

Why Should Baptists Be Ashamed Of Their Perpetuity?

Why should Baptists be ashamed of their churches go to the days of Jesus? Why did they be reluctant to admit Jesus started the first Baptist church, and that such church have existed from then until now? It seems to me that a Baptist should be proud of the fact he doesn't belong to a man-made church, but with the people started by Jesus Himself. The parts of the Baptist faith of gone by were firm believers in the continuity of Baptist churches through the centuries, but in recent times many Baptists shrink from the idea Jesus started the Baptists, that Baptist churches have existed without a break down through the centuries. Why is One reason is the ecumenical movement — the present day attempt to merge all the denominations into one hodge podge. The hodge podge as the National and World Council of churches is that hodge podge. The biggest bunch of heretics of all time are in leadership

of this ecumenical movement. Personally I believe that the leadership of this ecumenical movement are busy building Anti-Christ's Church, which will play a large part in boosting Anti-Christ into supreme power over the world. Among Baptists the ecclesiastical big-wigs want affiliation with the National and World Council of churches, and I predict that Southern Baptists will affiliate with these organizations before very long.

Two weaknesses are undermining the doctrinal integrity of Baptists. One is weakness concerning the origin and perpetuity of Baptist churches, and the other is weakness concerning authoritative baptism. These weaknesses are illustrated by two recent happenings. One of the professors of the Southern Seminary had a recent article in which he belabored the idea of Baptist church perpetuity. He took issue with a number of Baptist books which in the past were written to prove the perpetuity of Baptist churches through the centuries. Among



By ROY MASON
Aripeka, Florida

others, he cast reproach on my book "The Church That Jesus Built." The second happening relates to baptism. The Ashland Avenue Baptist Church of Lexington, Ky., offered strong protest before the Elkhorn Baptist Association concerning the practice of one of the churches of the association which had received "alien immersion." Through a long period of years the association had stood staunchly against "alien immersion" but in this instance, after full discussion, the association absolutely refused to discipline the church. These instances serve to illustrate the current weakness of Baptist churches and Baptist leaders in relation to distinctive Baptist doctrines.

I was not always a believer in the perpetuity of Baptist churches. As a youth I got hold of a Scofield Bible (a fine Bible in some respects, but with notes desperately in error along some lines). This Bible "sold me" on the Universal Invisible Church. As a young preacher I heard a staunch Baptist preacher preach a sermon at an association in which he declared that Jesus started the Baptists and that Baptist churches have been in existence ever since. The sermon made

me angry, and I decided to write a booklet refuting what he had preached. I began a careful study, and the first thing I had to do was to throw away my Universal Invisible Church doctrine. I discovered that it was universal invisible nonsense, refuted utterly by the very meaning of the word translated church, for the word "ecclesia" signifies a called out assembly, and that demands both organization and locality, whereas the Universal Invisible Church has neither. Have you ever thought — if it was a Universal Invisible Church that Jesus started, then he didn't start anything, for if all believers constitute "the Church," he didn't have to start it — it would have existed anyhow.

I have come to abhor the doctrine of the Universal Invisible Church. It is the most ridiculous and without foundation heresy that I know anything about—and is a modern invention designed by the devil to counterfeit the true church — the one that Jesus (Continued on page 3, column 3)

ant Baptism And s Many Evils Is ndly Denounced

WILLIAM PETTINGILL
(Now With The Lord)

There has been much ado of over the question of whether baptism is for this age, and of the brethren have been excited about it. For myself though I am convinced that baptismers should be baptized in water, I consider the question unimportant compared with the question of infant baptism; and if I am compelled to choose, I am unhesitatingly say, "no water baptism" rather than the baptism of infants. Happily, I am not compelled to choose between evils, but am free to walk in the light as I see the light. It is my purpose in this article to set out my reasons for saying, as I often said, that infant baptism is responsible for sending souls to hell than any other thing. From my point of view it is a dreadful thing to baptize a child and let him grow up believing that by that baptism he has been saved and is on his way to heaven. "To the law and the prophets!" Infant baptism has no warrant in the Scriptures. Many have been made to find warrant, but these efforts are feeble to merit serious consideration. But did not the Lord Jesus say, "Suffer little children and forbid them not to come unto me?" Yes, He did; and there is no objection to suffer them to come unto Him. The question is the bringing of infants who are too young to come by themselves. There is no authority for such a thing.

Baptismal Regeneration
church history there is no
continued on page 5, column 3)

EXAMPLE OR SUBSTITUTE

the close of a service in Antown, Pa., some time ago, I accosted the late Bro. Stearns as follows: "I don't care for your preaching. I do not care for the cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example."

Would you then be willing to follow Him if I preached Christ, would you?" said the stranger. "I would," said Bro. Stearns, let me take the first step: "Who did you follow?" he said, "I do sin, and I" (Continued on page 3, column 5)

MISSIONARY

PREMILLENNIAL

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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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A Forgotten Thanksgiving Story

The coming of the Pilgrims to the New England coast in 1620 forms a glamorous chapter in American history. The fact that is generally ignored, overlooked and unknown about this landing at Massachusetts Bay 343 years ago is that it marked the first Communist settlement in America. The main lesson about this settlement that is generally ignored, overlooked and unknown is that this experiment in Communism failed within three years' time, and — for their very survival — the Pilgrims had to turn to what we know as the free enterprise system.

Through the years, it would have been — and it still would be — a valuable lesson to the pupils in the class-rooms studying American history if this lesson in the failure of Communism — some people call it socialism; there is no real difference — were emphasized.

Before landing, the Pilgrims entered into what is known as the Mayflower Compact. Under this Compact, Plymouth was set up as a share-the-wealth community. Nobody owned anything. What-

ever was produced belonged to the community as a whole. They called this system "the common course and condition." They lived under this system from the desperate, disease-ridden first winter of 1620-21 until the hungry spring of 1623. Then they changed to private enterprise. Why? We find the answer in a book written by William Bradford, one of the leading original Pilgrims and second governor of Plymouth Colony, entitled "Of Plimoth Plantation."

The Pilgrims weren't long under this "common course and condition," wrote Bradford, until it "was found to breed much confusion and discontent, and retard employment that would have been to their benefite and comfort. For the young men that were most able and fitte for labor and service did repine that they should spend their time & strength worke for other mens wives and children, without any recompense. The strong . . . had no more in devision of victails & cloaths than he that was weaker . . ."

"Upon the poynte all being to have alike, and all to doe alike,

they thought themselves in the like condition, and one as good as another. And soon, if it did not cut off those relations that God hath set amongst men, yet it did at least much diminish and take of the mutuall respects that should be preserved amongst them."

Instead of a Thanksgiving feast in the fall of 1622, there was literal starvation and hopelessly low morale. "So they begane to thinke how they might raise as much corne as they could . . . that they might not still thus languish in misere. At least, after much debate of things, the governor" (Bradford himself) "gave way that they should set corne every man for his own perticular . . . And so assigned to every family a parcell of land . . . This had very good success for it made all hands very industrious, so as much more corne was planted than other wise would have bene."

The Pilgrim offered thanks for deliverance from Communism with a great Thanksgiving feast in the fall of 1623.

(Continued on page 8, column 3)

Reasons Why The Mourner's Bench Is Unscriptural

A. M. OVERTON
(Now With The Lord)

One of the most firmly established religious customs in the southern part of the United States is the practice of the "Mourner's Bench" in revival meetings. Although from the south it has spread into some other sections of the country, yet it remains peculiarly a southern custom.

Many honest and conscientious Christians have never questioned the Scripturalness of this traditional practice, and take it as a matter of course in religious affairs, because they have never known anything else. It is held up by many preachers and churches as the backbone of "old-fashioned religion," and to them it is unthinkable that this custom should be questioned.

The writer once believed in and practiced a modified form of the "Mourner's Bench," but when asked for Scriptural authority and example for it, he discovered, after a long and stubborn search, that there is not one single Scripture in all the New Testament, when rightly applied, that supports such a practice.

When he made this jarring discovery, he immediately launched into a period of research to determine, if possible, when and where such a widely practiced and fervently accepted custom began. His research carried him to the Congressional Library in Washington, the largest library in the world, where he had unlimited resources and expert assistance. There he found that this practice is a comparatively modern custom. (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE PARADOXES OF CALVARY"

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14.

I don't know of any Scripture in the Bible that ever quite lifts me as this text. It tells us that if we are going to glory, then let our glory be in the cross of the Lord Jesus Christ. Now some individuals glory in the baptistry, and they praise the baptistry as their saviour. There are others who glory in what they call the mourner's bench, or the altar of prayer, and they praise the mourner's bench for their salvation. In this text, be-

loved, we are led to believe that the only place that we are to glory in is the cross of Jesus Christ Himself, whereby that we have salvation only, wholly, solely, and entirely in Him.

Tonight, I want to show you some things that took place around the cross. I want to call to your attention some of the paradoxes of the cross of Christ.

I
JESUS CHRIST CAME INTO
THE WORLD THAT WE MAY
ENTER INTO HEAVEN.

This is a paradoxical statement. Christ came into the world that we might enter into Heaven.

There are a number of Scriptures that come to my mind in this respect. Listen:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world TO SAVE SINNERS; of whom I am chief."—I Tim. 1:15.

"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.

These two Scriptures show us that Christ came into the world for one purpose — not that He might be ministered unto, but that He Himself might minister; (Continued on page 4, column 3)

CRITICIZING GOD'S PREACHERS

God has said, "Touch not mine anointed, and do my prophets no harm." Yet there are thousands who make a habit of criticizing their preacher.

They find fault with the preacher for everything he does and for everything that he does not do.

Preachers are human beings. They make mistakes, but criticism does not help them.

The person who criticizes the preacher is limiting his ability to win souls; it makes it impossible for him to be the greatest possible blessing to the critic or to others: such criticism is often a means of the devil in limiting the usefulness of the God-called men. (Continued on page 5, column 2)

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JOHN R. GILPIN Editor

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"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUEY
From "Fifty Years In The Church Of Rome"

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Dr. Newman writes this whole book to refute the public accusation that he was a traitor, that he was preparing the people to leave the Church of England and submit to the Pope. But, strange to say, it is in that very book we find the irrefutable proof of his shameful and ignominious treachery! In a letter to Dr. Russell, President of the Roman Catholic College of Maynooth, he wrote, page 227 "Roman Catholics will find this to be the state of things in time to come, whatever promise they may fancy there is of a large secession to their church. This man or that may leave us, but there will be no general movement. There is, indeed, an incipient movement of our church towards yours, and thus your leading men are doing all they can to frustrate by their unwearied efforts, at all risks, to carry off individuals. When will they know their position, and embrace a larger and wiser policy?" Is it not evident here that God was blinding Dr. Newman, and that He was making him confess his treachery in the very moment that he was trying to conceal it? Do we not see clearly that he was complaining of the unwise policy of the church of Rome who were retarding that incipient movement of his church towards Romanism, for which he was working day and night with Dr. Pusey? But had not Dr. Newman confessed his own treachery, we have, today, its undeniable proof in the letter of Dr. Pusey to the English Church Union, written in 1879. Speaking of Dr. Newman and the other Tractarians, he says "An acute man, Dr. Hawkins, Provost of

Oriel, said of the "Tracts," on their first appearance, 'I know they have a forced circulation.' We put the leaven into the meal, and waited to see what would come of it. Our object was to Catholicise England." And this confession of Dr. Pusey, that he wanted to Catholicise England, is fully confirmed by Dr. Newman (pages 108, 109) where he says "I suspect it was Dr. Pusey's influence and example which set me and made me set others on the larger and more careful works in defence of the principles of the movement which followed." (towards Rome) "in a course of years."

Nothing is more curious than to hear from Dr. Newman himself with what skill he was trying to conceal his perfidious efforts, page 124: "I was embarrassed in consequence of my wish to go as far as was possible in interpreting the articles in the direction of Roman dogma, without disclosing what I was doing to the parties whose doubts I was meeting, who might be, thereby, encouraged to go still farther than, at present, they found themselves any call to do."

A straw fallen on the water indicates the way the tide goes. Here we have the straw, taken by Dr. Newman himself, and thrown by him on the water. A thousand volumes written by the ex-Professor of Oxford to deny that he was a conspirator at work to lead his people to Rome, when in the service of the Church of England, could not destroy the evident proof of his guilt given by himself in this strange book. If we want to have a proof of the supreme contempt Dr. Newman had for his readers, and his daily habit of deceiving them by sophistries and incorrect assertions, we have it in the remarkable lines which I find at page 123 of his Apologia. Speaking of his "Doctrinal Development," he says: "I wanted to ascertain what was the limit of that elasticity in the direction of Roman dogma. But, next, I had a way of inquiry of my own which I state without defending. I instanced it afterward in my essay on 'Doctrinal Development.' That work, I believe, I have not read since I published it, and I doubt not at all that I made many mistakes in it, partly from my ignorance of the details of doctrine as the Church of Rome holds them, but partly from my impatience to clear as large a range for the principles of doctrinal development (waiving the question of historical fact) as was consistent with the strict apostolicity and identity of the Catholic creed. In like manner, as regards the Thirty nine Articles, my method of inquiry was to leap in Medias res" (123-124).

Dr. Newman is the author of

two new systems of theology; and, from his own confession, the two systems are compendium of error, absurdities, and folly.

His Via Media was "pulverised" by the vision of a ghost, when he heard the four words of St. Augustine; "Securus judicat orbis terrarum." The second, known under the name of "Doctrinal Development," is, from his own confession, full of errors on account of his ignorance of the subject on which he was writing, and his own impatience to support his sophisms.

Dr. Newman is really unfortunate in his paternity. He is the father of two literary children. The first-born was called Via Media; but as it had neither head nor feet, it was suffocated on the day of its birth by a "ghost." The second, called "Doctrinal Development," was not viable. The father is so shocked with the sight of the monster, that he publicly confesses its deformities and cries out, "Mistake! Mistake! Mistake!" (Pages 123-124) "Apologia pro vita sua." The troubled conscience of Dr. Newman has forced him to confess (page 111) that he was miserable, from his want of faith, when a minister of the Church of England and a Professor of Theology of Oxford: "Alas! it was my portion for whole years to remain without any satisfactory basis for my religious profession!" At pages 174 and 175 he tells us how miserable and anxious he was when the voice of his conscience reproached him in the position he held in the Church of England, while leading her people to Rome. At page 158 he confesses his unspeakable confusion when he saw his supreme folly in building up the Via Media, and heard its crash at the appearance of a ghost. At page 123 he acknowledges how he deceived his readers, and deceived himself, in his "Doctrinal Development." At page 132 he tells us how he had not only completely lost the confidence of his country, but lost confidence in himself. And it is after this humiliating and shameful course of life that he finds out "that the Church of Rome is right..."

Must we not thank God for having forced Dr. Newman to tell us through what dark and tortuous ways a Protestant, a disciple of the Gospel, a minister of Christ, a Professor of Oxford, fell into that sea of Sodom called Romanism or Papism! A great lesson is given us here. We see the fulfillment of Christ's words about those who have received great talents and have not used them for the "Good Master's honour and glory."

Dr. Newman, without suspecting it, tells us that it was his course of action toward that branch of the Church of Christ of which he was a minister, that caused him to lose the confidence of his country, and troubled him so much that it caused him to lose that self-confidence which is founded on our faith and our union with Christ, who is our rock, our only strength in the hour of trial. Having lost her sails, her anchor, and her helm, the poor ship was evidently doomed to become a wreck. Nothing could prevent her from drifting into the engulfing abyss of Popery. Dr. Newman confesses that it is only when his guilty conscience was uniting its thundering voice with that of his whole country to condemn him that he, said, "After all, the Church of Rome is right." These are the arguments, the motives, the lights which have led Dr. Newman to Rome! And it is from himself that we have it! It is a just, an avenging God who forces His adversary to glorify Him and say the truth in spite of himself in this "Apologia pro vita sua."

No one can read that book, written almost with a superhuman skill, ability, and fineness, without feeling of unspeakable sadness at the sight of such bright talents, such eloquence, such extensive studies, employed by the author to deceive himself and his readers; for it is evident, on every page, that Dr. Newman has deceived himself before deceiving his readers. But no

"I Should Like to Know"

1. Should Missionary Baptists receive Hardshell baptism?

No. Hardshells say infants and adults are saved alike and without the gospel. Just as well receive infant baptism as Hardshell baptism. Not a bit better. Hardshellism in most communities is a Christless religion. Christ is received by faith; faith comes by hearing; hearing by the Word of the gospel. Hardshellism is a religion without the gospel, and therefore a religion without Christ.

2. Should a Baptist Church control the Sunday School?

Yes. The church ought to elect all officers and teachers, decide what literature is used, and have regular reports from the Sunday School.

3. What should be done with a small minority, who will not submit to the will of the church and elects another set of officers, etc.?

They should be excluded from

the church for contempt of the church and breach of covenant vows.

4. Is it right to build a house of worship through high-pressure pledges?

No. A house of worship should be built by faith and prayer, and the voluntary gifts of the willing hearted. A study of Ex. 35, Chron. 29, and 2 Chron. 24 will convince any candid mind that this is God's way whereby houses of worship are to be built.

5. Did man lose power over the lower creation after the fall?

Yes, to some extent. The whole creation was cursed because of sin. Enmity between man and beast was a result of this curse.

6. Is it right or appropriate for a woman to return thanks at the table when men are present?

Yes, if none of the men will do so. If her husband returns thanks then I think she had better let the head of the house do it.

one can read that book without feeling a sense of terror also. For he will hear, at every page, the thundering voice of the God of the Gospel, "Because they received not the love of the truth that they might be saved, God shall send them a strong delusion, that they should believe a lie." (2 Thes. 2: 10-11).

What, at first, most painfully puzzles the mind of the Christian reader of this book is the horror which Dr. Newman has for the Holy Scriptures. The unfortunate man who is perishing from hydrophobia does not keep himself more at a distance from water than he does from the Word of God. It seems incredible, but it is the fact, that from the first page of the history of his "Religious Opinions" to page 261, where he joins the Church of Rome, we have not a single line to tell us that he has gone to the Word of God for light and comfort in his search after truth. We see Dr. Newman at the feet of Daniel Wilson, Scott, Milner, Whately, Hawkins, Blanco White, William James, Butler, Keble, Pusey, etc., asking them what to believe, what to do to be saved, but you do not see him a single minute, no, not a single minute, at the feet of the Saviour, asking Him, "Master what must I do to have 'Eternal Life'?" The sublime words of Peter to Christ, which are filling all the echoes of heaven and earth, these eighteen hundred years, "Lord to whom shall we go? Thou hast the words of eternal life!" have never reached his ears! In the long and gloomy hours, when his soul was chilled and trembling in the dark night of infidelity; when his uncertain feet were tired by vainly going here and there, to find the true way, he has never heard Christ calling him: "Come unto Me, I am the Way: I am the Door: I am

the Life!" In these terrible hours of distress of which he speaks eloquently, when he cries (page 111) "Alas, I was without an basis for my religious profession in a state of moral sickness, neither able to acquiesce in Anglicanism, nor able to go to Rome." When his lips were parched with thirst after truth, he never, no never, went to the fountain from which flows the waters of eternal life!

One day he goes to the Holy Fathers. But what will he find

Send The Baptist Examiner To Some Home

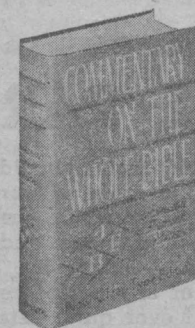
there? Will he see how St. Cyprian sternly rebuked the impudence of Stephen, Bishop of Rome, who pretended to have some jurisdiction over the See of Carthage? Will he find how Gregory positively says that the Bishop who will pretend to be the runner of the Antichrist? Will he hear St. Augustine declaring that when Christ said to Peter, "Thou art Peter, and upon this rock I will build my Church," He was speaking of Himself as the rock upon which the Church would stand? No. The only thing which Dr. Newman brings us from the Holy Fathers is so ridiculous and so unbecoming that I am ashamed to have to repeat it. He tells us (Page 78), "I have an idea. The mass of the Fathers (Justin, Athenagoras, Irenaeus, Clement, Tertullian, Origen, Ambrose) hold that Satan fell from the beginning, the angels fell before the deluge, falling in love with the daughters of men. This has lately come across me as a remarkable solution of a notion I cannot hold."

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ON THE ATONEMENT

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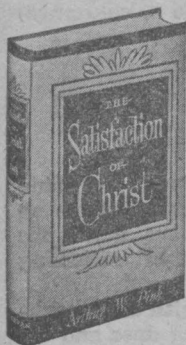
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THE BAPTIST EXAMINER

DECEMBER 5, 1964

PAGE TWO

Five Ways To Bless A Gospel Meeting For Satan

do not like the title of this article any better than you do. In fact, I dislike it heartily. But I will relate these five ways which seem to be working so successfully in various parts of the country in blessing the Gospel meeting for the Devil's good measure. They have his wholehearted approval.

The First Way

which assures blessing for Satan to be found in seeing to it that he does not arrive at the Gospel meeting early enough to have a prayer meeting. It is best to arrive just as the first hymn is being sung, or better, on the second or third, then it will be too late to pray. Prayer before the Gospel meeting is a serious hindrance to the Devil's blessing as it seems to make the saints too nervous about seeing others saved. They will gain the attention and honor of God in the matter which would be disastrous to Satan's purposes.

The Second Way

to be in a critical attitude during the service. Watch the speaker carefully. You can make the moments pass more quickly and with more enjoyment if you can detect faults in his diction, and mistakes in his grammar. Count them. It is a fascinating religious exercise which sharpens your power of criticism. See if you can find whether he is having "liberty" in speaking. This calls for a spiritual insight. Glance casually around. Others have not noticed this. You are much sharper than they. Compare him with others you have heard. Haven't you heard that message before? If you can recall where and when. This is a wholesome exercise for your memory. Now, when he looks in your direction, maintain an impassive face, utter no "amens"; let him depend on his Lord for all his encouragement and help. Again, look carefully about. Can you tell whether his word is registering? Isn't it, is it? Well, that is the trouble of men you have now. You had just as well sit at home and send your money to a radio program.

The Third Step

is quite essential. It is the time when the preacher takes the hint. It is advisable

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to start looking at the clock, or at your watch, about 15 minutes before closing time, as some preachers are very difficult to get stopped. Let him know you have other things to do besides listen to him. If he closes on time you still may be able to get home in time to turn on the "George Pazooka Show," it's a scream. What is the matter with preachers? Don't they know by now that if God gives them help they can finish quickly? Why run five minutes over time? The only place in the world where you should place a premium on running over time is when you have a man working for you. When the whistle blows he should always take an extra five minutes to finish his job well. That is good. Or, a baseball game. Nine innings is alright, but when it goes eleven or twelve... what a game! Oh, sure, Paul continued his speech until midnight, but those were the dark ages when folk had nothing else to do but think about God's Word and souls getting saved. This is a new age.

The Fourth Thing

which practically clinches a meeting for Satan takes place after the close of the service. Change the subject immediately upon greeting the one next to you. If the message has been particularly solemn, dispel the heaviness by light-hearted jest and repartee. Show the strangers that you are not "down-in-the-mouths," or "one-channel" saints. If the seriousness of the meeting is carried over into the conduct and attitude of the crowd by reverent conversation, or prayer meeting in the basement, it will drive the reality of eternity upon unsaved souls so that when they get home the message will still be ringing in their hearts and giving them much discomfort until they come to Christ. If everyone will quickly change the subject to the secular, his job, the weather, or anything at all will do, it gives the whole meeting the atmosphere of "make-believe" Christianity; that the danger of being lost or saved is just while the preacher is speaking. If you can last to the end of it, you are safe, and Satan snatches away the good seed.

The Fifth And Final Step

which tends much to assure blessing for Satan both now and for future meetings is to analyze the preacher and his preaching openly before the family. This will be particularly beneficial for your unsaved children. Roast the preacher slowly and carefully over a 340 degree flame of criticism and analysis of his manner and delivery. This makes a savory bit to retire on and seldom fails to give the unsaved children food for thought as to the reality of Christianity and brotherly love, oftentimes causing them to hold a barrier against Christ to their dying day.

These five things all together, or in part, will assure blessing for Satan practically every time. It has been working successfully in many quarters, and others are fast adopting the schedule. It has been so blessed in some places that many groups report not a single conversion in the year, while others, wisely recognizing these as the "days of Noah," have closed down the Sunday Gospel service

altogether.

Now, dear reader, this brings blessing to Satan. But it should not be so. If, by God's help, we reverse the procedures, viz., come early and pray; allow the Spirit of God to control the meeting; leave at the close looking for souls; and retire to one's home with prayerful concern for the lost, the Gospel meeting will no longer be a blessing to the Devil, but a blessing unto the Lord, and salvation for the lost.



Perpetuity

(Continued from page one)
started.

In preparing my booklet I wrote the headquarters of the various denominations and secured their literature. I discovered that they frankly state when, where and by whom they had their beginning. Certainly the Protestant denominations were not started by Christ, for they can readily be traced to human founders. The small splinter groups that have sprung from them—or that have grown up in recent years are, of course, even further away from Christ as founder. Having then seen the fallacy of the Universal Church idea, and having eliminated the various Protestant and other groups, that left only the Catholics and the Baptists. I discovered that while some of the heresies of the Catholic Church originated early, there was no Catholic Church in the real sense for several centuries. Schaff, in his "History Of The Christian Church," says that Gregory the Great (590-604 A. D.), was the first of the popes. When I began a study of the Baptists I found that their origin is not to be located this side of Christ.

Jesus started a church—not on Pentecost, but during His lifetime on earth, as promised in Matt. 16:18. In Matt. 18:17 He said, "tell it to the church," and even a half-wit would know that they couldn't "tell it" to a church that didn't exist. Jesus promised to perpetuate the church He started—to never let it go out of existence. That is certainly the meaning of Matt. 16:18 when it says "the gates of hell shall not prevail against it." Either He has preserved the institution He started, or else He lied, one or the other. Which do you believe? I believe He kept His word. If He kept His word, then churches holding the essential doctrines of Baptists have had continued existence from then until now. He certainly didn't start the Catholic Church, for it started centuries after Jesus was here. Besides if you will take a look at the Catholic Church you will see that it doesn't even bear resemblance to the churches of New Testament times. He certainly didn't start the Protestants, for they and the more recent sects can all be traced to human founders who lived centuries after Christ. So, it is Baptists or else it's nobody and in that case Christ's word fails.

IT IS NOT NECESSARY TO TRACE A HISTORICAL LINE OF CHURCHES IN UNBROKEN CONTINUITY IN ORDER TO BELIEVE THAT BAPTIST CHURCHES HAVE ALWAYS EXISTED FROM THE TIME OF CHRIST. The bare word of Jesus Christ is enough. But actually there is more historical proof of the continuous existence of Baptist churches through the centuries than one would expect. As I pursued my church study I discovered group after group who held to the doctrines of Baptists. These groups were nicknamed various names, but through the centuries the most common name—a sort of generic name applied to them, was the name "ANABAPTIST," which signifies "rebaptizers."

The outcome of my study of the church question was not a booklet proving that the church that Jesus started was a Universal

sal something, or that the Catholic Church was the original church with all other groups springing directly or indirectly from it. The outcome was a BOOK refuting the Universal Church idea and tracing Baptists from the days of Christ until now. That book, "The Church That Jesus Built," has sold through ten editions and has made Baptists of many people. I have baptized preachers of other denominations who became Baptists after reading the book. While I do not consider the tracing of a line of churches link by link from the days of Christ essential, I think I have done a fair job in historically tracing Baptists through the centuries from the days of Christ until the present.

But many Baptists who are loose on the church question are equally LOOSE ON THE QUESTION OF BAPTISM. It is becoming more and more common for churches to receive "alien immersion." If Jesus started Baptists then they are the only people authorized by Him to baptize. Certainly no man founded church has any authority to baptize, and let us remember that baptism is no better than the authority behind it. Speaking for myself in more than forty straight years in pastorates, I never led any church to receive "alien immersion." Many times we had people to present themselves for membership and expecting to be received on the basis of immersion administered by man founded churches. We refused such immersion, and when we explained the matter the persons readily consented to receive Scriptural baptism. In only one instance was there refusal to be immersed again. I remember one case where a woman objected. I asked her if she had ever been playfully immersed by playmates when they were swimming in the creek. She said "yes." "Was that immersion proper for church membership?" "No," she said. "Why not?" "The person immersing me had no proper authority," she said. "That's what's wrong with your baptism—your church was started by a man, and has no authority from Christ to baptize." She saw the point and said, "I'll be for baptism next Sunday."

Some try to say that the Great Commission, given by Christ as recorded in Matt. 28:18-20, was given to INDIVIDUALS and not to a CHURCH. Two things are to be said about this theory. First, if it was given to individuals, when those individuals died the Commission died with them, and has never been binding upon anybody from that time until now. Second, that Jesus was giving the Commission to men in corporate capacity as constituting His church, is clearly indicated by His words, "And, lo, I am with you always, even unto the end of the world (age)." He couldn't be with individuals unto the end of the age, when they would die centuries before the end of the age. But if He was speaking to men as constituting an institution that would exist through all time until the very end of the age, then His words make sense. It was to this institution that He started and which He envisioned as lasting to

the end of the age that He gave the Commission to baptize, and no other institution has the right to baptize, and when churches receive baptism performed by the authority of man founded institutions, they receive that which is "alien" and worthless.

One last thought — DO NOT BAPTISTS DISHONOR AND BETRAY THEIR NOBLE ANCESTORS WHEN THEY RECEIVE ALIEN IMMERSION? Remember that the generic title bestowed upon people holding New Testament doctrines down through the centuries was usually the title "ANABAPTIST." They were "rebaptizers"—people who baptized over again those coming to them from other religious groups. It cost our Baptist ancestors hatred, reproach, and every form of mental and physical suffering to stand for Scriptural baptism. How blameworthy for Baptists today to weaken down and spinelessly betray the stand taken by our ancestors at such terrific costs. I would feel horribly guilty if I did!



Saviour - Example

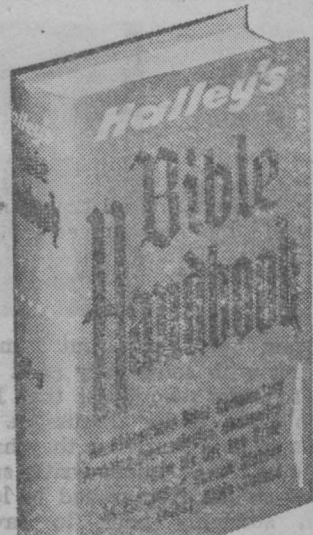
(Continued from page one)
acknowledge it."

"Well, then," said Bro. Stearns, "your first need of Christ is not as an example, but as a Saviour." And this is every man's need. (See Rom. 3:23-26).

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isaiah 53:6).

—From "Suppose," by Thomas E. Stephen.

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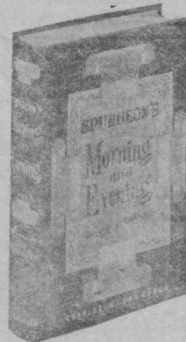
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THE BAPTIST EXAMINER

DECEMBER 5, 1964

PAGE THREE

The Baptist Examiner FORUM

What Is The Interpretation Of Heb. 6:1-12?
Are Saved Or Lost People Under Discussion?

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



This is talking about saved people. A person who has received light will never lose it again. A person who has tasted of the heavenly gift will never want to eat of the worldly gifts again. A person who has been made partaker of the Holy Ghost will never have Him taken from him (see verses 4 and 5).

This passage is written to refute the "saved today, lost tomorrow and saved the next day" people. We are taught here that if a person could be lost again they could never be saved again. This is a supposition that is an impossibility (vs. 6). It is used in the same sense as the supposition is used in I Cor. 15:13, 14.

Why did he teach it here? In order to show how impossible the "falling from grace" doctrine is. Why did he expect better things from them (vs. 9)? Because they were saved and therefore could not nor would not turn from their Saviour.—JAMES E. HOBBS.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I am very sorry, but I must dissent with some very good Bible scholars who insist that lost people are under discussion. In order to hold that view they have to make the Scripture writer suddenly switch from saved to lost, then suddenly back to saved again. My own belief is that he was writing to saved people. First he tells them not to remain spiritual juveniles, who never get beyond such things as repentance and baptism, but to go on toward maturity. Then he goes on to say that one who has tasted the wonderful things of God, IF he should fall away, he could not be re-saved, unless the Son of God should be crucified all over again for him. This, I understand to be the significance of verses 5 and 6.

In brief, I believe that the writer is using a hypothetical case—that he is saying, "just suppose that a saved person could fall away—could be lost, in that case

he never could be restored—he could never be re-saved for he would have exhausted the means of grace, and Christ would have to die for him all over again in order for him to be put back into a saved state.

That the writer does not believe that a Christian will "fall away" is clearly indicated in verse 9 where he says, "But, beloved, we are persuaded better things of you, and things that accompany (go along with) salvation, though we thus speak."

I have many times discomfited "falling from grace" advocates by pointing to this Scripture and saying, "If a Christian can lose his salvation, he's a 'gone goslin', for this says that it is IMPOSSIBLE for him to be restored!"—ROY MASON.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Grace
Baptist Church
Birmingham, Ala.



If we come to understand fully verse 1, we should have very little difficulty with the remaining verses.

The Berkley version says, "So let us leave behind the elementary teachings of Christ, and advance toward maturity."

Phillips says, "Let us leave behind the elementary teachings about Christ and go forward to adult understanding."

The New English Bible says, "Let us then stop discussing the rudiments of Christianity."

Others bring out the same thought. When a child is born into your home there is a time for baby food, but you would be foolish indeed to try to produce a man by only giving him baby food. Just as there is a time in the child's life for baby food, so there is a time for pork chops and steaks. We have heard people boast of their being a self-made person. But about the only one who can say that is a spiritual runt.

It goes without saying that you cannot produce a star ball player until the boy has been born. Neither can there be spiritual maturity until there has been a spiritual birth. This leads me to say there isn't a lost person within a country mile of this Scripture before us. Williams (C. B.) says in verse 10, "For God is not so unjust as to forget the work you have done and the love you have shown His name in the service you have rendered for your fellow-Christians." Lost people do

not have fellow-Christians.

These verses before us are urging us to go on to spiritual maturity by our going on beyond the elementary teachings about Christ to the deeper, or stronger doctrines found in our Bible. When we have come to this state of maturity we are able to see that if it were possible for us to fall away and be lost, it would be utterly impossible for us to ever be saved again since that would require our Lord's being crucified again. And how we do rejoice when we are mature enough to see that He is able to keep us from falling, Jude 24, and that we are kept by His power, I Peter 1:5. If you have a salvation that you can lose, the sooner you lose it the better.

If you have been born again and the preacher is preaching over your head, don't blame him. Just get busy and grow some.—E. G. COOK.

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



There are two rules that one must follow in interpreting Scripture: (1) The Scripture must be interpreted in the light of its immediate context. (2) The Scripture must be interpreted in harmony with all other Scriptures.

Therefore, in interpreting Hebrews 6, we must determine to whom it was addressed. This chapter starts out with the word "Therefore," thus referring back to the preceding chapter (Heb. 5:11-14), where we find that the Holy Spirit was speaking to babes in Christ—to those who were unskillful in the word of righteousness. Being babes in Christ, they had just as much spiritual life as the oldest saint on earth, for spiritual life is not given by degrees. When one is born of the spirit of God, he has as much spiritual life at birth as he will have when he dies.

This could not, and is not addressed to those who have apostatized and fallen from grace, for this would be out of harmony with John 10:28, 29 and Romans 8:35-39.

There are several distinctive marks in this chapter which reveal that this chapter is spoken to God's children. It was given to encourage them to contend for the faith, thus growing from babyhood into a stalwart soldier for Christ.

The people to whom this chapter is addressed are called enlightened people. To be enlightened, one must needs have light. My Lord stated in John 8:12 that He was the light of the world. For one to be enlightened, he must needs have Christ, and to have Him, is to have eternal life. Read John 17:3.

This Scripture indicates that these folk had tasted the heavenly gift. This heavenly gift is (Continued on page 8, column 5)

where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I AM THE WAY, the truth, and the life, no man cometh unto the Father, but by me.—John 14:1-6.

Thus, beloved, the Lord Jesus Christ came into the world that we ourselves might enter into Heaven. What a contrast! What a paradox! He came from Heaven into the world, in order that we who are in the world, might be able to enter into Heaven.

II
JESUS CHRIST WAS BORN
IN THE FLESH THAT WE MAY
BE BORN OF THE SPIRIT.

We read:

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father), full of grace and truth."—John 1:14.

In the first few verses of this chapter, Jesus is described as the Word of God. Then after He is thus completely described, it says that the Word (that is, Jesus) was made flesh, and that He dwelt among us, full of grace and truth. A little later on, in the same chapter we read:

"For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

So we can see that the Lord Jesus Christ was born in the flesh for one specific and particular purpose—that He might make grace and truth to be manifest in Himself.

Notice again:

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God! and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world."—I John 4:2, 3.

This tells us that Jesus—the Jesus that we preach to you—the Jesus that Paul said he wanted only to glory in His Cross—that Jesus was literally and definitely born in the flesh. Now, for what purpose? That you and I might be born of the Spirit.

Listen again:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Pet. 1:23.

Jesus Himself said:

"Except a man be born again, he cannot see the kingdom of God."—John 3:3.

"Except a man be born of water and OF THE SPIRIT, he cannot enter into the kingdom of God."—John 3:5.

So we have a second contrast here, a second paradox—namely, that Christ was born in the flesh in order that we ourselves might be born of the Spirit. The Lord Jesus Christ came into the world and was born in the flesh, experiencing a fleshly birth, just the same as each of us, in order that

you and I might be born of the Spirit.

III
JESUS CHRIST WAS BORN
OF WOMAN THAT WE MAY BE
BORN OF GOD.

We are definitely assured that Christ was born of a woman, just the same as each of us are born into this world, for we read:

"But when the fulness of the time was come, God sent forth his Son, MADE OF A WOMAN, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

The expression, "the fulness of the time" is a marvelous expression, for it literally means "when God got ready." God has a time for everything that He does in this world. He doesn't do anything in a haphazard, hit-or-miss, by-chance, sort of way. Everything that God does, He does it according to schedule, so that there is a time for us to be born, a time for us to die, and everything that we do in this life is according to the schedule of Almighty God for our lives. When it says, "the fulness of time was come," it means that God's time came to pass, or in other words, God got ready to do His work. When the hour that was appointed of God came, it was then that God sent forth His Son, who was made of a woman.

I say, beloved, the Lord Jesus Christ was born of a woman in order that you and I might be born of the Spirit, for the Word of God very specifically tells us that the individual who trusts in Jesus Christ is born of God.

"For whatsoever is BORN OF GOD overcometh the world: and this is the victory that overcometh the world, even our faith."

"He came unto his own, and his own received him not. But many as received him, to them gave he power TO BECOME THE SONS OF GOD, even to them that believe on his name."—John 1:11, 12.

I say, beloved, Jesus Christ Himself was born of a woman (Continued on page 6, column 5)

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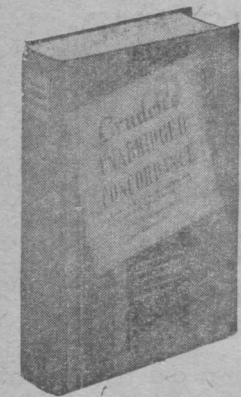
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"Paradoxes"

(Continued from page one)
not that some blessing might come to Him, but in order that you and I might enter into Heaven. Listen again:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that

THE BAPTIST EXAMINER

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PAGE FOUR

A Survey Of The Missionary Fields Of The World

US FACE THE FACTS!

THE PRESENT WORLD POPULATION is 3,250,000,000. It would require 245 square miles for all these people to stand together in one place, allowing 2 square-feet for each person. An area 16 miles square would do it. If all the living people of the world were to stand shoulder to shoulder in a double-line, and chest to back, it would form a human bridge from the earth to the moon.

WORLD POPULATION INCREASE

THERE ARE 320,000 births every 24 hours; and 160,000 deaths during the same period. This results in a population increase of about 60,000 per year. Only one in three people living today has heard the Gospel message.

WORLD RELIGIONS

Protestant.....	260,000,000	Hindu.....	340,000,000
Roman Catholic.....	550,000,000	Buddhist.....	175,000,000
Greek Orthodox.....	150,000,000	Shintoist.....	75,000,000
Muslim.....	450,000,000	Jewish.....	15,000,000
Confucianist.....	300,000,000	Pagan, Animist, etc.....	675,000,000

WORLD COMMUNISM

In 1903 Bolshevism was born with 17 supporters. Communism now rules over 1,000,000,000 people. An increase of 2,000,000% in a generation! American Communists spend 38% of their incomes for the cause of Communism. World Communism spends \$40.00 for every \$1.00 the United States spends on propaganda literature.

Christians in America spend less than \$3.00 a year to carry the Gospel of their own country.

HOW AMERICANS SPEND THEIR MONEY PER YEAR

Household.....	\$67,000,000,000	Illegal Gambling.....	47,000,000,000
Operation.....	45,000,000,000	Religious and Welfare.....	5,285,000,000
Utilities and Use.....	40,000,000,000	Personal Beauty Items.....	3,000,000,000
Education.....	18,000,000,000	Pets.....	3,500,000,000
Entertainment.....	9,000,000,000	Dog Food and Care.....	230,000,000
Alcoholic Drinks.....	11,000,000,000	Foreign Missions.....	190,000,000

WORLD MISSIONARY ACTIVITIES

130 countries occupied by Protestant and Baptist missionaries. 43,000 missionaries occupy these fields. More than 65% of the foreign missionary work is cared for by N. A. M. Only 1/3 of the foreign missionaries can be classified as evangelical Bible evangelists. Baptist and Protestant church members number about 65,000,000, in the United States. Missionary to church member ratio 1 to 2500.

—Copied from The American Baptist

Infant Baptism

(Continued from page one) record of infant baptism until the year 370. And how did it come about? It resulted from the doctrine of baptismal regeneration, the teaching that water baptism is essential to salvation. It was natural for those holding this teaching to believe that everybody should be baptized as soon as possible, and so baptism of unconscious infants came into vogue among many of the churches. These two grievous errors, baptismal regeneration and infant baptism, according to reliable historians, have caused more bloodshed and persecution than all other errors combined.

It is reliably estimated that over fifty million Christians were put to death during the "dark ages" covering twelve or thirteen centuries, mainly because they rejected these two errors and insisted that salvation was the gift of God, apart from works or ceremonies.

The professed conversion of the emperor Constantine in 313 A. D. was looked upon by many as a great triumph for Christianity. As a matter of fact, it was the greatest tragedy of church history. It resulted in the union of church and state, and the establishment of an hierarchy which afterward developed into the Roman Catholic system, which of course is not the church of God at all, but a hateful counterfeit of it. It is doubtful that Constantine was ever truly converted. At the time of his supposed vision of the sign of the cross he "promised to become a Christian," but he was not baptized until near death, having postponed the act in the belief that baptism washed away all past sins, and he wanted all his sins to be in the past tense before he was baptized.

Re-Baptizers

In the year 416 infant baptism was made compulsory throughout the Roman empire by law. This, of course, filled the churches with unconverted members who had only been "baptized into favor," and whatever power the church had retained was now gone. The world was plunged into the gloom of the dark ages, which endured for more than twelve centuries, until the Reformation. But all the time, from the beginning of the church age, God always had a remnant remaining faithful to Him. They never consented to the union of church and state, or to baptismal regeneration, or to infant baptism.

These nonconformists were not a sect, and they were not even called Christians. Indeed, it became illegal for them to be called Christians or to call themselves Christians. They bore nicknames, depending sometimes upon a leader's name, or the name of their locality. They were Montanists, Novatians, Paulicans, Arnoldists, Henricians, Petro-Brussians, Waldenses, Paterines, Albigenes, Studists, etc.; but their generic name was Anabaptists, meaning re-baptizers, for they ignored infant baptism and re-baptized those who had been saved through personal faith. They also had a generic name for themselves: they called themselves Antipedobaptists, meaning opponents of infant baptism.

A Hangover From Rome

When the Reformation came, these Anabaptists or Antipedobaptists did all they could to help the Reformers; but when the Reformers came into power they turned against the Anabaptists and persecuted them as Rome had done and continued to do; and thus the troubles of the Anabaptists were increased instead of diminished, for now they had persecutors on both sides—from Romanism on one hand and from Protestantism on the other. All honor to the great Reformers, but the truth must be told that in their reform they brought with them out of Rome the two hateful errors of union of church and state and infant baptism; and moreover when they had the power in their hands because of this union of church and state,

they themselves became popes in their own realm and persecuted those who would not conform to their ways. The Lutheran church became the established church of Germany, and persecuted the Anabaptists for nonconformity. While Zwingli held power in Switzerland the Senate passed a law making infant baptism compulsory, and providing that "if any presume to re-baptize those who were baptized before, they should be drowned;" and at Vienna many Anabaptists were so tied together in chains that one drew the other after him into the river, wherein they were all suffocated. Calvin in his field, Cromwell in England, Knox in Scotland—these all stuck to the union of church and state and infant baptism, and used their power, when they had power, to seek to force others to conform with their own views.

Woe Unto Dissenters

In the American colonies the same error persisted. In Virginia and the Carolinas Episcopalianism became the established church and no one was permitted to preach without a license, which license could be obtained only from the state church; and so those who persisted in preaching the Gospel without such a license were imprisoned and otherwise punished. In New England there were two colonies, in one of which Presbyterianism was the established church and in the other it was Congregationalism; and in both of them nonconformists were persecuted for their nonconformity. Think of the inconsistency of it. These Presbyterians and Congregationalists had fled from the old lands in order to have religious liberty. But it was religious liberty for themselves only and Presbyterianism and Congregationalism were made the legal religious views of their colonies. And woe be unto anyone among them who should dissent from these views! Before the Massachusetts Bay Colony was twenty years old, it was decreed by statute that "if any person or persons within this jurisdiction shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart from the congregation at the administration of the ordinance . . . after due time and means of conviction—every such person or persons shall be subject to banishment."

By the authorities in this colony Roger Williams and others were banished, when banishment meant to go and live with the Indians. This Williams did and was received kindly and dwelt with them for some time, and in after days it was shown that he had saved the Massachusetts Bay Colony from utter destruction by the Indians by his earnest pleadings in behalf of the Colony which had banished him.

Church And State

And it was in the constitution of the Rhode Island Colony, founded by Roger Williams, John Clarke and others, that religious liberty was established by law for the first time in thirteen hundred years. Thus it was that Rhode Island, the first Baptist Colony, established by a small group of believers, was the first spot on earth where religious liberty became the law of the land. The settlement was made in 1638, and the Colony was legally established in 1663. The second place was Virginia in 1786.

Congress declared the first amendment to the Constitution of the United States to be in force on December 15, 1791, which granted religious liberty to all citizens; and Baptists are credited with being the leaders in bringing this blessing to the nation. If that be true, they proved themselves to be worthy successors of their Anabaptist or Antipedobaptist forebears.

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PAGE FIVE

But, it may be asked, what has all this to do with us? Has it any practical bearing upon us in our day? And here is the answer: The union of church and state continues today in most of the countries of the world. In these "state churches" they "christen" babies, which means they make them Christians. The average Briton, for example, thinks he is on the way to Heaven. Wasn't he christened in infancy, and hasn't he been taught all these years that that saved him, and isn't he a member of the same church with the king? What more could you ask?

Are Unbaptized Infants Lost?

And what about this country? Let us see: The Roman Catholic teaches baptismal regeneration and practices infant baptism. In its statement of doctrine it says: "The sacrament of baptism is administered to infants or adults by pouring of water and the pronouncement of the proper words, and cleanses from original sin." The Reformed Church says: "Children are baptized as heirs of the Kingdom of God and of His covenant." The Lutheran church teaches that baptism, whether of infants or adults, is a means of regeneration. Martin Luther himself, when asked whether unbaptized infants are lost said: "Not lack of, but contempt for, the sacrament condemns. I hope that when little children are denied baptism without their fault, and

SEND THE TO OTHERS

the command of Christ and prayer are not despised, the kind and merciful God will graciously remember them. Let their souls be left in the hands of and at the will of their Heavenly Father, who, as we know, is merciful." "Mind," he says only, "I hope." Not a very good foundation for faith. Mr. Luther should have done better than that.

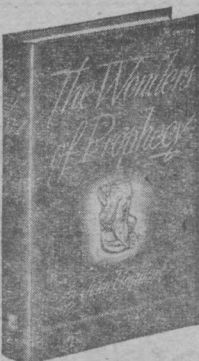
The Episcopal church teaches plainly that salvation comes through infant baptism. In his confirmation the catechist answers a question about his baptism in infancy by saying, "in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of God."

This is printed in the Prayer Book and may be seen there by anyone interested enough to look for it. The fact is that most people who practice infant baptism believe that the ceremony has something to do with the salvation of the child.

We have left the commandment of God to follow the traditions of men, and the end is awful to contemplate.

—From the Voice Magazine.

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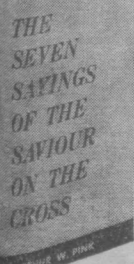
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Criticizing Preachers

(Continued from page one)

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The preacher is the one who has given up the ordinary walks of life. He is talented or he would not be a preacher. The success he could have achieved in a business or professional career he has given up to serve you. To criticize your preacher is to undermine your best friend. It is disloyal; it is ungrateful.

When Miriam and Aaron criticized Moses, God struck Miriam with leprosy. It is a dangerous thing to criticize a man of God. God is certain to punish those who do so.

Paul, the greatest preacher who ever lived, was criticized. No preacher is above criticism.

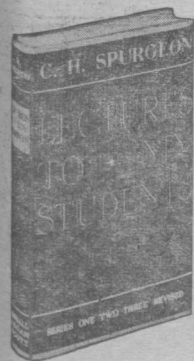
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HIS EDUCATION — THIRD IN A SERIES

By FRANK B. BECK, Gone Home

In developing your pastor's personality, his education is a sharp factor.

I suppose that it can be said that the average pastor has spent four years in college and four years in seminary. That is just the start of his education. There are volumes of books he longs to learn from, and new ones ever flowing from the press. There are magazines of theology that pile month after month on his desk. This takes money and time and toil. Most churches could give their shepherd more money, certainly more time, and would profit from it in the sermons delivered to them.

However, an educated man is not necessarily a wise man. And men have been wise who were not looked upon by the world as being educated. Education may be in itself a corpse if the rich, warm, invigorating blood of wisdom flows not through its veins. Education may be the rails but it is only the train of wisdom that brings in the needful cargoes of life. True, the body helps, and the rails are of great assistance, but a Th.D or D.D. degree does not always mean you have a real pastor and excellent pulpiteer.

Your pastor realizes this. He knows the burden of responsibility expressed by Victor Bartung: "What kind of a minister ought he to be who preaches a Gospel which may be fatal to those who come into contact with it?" He must take every pain to make the message plain, powerful, persuasive, and practical. Education will help him. But O, won't you pray with him daily that he may possess increasingly the wisdom of God? "The Lord giveth wisdom" (Prov. 2:6). Divine wisdom is demanded to win the unsaved to Christ (Prov. 11:30). God will give it to those who ask of Him in unwavering faith (James 1:5).

Yet education cannot be replaced. It is one thing for me to show you a moving picture color film of the Atlantic Ocean. It is quite another experience to take you there to see the sun sparkle on its rolling waves, to hear the sound of the surf and the sea gull, to be kissed by the salty lips of the sea air. Your pastor brings you very helpful sermons, not only with the aid of commentary and outline and illustration and poetry and imagination, but all based thoroughly on the Book, the Word of the Lord. But all of this may be just by color film and manufactured sound at the best. However, if your shepherd dips into the Hebrew and Greek of the Word, then—

"Cheers for the voice that will reach a full mile,
Health to the man who reproves with a smile,
The pastor who steps forward well graced.
To the man who reads Barth, the man who does not,
To the scholar who makes stones speak;
But here's to the most helpful one of the lot—
The preacher who studies his Greek!!"

This man can take you right to the edge of the sea!
If your pastor does this, rejoice. If not, there are summer seminaries, correspondence courses, perhaps nearby schools, to which he will be glad to attend with your cooperation.

At the same time you may bless God that your shepherd is a preacher, even theologian, but not a doctor educated enough to drag a word like pneumonoultramicroscopicsilicovolcanokoniosis, (the name of a rare lung disease. Let us hope that this is [as claimed] the longest word in any dictionary, and for more than one reason, the disease remains rare!) into the pulpit.

Your pastor must be careful lest he fly too many sails of learning on a Sunday morning church service cruise, lest they be far more than the small craft he must pilot can stand and capsize all of you into the brink of confusion.

Be glad that you feel your need of carrying your Bible to church to hear God speak through your pastor, and not a dictionary. But thank God for a wise minister in your pulpit, whether he is "educated" or not. Yet all the more if he is so trained.

It was put well by a university-trained man some years ago by the name of John Wesley. He received a note from a preacher of rather limited ability from the appearance of the paper, stating: "The Lord has told me to tell you that He doesn't need your book learning, your Greek or your Hebrew." Wesley answered, "Thank you, sir. Your letter was superfluous, however, as I already knew

the Lord has no need for my 'book-learning,' as you put it. However — although the Lord hasn't directed me to say so — on my own responsibility I would say to you that the Lord doesn't need your ignorance either."

For all the benefits of learning your pastor brings before you be grateful to God. Remember that he was not born with encyclopedias in his head, silver spoon in his mouth or not, but that he gained this citizenship of wisdom (like the Roman captain's freedom of Acts 22:28) only with a "great sum." It cost.

Be satisfied that the man in your pulpit is always searching for more wisdom to better present to you the Gospel of God, and is not in the pastorate merely for what he can get out of it (see I Sam. 2:36); and that this occasion does not refer in reality to him:

"Mother," little 6-year-old Nellie complained, "I've got a stomach ache."

"That's because your stomach is empty," her mother replied. "You would feel better if you had something in it."

That afternoon the minister called and complained that he had suffered all day with a severe headache.

Little Nellie was alert. "That's because it's empty," she said. "You'd feel better if you had something in it."

"Empty-headed ministers often account for empty pews."

It is not only a faithful but also a wise servant whom the Lord makes ruler over His household to give them the meat of His Word in due season (St. Matt. 24:45). This He has done in giving you your pastor.



"Paradoxes"

(Continued from page four)
order that we might be born of God.

IV

JESUS CHRIST BECAME THE SON OF MAN THAT WE MAY BE THE SONS OF GOD.

We read:
"Let this mind be in you, which was also in Christ Jesus Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the FORM OF A SERVANT, and was made in the likeness of MEN: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." — Phil. 2:5-8.

Notice, beloved, Christ became the Son of man. He was the Son of God from all eternity past, and He who is the Son of God, became, or was made, the Son of man, in order that we who are the sons of men, might become the sons of God.

Notice again:
"Behold, what manner of love the Father hath bestowed upon us, that we should be called THE SONS OF GOD: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." — I John 3:1, 2.

You can't read a passage like this without coming to the realization that everybody who is saved has become a son of God. I don't say that a man who is unsaved is a son of God. In fact, beloved, the Bible doesn't say it. The Bible says that the man who is unsaved is a child of the Devil, but when he is saved — when he has a genuine experience of grace, he becomes a son of God. Listen:

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." — Gal. 4:6.

I tell you, beloved, Jesus Christ

God Always Finds A Way

That problem of the yesterday,
Has all been solved for me today.
I wonder why I worried so,
When in my secret soul I know
God always finds a way.

Henceforth I'll leave in His dear hands,
The things I cannot understand.
When I do that the worries go —
And in their place love flowers grow
God always finds a way.

Yes, God always finds a way.
And it comes like a sunny day.
Not, perhaps as we had thought,
But better than our plans has brought.
God always finds a way!

—Copied

became the Son of man in order that you and I might become the sons of God. What a blessing this is! What a marvelous blessing it is to know that He who is the Son of God, came down into this world and became the Son of man, in order that we who have been born the sons of men, might become the sons of God, through faith in the Lord Jesus Christ.

V
JESUS CHRIST ACCEPTED POVERTY THAT WE MAY BE MADE RICH.

Did you ever think about how poor the Lord Jesus was? Did you ever pause to meditate as to the poverty of the Son of God? We read in the Gospel of John that one day everybody went away to his own home, whereas Jesus went out into the mount of Olives. I have often read that, and asked, "Why was it that everybody went to his own home, yet Jesus didn't go to His home?" Well, the answer was obvious, for He had no home to which He could go. Listen:

"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the SON OF MAN HATH NOT WHERE TO LAY HIS HEAD." — Luke 9:58.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." — II Cor. 8:9.

I tell you, beloved, everyone of us who are saved, have been made rich, for we have been enriched by the Lord Jesus Christ. How much so? Listen:

"That in the ages to come he might show the exceeding riches

of his grace in his kindness toward us through Christ Jesus." Eph. 2:7.

Some of these days our Lord is going to put us on dress parade yonder in Glory. Down here we have grace, but up yonder we are going to have the riches of His grace. Down here we are saved by grace, but up there when we are put on display before all the angels of God, we are going to have the riches of His grace. I say to you, beloved friends, Jesus Christ accepted poverty in order that we might be made rich, as I have said many times in the past, "He who was the richest of the rich, became the poorest of the poor, that we who are the poorest of the poor, might be made the richest of the rich."

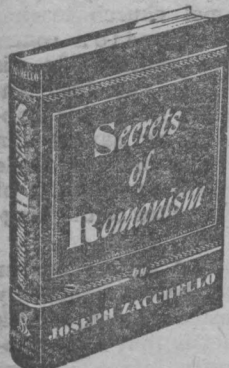
VI
JESUS CHRIST WAS REJECTED OF MEN THAT WE MAY BE ACCEPTED OF GOD.

Notice, beloved, how He was rejected. The prophet even foretold it 800 years before He was born, for we read:

"He is despised and REJECTED OF MEN: a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." — Isa. 53:3.

I say, beloved, this was written 800 years before the Lord Jesus Christ came to this world, and in prophecy, the prophet said Jesus was to be rejected of men. Beloved, this was fulfilled. The Word of God tells us that when He came to this world, He was rejected of the very beginning of His ministry.

(Continued on page 7, column



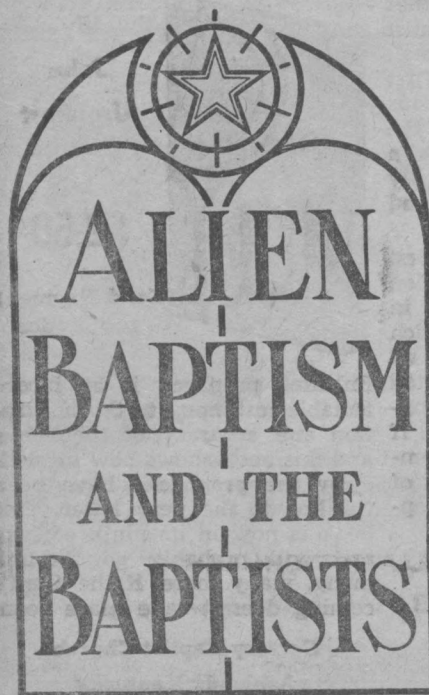
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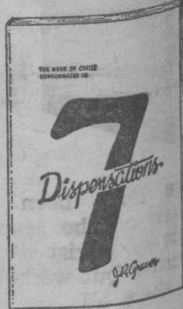
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PAGE SIX

"Paradoxes"

(Continued from page six)
Even when He was born, He was rejected of men, as there was no room for Him in the inn, and His parents were compelled to take refuge in a stable. The Bible says:

"He came unto his own, and his own received him not."—John 1:11.

In the light of the Greek language, the first "own" refers to His own things, and the second "own" refers to His people. In other words, He came into His own things—the temple, and the tabernacle, and all the furniture of the temple; He came to it and His own people accepted Him not. They rejected Him; they turned their backs upon Him. In other words, the Lord Jesus Christ was rejected of men.

If you want to see how completely that rejection was, go out under to the Garden of Gethsemane and see His disciples who rejected Him, as they went to sleep when they were told to stay. Here, you see the rejection of the Son of God when He who made the world was crucified by the world. See Him when He went to the cross, crucified on a tree that He Himself had caused to grow out of the ground. If you want to see the carnality of His rejection, see the crowd as they clamored for His death, and as they stood beside the cross shouting, "Save others; let Him save himself if He be the Christ of God." If you want to see the ultimate of rejection, see the angels ministered to Him so graciously, so many times in His life, now take wings to fly away. If you would see the finalfulness of His rejection, see when the Father turned His back upon Him and darkness came over all the world for a space of several hours. See Him, when the Father turned His face, wouldn't look upon the Son of God, as He was dying upon the cross. I tell you, beloved, Jesus Christ was rejected of men in order that we ourselves might be accepted of God.

To the praise of the glory of grace, wherein he hath made **ACCEPTED IN THE BELOVED.**"—Ph. 1:6.

Notice if you will that we ourselves never accept Jesus Christ. Teachers oftentimes will urge a sinner to do lots of things that he is not supposed to do. I have heard preachers urge the unsaved to give their hearts to Jesus. Beloved, what does God want with a filthy, repulsive, depraved, sinful heart such as you? I am the possessors of? God doesn't ask us to give our hearts to Him. Not a time in the Bible does God ever ask us to give our hearts to Him. Instead, He talks about taking away our heart of sin and giving to us a heart of grace. Likewise, beloved, the sinner does not accept the Lord Jesus Christ. Instead, the sinner is accepted by the Lord Jesus Christ.

As the old Scotch preacher lay on his deathbed, somebody stood by his side and asked him various questions. He asked, "How long has it been since you accepted Jesus Christ?" and he replied, "I never

accepted Him." They said, "Oh, his mind is wandering. He is not of his mind, and he'll never be able to talk to us again." Then the old Scotch preacher said, "I understand what you are saying. It is true that I never accepted Him, but He accepted me."

Notice again:
"Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is **ACCEPTED WITH HIM.**"—Acts 10:34, 35.

Brother, sister, listen, Jesus Christ was rejected of men in order that we might be accepted of God. What a marvelous paradox — He was rejected, that we might be accepted.

VII

CHRIST BECAME THE MAN OF SORROWS THAT WE MAY REJOICE AND BE GLAD.

Did you ever think how sorrowful was the life of the Lord Jesus Christ? Sometimes I think that we are in the habit of brooding over our own troubles, and our own sorrows, to the extent that we overlook the fact that Jesus Christ was definitely the man of sorrows. Isaiah says:

"He is despised and rejected of men; A MAN OF SORROWS, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. 53:3.

Not one of us have ever had enough troubles whereby that Isaiah 53:3 can be applied to us. I wouldn't in any wise at all agree with a Jewish man here in Ashland who told me a number of years ago that this Scripture probably referred to one of the Old Testament heroes of faith. Oh, no, beloved, it doesn't refer to an Old Testament hero of faith, but it refers to Jesus, and it says that He was a man of sorrows.

If you would see how sorrowful was the Lord Jesus Christ, then hear him as He cries over the city of Jerusalem, saying:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Mt. 23:37.

Beloved, verses like this surely tell us that He was, and that He came here into this world, a man of sorrows. For what purpose? That you and I might rejoice and be glad.

We read:
"**REJOICE IN THE LORD ALWAY: and again I say, Rejoice.**"—Phil. 4:4.

Yes, beloved, you and I ought to be happy. You and I who are saved ought never to get down in the dumps. We ought never to be blue and melancholy and morose. Instead, you and I who are saved, ought to be the happiest people in all the world. We have something to make us happy, for the Lord Jesus Christ has died for our sins, and He Himself says to us that we are to rejoice and be glad.

Notice again:
"**But REJOICE, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also**

with exceeding joy."—I Pet. 4:13.

What a contrast this is! Christ, the God of the universe, the God who flung the stars into space, the God who spoke the worlds into existence, the God who gave us breath and life—that God came to this world to become the man of sorrows in order that you and I who would ordinarily be sorrowful, and sad, and morose, might be able to rejoice, and be made glad in Him.

I ask you, beloved friends, do you realize that God wants you to be a happy Christian? If you are saved, God wants you to live above the things of the world. God doesn't want you to be sad, downcast, and morose. Some people have a face long enough they could eat oats out of the bottom of a ten gallon churn. Some people look like that they have been drinking lemonade and eating sauer kraut for the last six months' time. Beloved, God doesn't want you to be that kind of a Christian. God wants you to be happy. He says, "Rejoice, and again I say, Rejoice." Yes, beloved, Jesus Christ became the man of sorrows in order that you and I who are men of sorrows, might rejoice, and might be made glad.

VIII

JESUS CHRIST WAS MADE SIN FOR US THAT WE MAY BE MADE RIGHTEOUS IN GOD.

Isn't it wonderful to know that Jesus was made sin for us? We read:

"For he hath **MADE HIM TO BE SIN FOR US, who knew no sin: that we might be MADE THE RIGHTEOUSNESS of God in him.**"—II Cor. 5:21.

This tells us that God took Jesus who was not a sinner, who had no sinful nature, who had no sinful disposition, who had no act of sin — God took Jesus who was not a sinner and treated Him just like a sinner ought to be treated. For what purpose? That He might take us who are sinners and treat us just exactly like Jesus ought to have been treated.

REVEALING GOD'S WILL TO MAN



I wonder if that grips your heart like it does mine. I'll say it like this: God took Jesus Christ, and treated Jesus just exactly like John R. Gilpin ought to have been treated, and now God takes John R. Gilpin and treats him just exactly like Jesus Christ ought to be treated. At the cross my sins were put on Jesus Christ, and now Jesus Christ's righteousness is put on me.

Every once in a while when I read this Scripture I use this illustration: I try to imagine a prince and a pauper standing side by side, the prince dressed in all of his princely garments and the pauper dressed in rags and tatters. I see these two as they exchange their clothes. The prince takes the clothes of the beggar and puts them on his body, and the beggar takes the clothes of the prince and puts them on his body. Beloved, that could never happen, for a prince never would stoop low enough to trade clothes with a beggar. But I'll tell you something that did happen. I'll tell you something that was 10,000 times greater and grander than that. Beloved, Jesus Christ, the Princely Son of God, came down to this world, and took upon Himself my sins — my selfrighteous rags, my dirty, filthy, repulsive righteousness. He went to

the cross of Calvary and died under the weight of those sins, in order that I in turn might be clothed in the righteousness of God's only Son, so that when God sees me now, He doesn't see me as a filthy, repulsive sinner, but God sees me clothed in the righteousness of His Son, Jesus Christ.

Isn't it wonderful to know that He got our sins, and we get His righteousness? Isn't it marvelous to know that our self-righteousness was put on Him, and His God-righteousness was put on us? Isn't it marvelous to know that God saw Jesus at the cross as a sinner, while God sees me today this side of the cross as a saint!

Many times in life I have referred to my trading. I love to trade. I can say truly that I never in my life made a trade that I was sorry for. Now a lot of people can't say that. Most people have cut their eye teeth several times along the way with some Yankee trader, but I can say to you truly, I never made a trade in my life that I was sorry for. I traded knives as a boy. I traded horses. I have traded automobiles. I have traded just about anything and everything that you can think of. I saw an automobile agency the other day that advertised, "We'll trade for anything of value," and

(Continued on page 8, column 1)

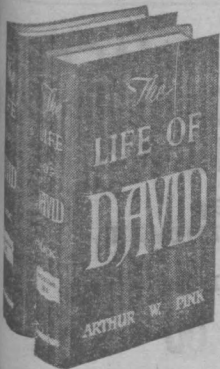
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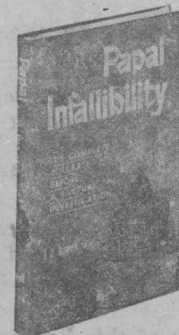
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"Paradoxes"

(Continued from page seven)
the next day I went by there and they had a little Billy goat tied in their lot. They said, "This is about as little value as we can find," but still they traded for it. Well, I have traded too, for anything of value, and still will, but, beloved, the best trade that I ever made was the day that I traded my sin to Jesus, and got His righteousness instead. I didn't propose the trade, but God proposed it, just as God planned it from all eternity. I tell you, beloved, Jesus Christ was made sin for us that we might be made the righteousness of God.

IX JESUS CHRIST WAS PUT TO DEATH THAT WE MAY BE MADE ALIVE.

What hope do you think you would have ever had, of being made alive spiritually? Do you suppose there would be any hope at all for you to be made alive spiritually outside of Jesus Christ? No, not one bit.

If you will go back and read the old Greek philosophers, you'll find that they talked about the problem of sin. They discussed it under various aspects thereof. They tried to figure a way whereby that sin could be dealt with correctly. Each man came up with his own philosophy as to how the sin question might be handled, but they never agreed, and not one of the Greek philosophers was able to properly handle the sin question.

But one day the Lord Jesus Christ came to this world and He handled the question of sin perfectly, for the Son of God was

put to death that we ourselves might be made alive. Listen: that you and I might be blessed above.

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and BE KILLED, AND BE RAISED AGAIN the third day."—Mt. 16:21.

Yes, beloved, the Lord Jesus Christ was put to death. He realized that it was going to come to pass. He came for that purpose, and ultimately it did come to pass. After He had been raised from the dead, we read:

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to raise from the dead the third day."—Luke 24:46.

Now, beloved, why did He die? Can you imagine God dying? Can you imagine the Son of God dying? Yet He died, that you and I might be made alive.

You and I are born in this world dead. We are all born dead—and if you are not saved—you are still dead—that is, you are dead spiritually. Of course you are alive physically, but you are dead spiritually so far as God is concerned. Only when you are saved, have you been made alive.

Paul said to the church at Ephesus:

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

Before you are saved, you are dead in trespasses and sin, but when you are saved, it is then that you are made alive. I thank God, beloved, that Jesus Christ was put to death that we might be made alive.

Notice again:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he QUICKENED together with him, having forgiven you all trespasses."—Col. 2:13.

I say to you, beloved, Christ was put to death that you and I might be made alive.

X

JESUS CHRIST WAS CURSED ON EARTH THAT WE MAY BE BLESSED ABOVE.

We read:

"Christ hath redeemed us from the curse of the law, being made a CURSE for us: for it is written, Cursed is every one that hangeth on a tree: That the BLESSING of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith."—Gal. 3:13, 14.

In these two verses we have these two truths, that Christ Him-

self was cursed on earth in order

that you and I might be blessed

above.

Aren't these wonderful paradoxes? Aren't these wonderful contrasts that I have given you? Let's sum them up.

Jesus Christ came into the world, that we might enter into Heaven.

Jesus Christ was born in the flesh, that we might be born of the Spirit.

Jesus Christ was born of woman, that we might be born of God.

Jesus Christ became the Son of man, that we might become the sons of God.

Jesus Christ accepted poverty, that we might be rich.

Jesus Christ was rejected of men, that we might be accepted of God.

Jesus Christ became the man of sorrows, that we might rejoice and be made glad.

Jesus Christ was made sin for us, that we might be made the righteousness of God.

Jesus Christ was put to death, that we might be made alive.

Jesus Christ was cursed on earth, that we might be blessed above.

Here are ten paradoxes, ten statements, which show to us contrasts growing out of the cross of Christ. As I think of these ten, I come back to my text which says:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14.

May God bless you!

Forgotten Story

(Continued from page one)

"The experience that was had in this comone course and condition tried sundrie year, and that amongst Godly and sober men, may well evine the Vanitie of that conceite of Plato's and other ancients, applauded by some of later times;—that the taking away of propertie, and bringing in communite into a comone wealth would make them happy and flourishing; as if they were wiser than God!

This is the story about the Pilgrims that should be taught in our schools — because "that conceite of Plato's and other ancients" is still "applauded by some of later times." Men still have the idea "that the taking away of propertie, and bringing in communite into a comone wealth would make them happy and flourishing." Socialism and Communism were tried many times before Plymouth Colony; they have been tried many times since. They have always failed. They are always destined to fail, because they violate certain fundamental economic and moral laws that simply will not be violated.

—Presbyterian Journal.

Mourner's Bench

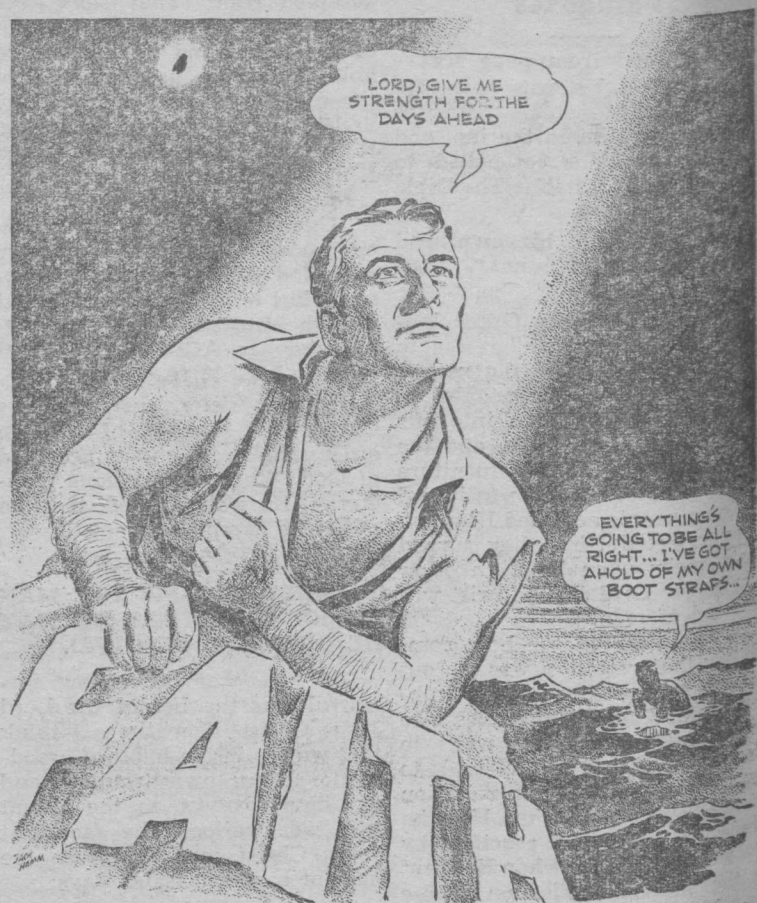
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ern custom, and that it is so little known in most sections of America that there is very little historical reference to it, and no books at all on the subject.

The oldest building in America where a "Mourner's Bench" was found was built in 1780, but there is no proof that the bench was put in the building when it was first built.

David Burris, in his tract on "The Altar and the Mercy Seat," says, "The 'Mourner's Bench' had its beginning in 1794, and is at least 1700 years too young to be the New Testament way of leading lost sinners to Christ."

James R. Joy, secretary of the Methodist Historical Society of New York City, says, "The Mourner's Bench' and 'Anxious Seat' were terms that came into use in America in the early part



of the 19th century at camp meetings and other revival services."

Why should people, who desire to follow the plain Word of God, practice a custom that has absolutely no Scriptural or historical foundation? Why should they depart from the New Testament and adopt a practice that originated in the mind of man?

The practice of the "Mourner's Bench" is evil because it directs the attention of the lost person away from Jesus Christ. It centers his attention on something he can and must "do" before the Lord will save him. It is just as much "works for salvation" as baptism, or anything else held forth by errorists as necessary for salvation.

One will do well to read the Book of Acts, which is the Holy Spirit's record of what He did with the New Testament churches and preachers, and see if He led them in any such practice. Of course He did not.

Forum

(Continued from page 4)

Jesus Christ. Read John 3:16. From this I feel sure this is spoken to God's children, for a dead sinner cannot taste anything spiritual. Those who are hungry and thirsty are those who have been quickened by the power of the Holy Spirit. Thus the one who has tasted of the Heavenly gift has the evidence that he is God's child.

This Scripture also indicates that these folk had partaken of the Holy Spirit. No dead sinner is ever made a partaker of the Holy Spirit. I Cor. 1:14 states that the natural man cannot receive the things of the spirit of God.

Therefore the Holy Spirit tells us in verse six that it is impossible for one who is a babe in Christ to fall from grace, for this would put Christ to an open shame.

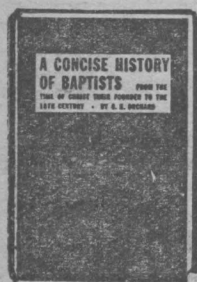
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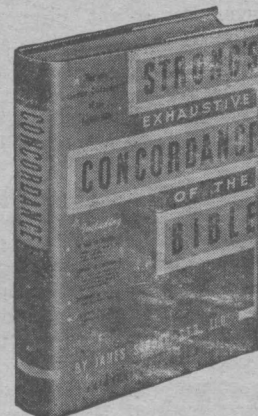
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