mormons. Christ and the devil are brothers. Animals, birds, and trees have souls. Jesus was a polygamist — among His wives were Mary, Martha, Magdalene and many others. Brigham Young taught that Adam was God and that Christ was not conceived of the Holy Ghost. Mormonism is a conglomeration of Catholicism, Masonry, Campbellism, Judaism, Mohammedanism, and Rosicrucianism. They do not accept baptism from other churches, and while their ministers like to be members of ministerial unions, their churches are never associated with other denominations.

church and say that one church is just as good as another! God had a controversy with Israel not only because of sins, but because of their ignorance of the Word of God. In like manner, God would have a controversy with the world today in view of the fact that the world says, "It doesn't make any difference what you believe so long as you are sincere" and "One church is just as good as another." Certainly, our Lord has a controversy with us because of this.

III

"THERE ARE THREE MODES OF BAPTISM — TAKE YOUR CHOICE."

Would my God write a Bible to teach one thing, and then call and send forth a preacher, to say something contrary to that teaching? That is exactly what is taking place when a man says there are three modes of baptism, and you can take your choice, for that individual is speaking contrary to the teachings and the precepts of the Word of God.

We read:

"One Lord, one faith, one baptism." — Eph. 4:5.

Beloved, if there is one baptism, then there are not three; there is just one.

When the Lord Jesus Christ came to be baptized of John the Baptist, the Word of God says that He went down into the water and was buried in the waters of the Jordan River. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, WENT UP STRAIGHT-WAY OUT OF THE WATER: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Mt. 3:13-17.

I ask you, what kind of baptism did Jesus have? Did John the Baptist pause and say, "You take your choice — pouring, sprinkling, or immersion"? I think, beloved, that common sense would lead us to see immediately, the baptism that was administered to the Lord Jesus Christ was the baptism of immersion.

We find the same to be true in the book of the Acts, when it says:

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all

thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they WENT DOWN BOTH INTO THE WATER, both Philip and the eunuch; and he baptized him. And when they were COME UP OUT of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." — Acts 8:36-39.

What kind of baptism was administered there? I think you know that it was immersion, for they went down into the water, and Philip baptized the eunuch, and they came up out of the water.

Time would fail me to turn all the through the Word of God, and read to you the many Scriptures that present this same truth. Isn't it pathetic to think how people talk about baptism, and how they say, "There are three modes of baptism — take your choice." Beloved, there are not three modes; there is just one mode. It is not an idea of your taking your choice, because you have no choice when it comes to the matter of spiritual things. (Continued on page 7, column 1)

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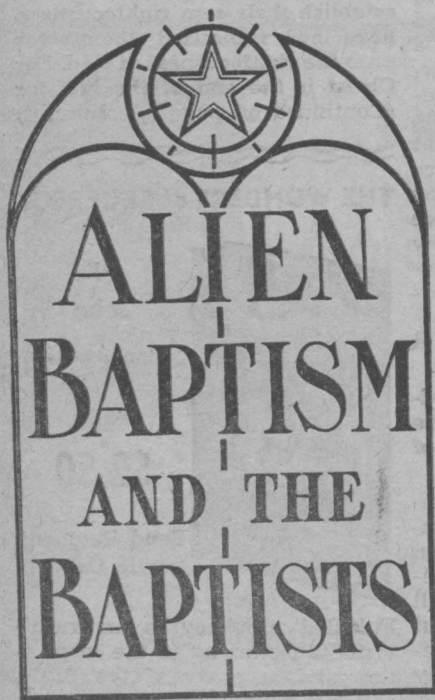
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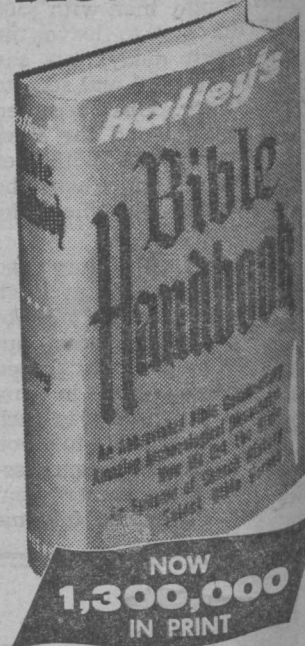
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"God's Controversy"

(Continued from page 6)
thing that you can do in the
of spiritual things is to ac-
what God has said within
Word.

tell you, beloved, this matter
baptism is being sadly neglect-
today, and as a result, people
drifting farther and farther
farther. In order for baptism
proper, and scriptural, and
order, there should be a proper
subject, which is a believer in
Christ; there should be a proper
mode, which is immersion in
water; there should be a proper
authority behind that baptism,
namely, the authority of a New
Testament Baptist church. I say,
beloved, if any one of the three is
missing — if you don't have a
proper subject, if you don't have
proper mode, and if you don't
have a proper authority, you don't
have a proper baptism.

A man asked me a few days ago
if I would accept the baptism that
was administered by a particular
organization — a group of so-call-
ed Baptists — and I told him that
I would not even consider doing
it. When he wanted to know why,
I said, "Well, the group that
administered that organization were ex-
cluded, to my knowledge, from
any other church, and when they
were excluded, they formed a so-
called church and began to bap-
tize. Beloved, they are an or-
ganization but they are not a
church. You'll never have a
church, unless that church has
been out of a church, and has
been established thereby.

Another, sister, listen, when
you talk about baptism, you want
to be sure that you are talking in
the Word of God. I want to say
to you: a proper subject, a
proper mode, and a proper au-
thority — a proper subject, a
proper mode, and a proper au-
thority, a N. T. Baptist church,
authority to baptize.

Repeat, beloved, you and I
have no choice concerning spirit-
ual things. All we can do is accept
the Word of God. I want to chal-
lenge the world to say that
there is not one time you'll find
baptism or pouring in the Word
of God. You'll never find anything
but the immersion of a believer
that on the authority of a New
Testament church.

God had a controversy
with Israel primarily because of
their sins, and secondarily because
of their ignorance of the Word of
God. I believe the same is true
today. I believe there is a tremen-
dous controversy that God would
like to settle for I think God would
like to settle specific charges in the light
of the ignorance of His professed
followers on the doctrine of bap-

IV
CHRIST DIED FOR EVERY-
BODY. Baptist preacher here in Ash-

land said to me only a few days
ago, "Brother Gilpin, my Lord
Jesus Christ tasted death for every
one of Adam's descendants." I
suspect that this preacher is
pretty well an example of the ma-
jority of people in this world, for
the majority of folk think that
Christ died for everybody.

We read:

"But we see Jesus, who was
made a little lower than the
angels for the suffering of death,
crowned with glory and honour;
that he by the grace of God should
TASTE DEATH FOR EVERY
MAN." — Heb. 2:9.

You say, "Oh, there it is,
Brother Gilpin, right there in the
Word of God that Christ died to
taste death for every man. But
who is the man to whom it re-
fers? Let's notice. In the 10th
verse he talks about "sons." In
the 11th verse he talks about
those who are "sanctified." In the
12th verse he talks about those
that he calls "brethren." In the
13th verse he talks about those
that are "children." Now, beloved,
who is it that He has tasted death
for? He tasted death for the "sons
of God," for those that are "san-
ctified," for the "brethren," and for
the "children of God." What a
contrast!

Don't tell me that Christ tasted
death for every man in the sense
that He died for all the people of
the world. If He did, we would all
be saved. If He died for every-
body, then there's not a man that
would ever go to Hell. Don't tell
me that He tasted death for every
man in view of the fact that when
He died Pharaoh was already in
Hell. Don't tell me that He tasted
death for every man in view of
the fact that when He died
Judas Iscariot hanged himself.
I tell you, beloved, Jesus Christ
did not taste death for every
man. It is a statement of
ignorance; it is colossal ignorance
for a man to talk about an un-
limited atonement.

Let's notice again those for
whom He died:

"Even as the Son of man came
not to be ministered unto, but to
minister, and to give his life a
RANSOM FOR MANY." — Mt.
20:28.

Notice, this scripture doesn't
say anything about giving His life
as a ransom for everybody, or for
all, but He gave His life as a ran-
som for many.

The first time that the Lord's
Supper was ever observed we
hear these words:

"For this is my blood of the new
testament, which is SHED FOR
MANY for the remission of sins."
— Mt. 26:28.

Listen again:

"ALL that the Father giveth
me SHALL COME TO ME; and
him that cometh to me I will in no
wise cast out." — John 6:37.

Who is going to come to Him?
Those who were a love gift of God

the Father, to God the Son, before
the foundation of the world.
There'll not be a single one come
to Him that wasn't a part of the
love gift of the Father to the Son.

I am preaching to you salvation
by grace when I tell you that God
just saves those whom He gave
as a love gift to His Son; and
when you are called by the Holy
Spirit, that is salvation by grace.
Brother, sister, I believe with all
my heart that every one that God
the Father gave to God the Son,
before the foundation of the
world, will be saved, because
Jesus Christ died for their sins.

The world at large, including
the majority of Baptists, and cer-
tainly including a tremendous
number of Baptist preachers,
would say, "Yes, Jesus Christ died
for everyone," yet the Word of
God says that He died for many.
As God had a controversy with
Israel due to their lack of know-
ledge of the Word of God, I think
God would have a very definite
controversy with the majority of
Baptists on this question.

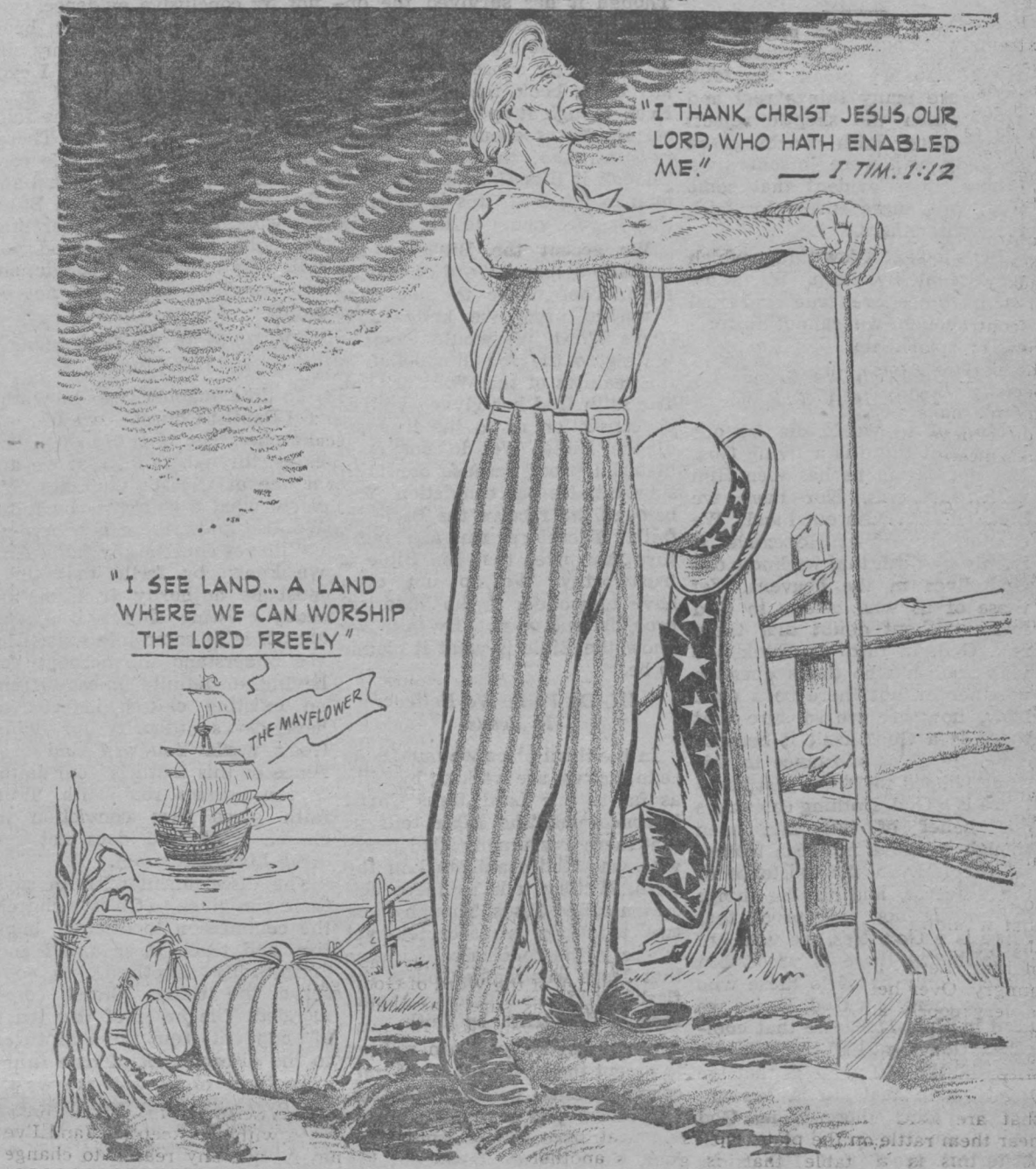
V

"ALL WILL BE SAVED WHO
HOLD OUT FAITHFUL TO THE
END."

How many times have you
heard this statement? How many
times have you come in contact
with somebody who believed that
if you hold out faithful to the
end, you'll go to Heaven. I tell
you, beloved, if it depended on
you holding out faithful to the
end to get to Heaven, you might
just as well wake up to the fact
that you are on the road to Hell.
You'll never go to Heaven if it
depended on you to hold out faith-
ful to the end.

I meet people of all denomina-
tions and religious persuasions
who believe that a man has to
hold out faithfully to the end, but
I think that which perplexes me
more, and irritates me more than
anything else, is the few Baptist

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preachers that I have known who
believe a man can be saved today,
and be lost tomorrow, and who
preach falling from grace. How
can a man talk about falling from
grace, falling out of grace, being
saved today and lost tomorrow —
how can a man say such, in the
light of the plain statements of
the Word of God? Listen:

"Verily, verily, I say unto you,
He that heareth my word, and
believeth on him that sent me,
hath EVERLASTING LIFE, and
shall not come into condemnation;
but is passed from death unto
life." — John 5:24.

"Verily, verily, I say unto you,
He that believeth on me hath
EVERLASTING LIFE." — John
6:47.

"And I give unto them ETER-
NAL LIFE; and they shall never
perish, neither shall any man
pluck them out of my hand. My
Father, which gave them me, is
greater than all; and no man is
able to pluck them out of my
Father's hand." — John 10:28, 29.

"For I am persuaded, that
neither death, nor life, nor
angels, nor principalities, nor
powers, nor things present, nor
things to come, Nor height, nor
depth, nor any other creature,
shall be able to separate us from
the love of God, which is in
Christ Jesus our Lord." — Rom.
8:38, 39.

All Hell can't take a saved man
out of the hand of God once he is
saved, yet people by the multi-
plied thousands, and hundreds
of thousands, will tell you
that you can be saved if
you hold out faithful to the
end. I have gone to church
and heard preachers preach that
you have to hold out faithfully,
and I have heard people pray that

they might hold on to God faith-
fully, and every time I do, I say,
how can an individual believe this
in the light of the obvious teach-
ings of God?

CONCLUSION

I come back and stand face to
face with God as He faced Israel,
and I hear God say, "I have a con-
troversy with you. You have com-
mitted many sins, and there are
many things that you have done
wrong, but primarily my contro-
versy with you is your lack of
knowledge of the Word of God." If
I understand rightly, I think
religiously God has a controversy
with churches of this nation to-
day, and that controversy grows
out of the ignorance on the part
of people concerning the teach-
ings of God Almighty's Word.

Might it please God when you
go home, that you may sit down
with your open Bible and say,
Lord God, I don't want to be in
ignorance. I want to know what
the Word of God says. Lord,
teach me the Book regardless of
what it costs."

I never shall forget a fellow
several years ago who had been
quite a drunkard and the Lord
saved him. He had been brought
up by Baptists that were a dis-
grace to the name Baptist, and
who were nearer to being Holy
Rollers than Baptists. After he
was saved I heard him as he bow-
ed in prayer with me one day, and
he said, "Lord teach me the
Word. I want to know what the
Word says." Though he has been
gone on to Glory some twenty
years ago, I can still hear him as
he said, "Lord, teach me your
Word. I want your Word above
everything else."

May God grant when you
leave this place that you will take
your Bible and say, "Lord, I don't
want you to have any controversy
with me. I want your Word. I
want you to teach me your Word."
May God bless you!

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NOVEMBER 14, 1964

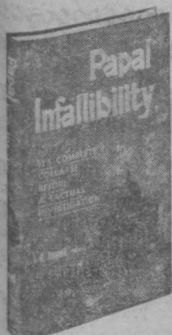
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PAPAL INFALLIBILITY

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Only God Knows How Much We Need Your Thanksgiving Offering. Pray With Us That God Will Make It The Very Greatest For Us!

Faith

(Continued from page 1)

no material proof available. To those who are given this faith there are many things real and true which the skeptic rejects. Also, since faith works more strongly, as it were, in some than others, it is evident that some will walk more surely by faith than will others.

Let's look at a few things which we accept by faith. We know these things are true and real even though we cannot historically prove them.

I. By Faith We Know There Is A God

Most of us would die for our belief that there is a living God. Yet not one of us has seen Him with our eyes. Nor have we handled Him with our hands. We cannot prove that He exists. It is only by faith that we know our God lives in the heavens. Yet those of us who belong to God know without doubt that there is a God. In fact, we think one very foolish who dares question whether or not there be a God. Now, how are we so sure that there is a God? Isn't it because our faith gives substance to this thing "hoped for?" We just know there is a God. Nothing can shake our belief of this fact even though we have not seen material proof. Even the existence of the universe, and all the things therein, is not real proof that there is a God. Yes, we who are of faith say there is proof, but there is only proof to those who believe there is a God. Hence we read in Heb. 11:6, "he that cometh to God must BELIEVE THAT HE IS." We are not told that we must prove that He is. We are not told that there is no God unless we can produce written historical proof that He exists. Beloved, it shall ever be true that if we only believe there is a God upon seeing material proof, we shall all be atheists. By faith we know there is a God.

II. By Faith We Know The Bible Is True

As far as I know there is no one in the whole earth that can prove the Bible to be the ver-

ally inspired Word of God. Though it has survived the onslaughts of many, many enemies, this is no stable proof. Though it is owned by more people than any other book, this is no proof. Even though it speaks in no uncertain terms about the wickedness of men, this is no proof. Though it lifts God up, and puts man in the dust, this is no proof that is convincing to the skeptic.

We accept the Bible as the verbally inspired Word of God by faith. Though we do not have historical proof we know it is God's Word. We would even be willing to die for our belief in the realness of the Word of God. The faith God has given us gives us conviction as to the truthness of the Bible. We do not need material proof because our faith substantiates our conviction. Yes, beloved, we receive the Bible by faith. Therefore we are more sure than ever that the Bible is trustworthy. We do not even have to wonder if the historical proof is true or not. By faith we know the Bible is what it claims to be.

III. By Faith We Believe In Jesus

In the third place we must concede that we are walking by faith as far as our Lord Jesus Christ is concerned. The Bible tells us that there was a man called Jesus, who was God manifested in the flesh. History tells us there was a man called Jesus. Though these two witnesses are accepted, yet where is the conclusive evidence that Jesus was really God in the flesh? I tell you beloved, we must receive this truth by faith.

Now suppose you are willing to accept the historical proof concerning Jesus, without question. Do you say you have enough reason to receive Him as your Saviour, since history bears out the fact that Jesus was real and walked about on the earth, and finally was crucified on the cross? I ask you if your historical proof also proves the Jesus was God? I ask you if it also proves that He was dying for the sins of His people. Can you prove that He put away your sins, or anyone else's? I say you cannot prove this. If it is really an acceptable

fact to you, it is so by faith and not by conclusive evidence.

I believe, with all my heart that Jesus put away all my sins by dying in my place, but I cannot bring forth historical proof of it. God has given me the faith of His elect (Titus 1:1). Therefore, I have an unshakable conviction that my Christ is real and that my salvation is sure. But I am walking by faith rather than by sight. If you are saved you will admit that your convictions are based on faith, and not on sight.

IV. By Faith We Understand The Church

In like manner we know the real Baptist Churches are Christ's churches. The Holy Spirit teaches us, through faith, that we are in one of Christ's churches. We know what a church is by faith. We also know there is a perpetual line of churches by faith. And we know, by faith, that there must be authority from an already existing church if a new church is to come into existence. We understand the necessity of having a definite lineage from an existing church before we have God's authority for doing God's work. You will find evidence of this truth is your faith, if you possess real faith. True faith gives firm conviction to church truth and does not require historical proof.

The discernment of faith says there was given to Christ's church the commission to disciple, baptize, and teach those saved and Scripturally baptized, to observe the things Christ commanded. The proof of this truth is abundant from the Scriptures to the discernment of true faith.

To those of us who are walking by God's faith we need not see historical proof of the lineage of Christ's churches before we will believe in that lineage. We need not rest our eyes on documents which say we are in a church which is of a recorded lineage of existing churches before we will believe our church has that lineage. By faith we know the authority to establish other churches rests only in existing true Baptist Churches. This faith gives substance to our belief. This faith gives acceptable evidence to this thing, though not seen with our eyes in the sense of having historical proof.

There is proof enough to the eye of faith. When we see Christ's churches holding to certain things we know by faith that this is the way God wants it done. In like manner we know, by faith, when we see error and false practices being done. I tell you, beloved, faith has a very important role to play in our lives. If we are trying to walk by sight, rather than by faith there is much concerning the church we will reject.

V. By Faith We Know Our Baptism is Right

I suppose most all who have Scriptural baptism have at one time or another, found themselves wondering about whether or not the authority behind their baptism was real. Satan is not one to pass up this chance to try the saints. We can expect old split-foot to worry us about this. However, beloved, it is ever a TRIAL OF OUR FAITH through which we must pass (I Peter 1:7). This is the realm in which the devil likes to dwell. Since faith is required where there may not be historical proof and where spiritual discernment is most needed, then we can expect Satan to try us sorely. Nevertheless, we know,

by faith, that God is going to see to it that those He has marked out for Scriptural baptism and church membership will receive those things. Job says, "For He performeth the thing that is appointed for me." — Job 23:14.

Now, this is the way of faith. We believe God and we accept the things He teaches us by faith. I know I have Scriptural baptism, by faith. If I were to have to bring forth documented evidence I could not do so. If I could, wherein would I need faith? Yes, beloved, you will find yourself having to walk by faith as far as your baptism is concerned. But I insist that God-given faith is safe to walk by.

Conclusion

Finally, brethren let me say that our whole journey through this life is to be one of faith. There are very few things that require not faith in the final acceptance. Even most of those things which may be historically proved must finally be received by faith. If you require conclusive proof before you will believe there is a God, you will reject the fact of there being a God. If you require conclusive proof before you will believe the Bible to be the verbally inspired Word of God you will reject it as being such. If you require conclusive proof before you will believe in Jesus as God manifested in the flesh, and the Saviour of His people, you will reject Him as such. If you require conclusive proof, or historical proof, before you believe the perpetual lineage of true Baptist Churches as held to by "Landmark" Baptists, you will reject this great truth. If you must see with your own eyes the recorded lineage or the definite authority of existing churches for organizing other churches, you will reject this truth. If you insist on seeing conclusive proof that your baptism is authorized by a church possessing the authority God gave to, and only to, His true churches, you will reject your baptism, or you will reject the need of such authority.

Beloved, again I say our whole life is one of faith. We read, "Jesus saith to him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." — John 20:29.

The Lord bless you all.



Idle Prattle

(Continued from page three)

tive (to picture the death, burial and resurrection of Christ), and the proper authority (church authority). This is what Baptists ought to be teaching about baptism. Any Baptist who doubts that Baptists, both north and south, taught this truth just a few years ago can quickly remove his doubts by reading the first paragraph of J. G. Bow's booklet, "WHAT BAPTISTS BELIEVE AND WHY THEY BELIEVE IT," on the subject of "Baptism—What Is It?" Bro. Bow was a Southern Baptist. Chapter four of "Church Manual," by J. M. Pendleton (printed by American Baptists, and used both north and south), is on subject of "Ordinances of a Church" and makes this statement on page 64, "Baptism is the immersion in water, by a proper administrator, of a believer in Christ, in the name of the Father, and of the Son, and of the Holy Spirit." "Proper administrator" is defined as meaning "A person who has received from a church authority to baptize." Let us ask the question that Pendleton asked, "What other authority is there?"

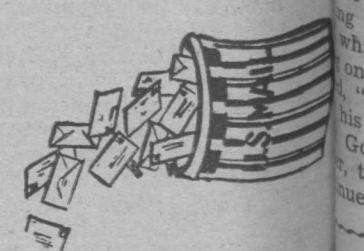
There is no thought in the Scriptures of a church being the means of salvation—that is, that

the church saves. Believers were added to the church. Folk had to be saved and Scripturally baptized before they could become members of New Testament churches. Those who teach that the church is a way of salvation are not teaching what New Testament churches taught.

Every believer ought to be sure that he is a member of a church that is patterned after the New Testament pattern. Every believer in Christ is saved, but every believer in Christ is not a member of "The Church." The Bible knows nothing about a church the universal pattern. New Testament churches were local assemblies of believers (baptized believers), and every believer ought to be sure that he is associated with the same kind of an assembly.

There are many other things that constitute "Idle Prattle" that we would like to mention, but space doesn't permit it. We trust that what we have mentioned will be helpful to some.

OUR READERS WRITE



Bro. Gilpin,

I just want to say thank you for standing on the truth and what your paper has meant to me and my home. Just two weeks ago my son, that I had subscribed to the T.B.E. for, was home and with tears in his eyes said, "Mom, I'll never forget to thank you for the time you sent T.B.E. to my home. It has blessed my son and I pass it on to my neighbor." So here is a small offering with it and my prayers. May God bless you and the work of the Church.

Mrs. Charles R. Hughes (Ind.)

Dear Brethren:

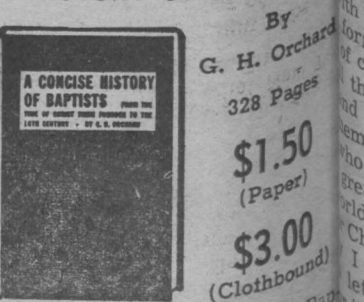
Greetings to you in the name of our Lord and Saviour. There have been many questions this past summer as to the why of this trouble in the various Baptist Church as to Bro. Bob's change.

I would like to say The Baptist Examiner seems to be steering a more definite course since Bro. Gilpin took the reins. I sincerely enjoy the truths set forth each week.

I am looking forward to visiting the Calvary Baptist Church again. I sure enjoyed my visit last April. May God's Grace be manifested in each of you in prayer.

Sincerely Yours
Malcolm R. Wood
and Family (Kentucky)

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