

The wages of sin have never been reduced.

BAPTISM, A CHURCH ORDINANCE

By CLAUDE KING, SR.

Sometimes we are inclined to believe that in the last few years many have risen up who deny that "baptism" is a church ordinance, and there does seem to be a concerted effort on the part of many to prove from the Word of God that baptism need not be done by church authority in order for it to be Scriptural. In this attempt passages of Scripture are lifted out of their context, or they are interpreted without any due consideration of other Scriptures that have to do with the matter. We believe that baptism is a church ordinance, and if it is a church ordinance it "must" have church authority; otherwise it is not a church ordinance!

Great, noble, authoritative stands have been taken by those who desire to get away with such passages of Scripture as "let God be true and every man a liar" (Rom. 3:4), and "To the law

and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20) are used. John 17:17 is also used along with any other passages that will conveniently fit into the argument. We have no argument with God and His Word, but we do remember that He has said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Along this line we have humbly and earnestly sought, in our limited and feeble way, to be obedient to God who called us into the ministry.

It is obvious that if there is a right way to divide the "word of truth"—and God has said that there is a right way—then there is also a wrong way. The right way, of course, is to compare all that God has to say on a subject, prayerfully seeking Holy Spirit guidance and enlightening, and, when He enlightens us as to the

meaning of the subject that we are studying, we can speak with authority. This kind of Bible study always has the same interpretation. Different words may be used by different individuals in expressing the subject, but the



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overall meaning will always be the same.

The argument as to who has the authority to baptize started centuries ago, and many historians could be quoted in proof of this statement. However, we are confident that we can find in the Scriptures proof that baptism is a "church ordinance," and that it is to be administered by none

other than churches that are patterned after those found in the New Testament.

The Bible says, "One body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). In God's purpose and plan there never was but "one church," as to kind. Therefore the New Testament speaks of but one kind, and of course this "one" church, as to kind, had one Lord and one baptism, not two or more Lords, and two or more kinds of baptism, but "ONE." One is forced to go outside the covers of the Bible to justify any organization as a church that has its beginning with a man, and dates its beginning this side of the public ministry of Jesus Christ.

The Bible knows nothing about a universal church, either visible or invisible. The many churches of the New Testament were local

and visible, and were individually responsible for the doctrines that they taught, as we can plainly see from reading Revelation 2 and 3. Christ is the head of a true New Testament church (Col. 1:18; Eph. 5:22-23), and such a church is answerable to Him, and to Him only.

New Testament churches were composed of Scripturally baptized believers, who assembled themselves together under the leadership of the Holy Spirit to give a unified testimony for Christ (Luke 24:46-48). Christ gave different gifts to members of these churches for the purpose of edification, and that the membership might not be "children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:7-16). The kind of a church that we are talking about is the same kind that Satan has been trying to destroy since Christ organized the first one and set the apostles in her (Mark 3:13-14; I Cor. 12: (Continued on page 4, column 3)

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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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WHOLE NUMBER 1377

THE TRUTH ABOUT SOUTHERN BAPTIST SUNDAY SCHOOL...

LITERATURE SCANDAL

B. A. Wilson, Pastor
Central Baptist Church
Grenada, Mississippi

First, we want to make it clear that we are not trying to manipulate hate, or to get vengeance on any person or organization. We are going to state the truth in love for our dear brethren and the cause of Christ.

For several years, many Bible-believing Baptists have been grievously alarmed about certain of the teachings and suggested literature in our Sunday School, Training Union, and W. M. U. literature, along with such periodicals as: "Home Missions" and "The Christian Life Commission," including several tracts and booklets edited by people who are employed by some agency of the Convention or pastors of Baptist Churches connected with the same. Our State Baptist paper, "The Baptist Record," has printed some of the things we refer to, but not all that Baptists need to know about these things.

On February 20, 1965, a dear fellow Baptist pastor, in his radio message, made an attack on people who are exposing this literature, stating that such people are "Sowing Discord among the

Brethren." His reference was to some books by James Baldwin, a Negro author, which were recommended in the July - August-September issue of the Baptist Young Peoples Quarterly of the Training Union along with a book by the trouble rouser, Martin Luther King, Jr. It is stated on Page 6 of this Quarterly: "Secure from your Baptist Book Store. Order as near three weeks in advance as possible." Baldwin's book, to say they are vile, vulgar and obscene, are mild terms to describe the devil-inspired contents of "Another Country", which is horrible to think about anybody reading, much less young people. He stated the apology of the Sunday School Board for this error. However, this is just one of the issues involved in the literature controversy. What about the "Modern Sex Techniques", by Robert Street, which is (or was) sold by our Baptist Book Store. The dear brother pastor stated that the Baptist Book Store did not sell "Sex Books." I know a Baptist in Grenada who has this

book, which was purchased at the Baptist Book Store. The dear brother pastor just stuck out his neck to have the hatchet of truth chop it off. We can give authentic proof of the purchase of this book.

In the Adult Sunday School Quarterly, April-May-June, 1964, we have strong suggestions of "Racism", Pages 32, 50 United Nations. Page 36. Ecumenicalism, Page 50 in the Adult and the Young People's Quarterly for the same April-May-June, 1964. These are just a few of the many things that Bible-believing Baptists do not accept. We will let the readers make up their minds as to just who first started "Sowing Discord Among the Brethren." Those responsible for this flood of unchristian literature are (Continued on page 8, column 2)

We Invite You To Listen To Our
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PASTOR JOHN R. GILPIN
is the speaker for each broadcast

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE SAINTS OF CAESAR'S HOUSEHOLD"

"All the saints salute you, chiefly they that are of Caesar's household."—Phil. 4:22.

I might say by way of preface that this book of Philippians was written while the Apostle Paul was in prison in Rome. He was in Caesar's jail. I rather imagine that he had his own house, but he was in custody — what we speak of today as protective custody. Be that as it may, to Paul it was jail, and every place that Paul went, a Roman soldier or soldiers went along with him.

If you had seen Paul preaching in the city of Rome, I am satisfied you would have seen a Roman soldier chained to his arm, so when Paul wrote this book of

Philippians you would naturally expect that there would be a plaintive wail of complaint in his message. Though Paul was in prison, the strangest thing is, there is not a hint that he was downcast or morose. There isn't a hint in the book that the Apostle Paul was morbid in his outlook on life. Instead, this book would indicate that he was happy, and again and again he says to rejoice in the Lord. So in spite of the fact that this book was written from Caesar's jail in the city of Rome, there is not a hint of anything but joy and happiness in the Lord.

When we read about these saints of Caesar's household, I

rather imagine that these were the individuals who had been saved under Paul's ministry. Now I don't know that that is true. There may have been other saints there besides these. However, I am of the opinion that the majority of the saints in Caesar's household were individuals who had come to a saving knowledge of the Lord Jesus Christ as the result of the ministry of the Apostle Paul as he went about his work there, preaching in the city of Rome.

It is usually considered that Paul spent fully two years in Rome in prison. If that be true, then he had plenty of time to (Continued on page 3, column 1)

wonder if we have ever really been saved. Our adversary tries to tell us we would not do this or that particular sin if we were really saved.

This is one of the Devil's favorite tricks. He likes to see the saints spend their time fretting about themselves rather than being about their Father's business. It is our task to resist all such doubting, and overcome this worry with truth. When we



JAMES F. CRACE

remember that we are sinners saved by grace we can easily put Satan to flight. When we remember that we will do nothing but sin unless God gives us grace to walk uprightly, we will not be so taken by surprise when we fall into sin. As I said, this will more than likely be one of the things which will continue to cause the saints to have to wage a great fight of faith from (Continued on page 6, column 1)

ARE YOU TROUBLED WITH DIVERS DISEASES?

An old preacher friend of mine took his text from Matthew 4:24; "They brought unto Him all sick people that were taken with divers diseases." Now old Tom isn't known for his deep sermons but he sure can hit the nail on the head when it comes to human nature. Here is a short summary of his sermon. Now doctors can look at some of you, analyze you and sometimes cure you, but when you have "divers diseases" then only the Lord can cure you and brethren some of you have this disease badly. Let me show you. Some of you are for the door as soon as the T.V. set during the evening services of the church. Some dives (Continued on page 8, column 5)

1964

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JOHN R. GILPIN Editor

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WANTED

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FOR OUR BIBLE CONFERENCE

Each year we have always desired to have someone take many pictures and scenes at the Bible Conference — someone who is an expert photographer — but always to no avail.

We have never been able to have the number of pictures made that we wanted made, nor have we been able to have the quality of pictures that we wanted.

It has been suggested that surely somewhere among all our readers, and those who attend our Conference, there must be somewhere an expert photographer with whom we might make arrangements to take a number of pictures in our behalf.

Calvary Baptist Church will pay for all films and supplies, and will pay for the development of the pictures. All we want is someone who has a good camera, and who knows how to produce real pictures, and who is willing to be of help to us.

If any of our readers feel their capability in this respect, or if anyone knows of such a photographer whom we might persuade to attend our Conference, it would be indeed and in truth, a joy to us, and a service that you could render to our Lord, if you would write us at once.



BOOK REVIEW

The Promised Land

By J. EARL PRATT

\$2.50



A True Story

Here is a book with a pre-Civil War background, written by one of the editor's close friends, Hon. Earl Pratt, dealing with the Negro situation.

It is not a large book — only about fifty pages, but it surely

presents graphically the solution so far as the Negro race is concerned.

When James Twyman, wealthy Virginia plantation owner, died in 1849, his slaves, thirty-seven in number, were, by the terms of his will, freed and given a fresh start in a new territory. Where they went and what they did with their freedom is told in this brief, significant story.

Twyman died unaware that the stirrings of friction between North and South over the slavery question would explode, within a short span of years, into the holocaust of Civil War.

A considerate master, he was considerate even in death. His slaves were to be given transportation to a free state, to receive homes and lands, provisions and clothing for a year, and all useful tools to work the land. And so, by wagon train, the group crossed the Blue Ridge Mountains and journeyed 400 miles to Lawrence County, Ohio, to new homes near the site of present Burlington. Their first move was to acquire surnames — in the old life they had none. And, as the years passed, James Twyman's former slaves, living at peace with their neighbors, repaid his generosity by becoming upstanding, productive citizens — in medicine, in education, in the business field.

Says the author: "You do not hear of any of the descendants of James Twyman's slaves complaining about discrimination. They are able to stand up among white men and women anywhere and compete with them on equal terms."

In this day of racial tension, Mr. Pratt believes, the story of James Twyman and his slaves bears witness to the fact that the way to settle differences between the races is by voluntary action on the part of both.

The American Negro, he feels, should "quit crying 'Foul'" at every instance of discrimination and attempt to raise himself to such a level culturally, materially and spiritually as to prove himself the equal of the white man . . . as did the Twyman slaves' descendants. "He should work and

(Continued on page 8, column 5)

"Lead On, O King Eternal!"



As we reflect concerning the past, and likewise consider the future, we are made to rejoice over God's goodness to us in the publishing of The Baptist Examiner.

It is not necessary to tell you of the world-wide apostasy which threatens the very existence of all true Baptist Churches. We thank God in the face of such, to be able to propagate the great doctrines of God's word, in a small effort to counteract, and stem the tide of this apostasy.

Many are the letters of appreciation which we receive as a result of the spiritual help derived from the reading of our paper, such as the following:

The Baptist Examiner to me, is like the sword of Goliath was to David. When he fled from Saul and went to Nob, "And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod; if thou wilt take that, take it; for there is no other save that here. And David said, There is none like that; give it me."

So with me, there is none other publication that is so closely connected with the teachings of the Word of God that sends out the sound theological teachings as does The Baptist Examiner.

O. B. Gabbard
Hazard, Ky.

TBE is my favorite paper. I am really blessed and strengthened as I read it week by week. In a day when so very few are willing to take a stand, it is spiritually uplifting to know that there are those who still stand on the Word of God and teach the great doctrines as you do. I was blessed by the teachings of Pastor Frank Beck who introduced me to The Baptist Examiner.

—Mrs. George O'Neal
(Connecticut)

I am enclosing a check for \$25.00 for a life time subscription to TBE — the greatest paper in print. I have found that it stands four-square for His unadulterated Word regardless of who gets his toes stepped on.

Edgar E. Smith (Ohio)

Along with some books, which I ordered recently you sent me a few copies of TBE. Each and every issue thrilled my soul. Therein, I found much food for my soul and my eyes were opened on several subjects. As I will be going to a Bible college next year I need the kind of teaching contained in the Examiner to supplement the teachings that I will receive in this school.

—Marvin E. Sudduth Jr.
(Nebraska)

It is sincerely wonderful how God leads you to keep on with the work of TBE. God has ordained that you should reach out through the authority of the church by way of the printed page . . . your sermon on the "Blessings of Eternal Life" will be a joy for all saved ones who read it . . . yes sir I even believe that God has ordained that you should have the trouble which you have had in 1964. I would not even try to find out the purpose, but its plain that you are already a stronger man as a result of it.

—L. E. Jarrell
(New Mexico)

We look forward to getting THE BAPTIST EXAMINER as there is no other paper that can take its place.

—Mr. and Mrs. O. B. Barton
(W. Va.)

I am thankful to God for the truth I find each week in TBE. I have read several papers from different places, but I have never received a paper that feeds my soul like TBE. I believe that God would be pleased for me to support TBE. I know that my offering will not over support it. I am sending \$22.00 and as God blesses I will send more. The world surely needs the message that TBE carries.

—Charlie Buford,
(Texas)

"Please find enclosed the amount of \$7.00 for which you will give me a five year subscription to The Baptist Examiner. My subscription ran out about the first of the year and I sure miss it."

—C. T. Phillips (Texas)

"Greetings to you in the name which is above every name that is our Lord and Saviour, Jesus Christ. Do we not have a wonderful God, and praise to Him, He blessed me with a little overtime, and I am sending you a little gift. I never have any regrets of sending you any offering because I know that it will be used to the glory of our Saviour in getting the real truth into the hands of those that need to know the truth. I sure do enjoy the Baptist Examiner more and more every time it does come to our house, and

I praise Him for such a fine paper. Oh! My, it has been a real source of information and inspiration to me and has been the cause of me growing in grace very much. Bro. Gilpin I do pray for you and your work and you would be surprised how often the Lord reminds me, as well as our family, to uphold your name before the throne of grace.

—J. P. Morgan
(West Virginia)

Enclosed is an offering for TBE. This paper is a real blessing to us, we could not get along without it. Next to our Bible, it comes first!

D. J. Currie, Maine

"Some time ago you returned money to me that I had sent to your address by mistake. I'm glad I made that mistake for you sent me some copies of The Baptist Examiner. I like it very much and am enclosing \$2.00 in bills for a year's subscription. Thank you kindly."

—Jewel N. Stout (Missouri)

Just a few words to let you know how much I enjoy reading your paper. I especially like the Baptist Forum because it gives me something to think about and study about. I have been passing your papers on to someone else and so far each one I have given the papers to has subscribed for himself.

—Noel Marshall (Ohio)

I appreciate TBE, you are my pastor each week. Don't hear any preaching like yours in sunny California.

—Cyril W. Auer (California)

"We heard your invitation Sunday to send ones name to you for a year of The Baptist Examiner to be sent free. We have friends who borrow our copy each week and I know they would appreciate a copy of their own. Our copy is very well used at home. Four adults and two children read it, and then we pass it on. We enjoy your radio sermon on Sunday morning, and make as much effort to listen, as we make to get ready to attend church in our community. It is just wonderful to hear the truth on the air."

—James W. Graham
(Kentucky)

You will be interested to know that The Baptist Examiner goes regularly, free of charge, to many many pastors and missionaries who are laboring on needy fields throughout the world. On account of their low incomes they are not able to pay the subscription rate, and we are glad to send the paper to them free of charge.

We have just now passed through the hardest season of the year so far as our income is concerned. January, February, and March are always the hardest months of the year for us. As might be expected, we have lost money during these three months, yet we are glad that our deficit is no greater than it is. We truly take courage today as we face the future in view of God's blessings upon us.

We often plead the cause of various worthy missionary enterprises, such as the work of Brother Halliman and others. It is a joy for us to do so. Today The Baptist Examiner is pleading for itself. We appeal to our readers and friends for their financial assistance and help in carrying on our written ministry. In view of the many letters which we have received, we believe that any contribution which our friends may make is an investment in one of the most important and essential missionary projects of our day.

Accordingly, we earnestly appeal to you on behalf of The Baptist Examiner. I am calling upon our friends to make a sacrificial offering today relative to the ministry of this paper. In Christ's name I appeal to you for your immediate support.

Very sincerely,
John R. Gilpin



LECTURES TO MY STUDENTS

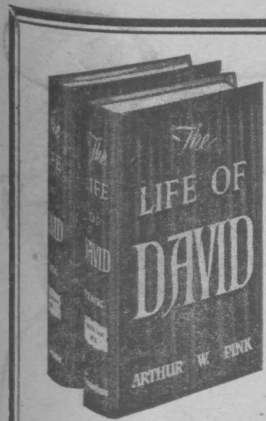
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"Saints . . . Caesar's"

(Continued from page one)

have been chained to many soldiers, and he had an ample opportunity to witness to many of Caesar's servants during that period of time. In all probability there would be three different groups of soldiers assigned to guard Paul in a day's time, or at least two different groups. Then you can see how that he witnessed to at least two or three different groups each day of the year. Then being there for two years' time, he had a great opportunity to witness to a great number of Caesar's subjects. Accordingly, I am implying from this Scripture that these who were spoken of as saints of Caesar's household, were evidently the saints who had been saved as a result of Paul's ministry as he went about with these soldiers to guard him.

I

WHO ARE SAINTS?

You will notice that my text says, "All the saints salute you, chiefly they that are of Caesar's household." You'll find the expression "saint" is used either in the singular or plural some eighty times in the various books that are written by the Apostle Paul. Years ago I asked myself the question, who are saints, and it has been interesting as I have studied, to realize that there is a tremendous difference between those individuals whom God calls saints, and those individuals who are called saints by the Catholics or the Holy Rollers.

Take for example the Holy Rollers. They say that a saint is that individual who has come to an altar of prayer subsequent to his conversion and "prayed through" and has gotten rid of all his carnality and his old devilish nature, to the extent that his fleshiness is all burned out, and he stands perfectly pure before God. Such an individual is a saint.

Years ago I visited a woman who told me in the course of the conversation that this had been her experience. She said she had gone to an altar of prayer, and had been saved by praying through. Later she went back to another altar of prayer and prayed through again, and all of her carnal nature was taken away

from her and she couldn't even imagine a sin, and she couldn't think sin. She said, "You know, Bro. Gilpin, I am a saint now." Then she clapped her hands and said, "I am just as good as Jesus Christ, and praise the Lord, I am getting better every day." I tell you, beloved, if she were just as good as Jesus Christ and getting better every day, as a southern boy said, she was really "some kind of good."

Now that is the idea the Holiness people have. That is the idea that the Holy Roller presents when he talks in terms of a saint. He says that a saint is that individual who has had his old carnal nature removed at an altar of prayer. Well, all I have to say is this, if that be true, there never was a saint that walked on the face of this earth, excepting the Lord Jesus Christ. If the definition of the Holiness people is true, then there never could be a saint. The Apostle Paul himself wasn't a saint.

After he had been in the ministry for thirty years, he writes in 7th chapter of Romans whereby he refers to himself as a "wretched" man. He was still the possessor of a sinful nature.

In contrast, I often think of the Catholic idea of a saint. Their idea is when a man dies, after he has been dead long enough for a new generation to rise up that does not remember how mean he was, they'll dig up a record of some good he did and the church will canonize, and make a saint out of him.

It is highly conspicuous that Rome never makes a saint out of a living individual. The reason is that there are too many people that are still alive who know too much about the individual, and therefore it wouldn't be at all appropo to make a saint of such. However, after a man has been dead for maybe 50 to 100 or 200 years, somebody will recall some good that he did, and they'll say that this individual is a saint. They'll say that he had more good works than was necessary for his salvation, and they take those surplus good works that he didn't need for his salvation, and put them over into a common pool, whereby that poor mortals who don't have enough good works, will be able to draw upon the good works of that individual who had more than he

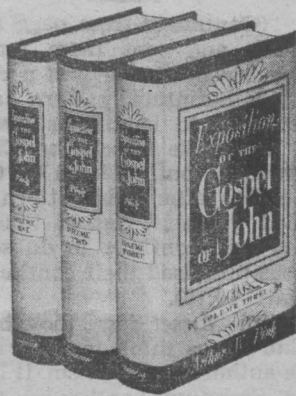
needed for his salvation, and the church canonizes him, and calls him a saint.

You know, beloved, when you tell a story like that you ought to begin it, "Once upon a time," and you ought to end it, "And they all lived happily ever after," because it certainly is a fairy story in every respect. To say that a man had more good works than he needed for his salvation is all but blasphemy, and to say that poor mortals of this world might draw from the goodness of other poor mortals who have lived here in this world, is even worse blasphemy, for none of us can draw anything from one another. We need only the righteousness that is ours through the Lord Jesus Christ.

I'll never forget, years ago, an experience of mine when I dealt with a Catholic priest on the matter of saints. I was pastor at that time in Cincinnati and I had put out a little booklet entitled "The Historicity of Baptists and Others." A Catholic priest somewhere in the northern portion of Ohio got a copy of it and we had some correspondence. Ultimately, he came to see me. I remember looking out the window one day and I saw a fellow with his collar turned hind part before, getting out of a car and walking up to my door. I knew it was one of three things: he was either celebrating Halloween, or else he

The Gospel Of John

BY. A. W. PINK



\$14.95

This is perhaps the best of Bro. Pink's writings. You will find these books almost inexhaustible in setting forth the meaning of the Gospel of John. As was Pink's custom, he has put much time and study into the preparation of this three volume set.

We highly recommend this commentary. It is written in such a way that it is easy to read and understand. If you have been looking for the best on John's Gospel, we suggest that you get this set.

was drunk, or the third possibility was that he might be a Catholic priest.

Since I had had correspondence with a priest, naturally I imagined that it must be the latter. He knocked at my door and when I opened it (it was in the wintertime), he looked at me, and the first thing I knew he had his hands on my head feeling around on the top of my head, pushing his hands first one way and then the other. Well, I had heard how the pope sent his friends to confer a blessing to individuals and I thought maybe the old boy on the banks of the Tiber had sent a special blessing to me, all the way from Rome. I waited, as he held his hand on my head in various spots for, it seemed to me like fifteen minutes. Finally, I asked him what he was doing. He said, "I have been reading this literature you put out and I just wanted to see if there were any horns growing out of the top of your head. Well, I wasn't to be outdone, so I said,

"Take off your hat," and before I let him come in the house, I put my hand upon his head and felt around, and I said, "I don't find any horns either, so come on in." That was our introduction.

We talked together for some two hours, and kept referring to St. Boniface, and St. Matthew, and St. John the Baptist, and St. Paul, and St. Peter. Finally, I said, "What is a saint?" It was then that he told me that a saint was an individual who had more good works than he needs for his salvation; and when he dies, and the church finds out that he has more than he needs, they put those surplus good works into a common pool for other poor unfortunates to draw upon for their salvation, and the church canonizes him, and calls him a saint.

Now, beloved, all I have to say about it is that a fellow surely has to have a stretch of imagination to believe anything like that. I can't conceive of a man in an insane asylum but that he would be smart enough to know such a thing as that was foolish.

Anyhow, that is the reasoning of the Catholics, and that is the reasoning of the Holy Rollers as to a saint.

Therefore, I would like to show you that a saint is an individual who has been saved, who has come to a saving knowledge of the Lord Jesus Christ, and who is living here within this world. A saint is not an individual who has died and gone on to Glory. Rather, a saint is any individual who has been saved and is walking with the Lord Jesus Christ down here within this world. Listen:

"Salute every SAINT in Christ Jesus. The brethren which are with me greet you."—Phil. 4:21.

"Gather my SAINTS together unto me; those that have made a covenant with me by sacrifice."—Psa. 50:5.

Who is a saint? It is that individual who has made a covenant with God by sacrifice. It is nobody but a saved person. The only person who has made a covenant with God by sacrifice is a saved person—a believer in the Lord Jesus Christ. And what sacrifice? The sacrifice of the Lord Jesus Christ. David refers to an individual who has made a covenant with God through the sacrifice of Jesus Christ as a saint of God.

Notice again:

"Now concerning the collection for the SAINTS, as I have given order to the churches of Galatia, even so do ye."—I Cor. 16:1.

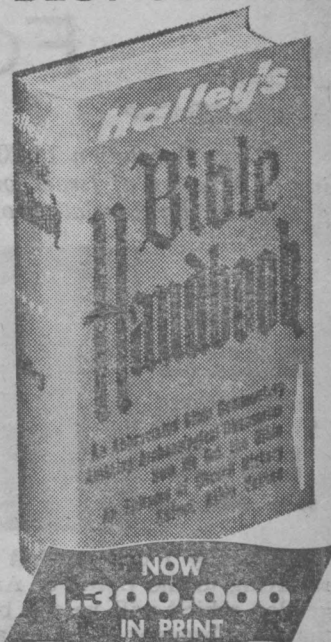
You'll notice that they were getting ready to take up an offering in behalf of the poor Christians and he refers to those to whom the offering was to go as being saints.

Listen again:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be SAINTS, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."—I Cor. 1:1, 2.

Who is a saint in the light of these Scriptures? I say, beloved, that every individual who has been called of the Holy Spirit, who has believed in the Lord Jesus Christ, and who has seen the sacrifice of the Son of

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God, and has made a covenant with God thereby—that individual is a saint.

I don't agree with the Catholics when they talk about a dead man being transformed into a saint, and I do not agree with the Holy Rollers when they talk about a living man getting rid of his sinful nature, and thereby becoming a saint. I say, beloved, I believe that a saint is just exactly what the Word of God says concerning him—that he is a man who has made a covenant with God through the sacrifice of Jesus Christ, and has been called of the Holy Spirit unto salvation. Such an individual is a saint.

Therefore, regardless of what your spiritual status may be, and regardless of what your moral relationship to God and the world may be, the fact remains that if you are saved, you are a saint. God does not make one bit of difference between a believer in Jesus Christ and a saint. They are synonymous terms, and every saved person today is one of God's saints.

II

WHERE WERE THESE SAINTS?

My text says, "All the saints salute you, chiefly they that are of Caesar's household." Now where were these saints of which we read? Beloved, they were in Caesar's house, and that was the last place that you would expect to find a saint. I rather imagine that if you had gone to Rome you would have looked any place else besides Caesar's household to find saints, yet those were the ones whom the Apostle Paul said were saluting the church at Philippi when Paul wrote to this church. Let's remember that Caesar's court was corrupt, and that Caesar's court was surrounded by moral corruption. I say, in the light of this it would be the last place that

(Continued on page 5, col. 1)

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PAGE THREE

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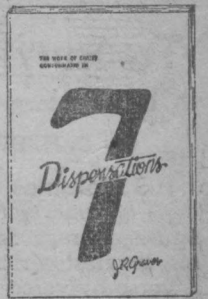
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The Baptist Examiner FORUM

"Does Revelation 14:20 refer to the defeat of Russia following its invasion of Israel, or does it refer to the Battle of Armageddon at the Revelation of Jesus Christ?"

JAMES
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Personally I believe that it is referring to the Battle of Armageddon which will be the battle that was brought about as a result of the invasion of Russia on Israel.

men out of heaven (Rev. 16:21).

Terrible times await these enemies of our God. And I believe the time is so near at hand that it may be that boys, and even men, may be living upon this earth today breathing the same air that you and I breathe whose blood will flow to the horse bridles for two hundred miles, and whose bones will bleach in the Palestinian sun for seven months before the Jews can finish burying them (Ezek. 39:42).

Let us stop for a moment and thank our precious Lord that before this awful time comes He will come in the air for us and we will be basking in heavenly bliss with our Lord when this terrible battle takes place.



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In my judgment reference is to a period subsequent to the Russian invasion of Israel. I believe that that invasion will come before Anti-Christ is revealed as the devil incarnate which he proves to be in the closing days of the Great Tribulation. Ezek. 38 makes plain that Russia and her allies come into Israel "to take a spoil," but at Armageddon the Anti-Christ will make war against Christ Himself. (Rev. 19:19). As to whether Rev. 14:20 relates directly to Armageddon — the battle itself — is not clear to me. It would seem to be in close proximity to it, to say the least.

This verse does not refer to the invasion of Palestine by the Russian armies but rather to the battle of Armageddon at the revelation of Jesus Christ. The day and the battle are described for us in detail in the following chapter of Revelation, but in this portion of God's word we have a preview of what lies ahead for the wicked.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:14.

This cloud is a signal of the second coming of Jesus Christ, or the revelation of Jesus Christ at the close of the tribulation period.

"And then shall they see the Son of man coming in a cloud with power and great glory." Rev. 21:27.

Furthermore John calls him the Son of man which can only apply to Jesus Christ, and on His head a golden crown. This indicates that the one coming on the cloud which John calls the Son of man is also a king. At the battle of Armageddon. He comes with the names written on His thigh, King of Kings and Lord of Lords.

Read Dan. 7:13-14.

The battle with Russia will come to pass before the revelation of Jesus Christ as King of Kings. Thus this battle could not be the battle with Russia but rather Armageddon. Furthermore note that the angel cried with a loud voice to him who sat on the cloud to thrust in the sickle and reap, for the harvest of the earth is ripe. Had this been spoken of Russia, the angel would have told him that the harvest of the king of the north is ripe, but here he says the earth. At the battle of Armageddon the whole earth will

be reaped.

Therefore Revelation 14:20 does not refer to the defeat of Russia, but rather to the great revelation of our Lord and Saviour, as King of Kings, when the kingdoms of the earth will become the kingdoms of our Lord and His Christ.



Baptism

(Continued from page 1)

27-28), and sent them forth to preach. The denial that a church of this Scriptural pattern has the authority to baptize is just one of his subtle attacks on Christ's churches but, thank God, churches after this pattern have stood the acid test of time and they will continue to do so; for Jesus promised their continuation (Matt. 16:18).

With these few thoughts in mind let us think together about the authority of baptism. It is true that Scriptural baptism must have four things, (1) the proper authority; (2) the proper design; (3) the proper subject; (4) and the proper motive. What we are concerned with here is the authority.

I. THERE IS NO SCRIPTURAL RECORD OF BAPTISM WITHOUT AUTHORITY

Baptism is strictly a New Testament ordinance. The Old Testament makes no mention of baptism, nor of the church for that matter. When John came on the scene, on the banks of the Jordan River, with authority from God to baptize (John 1:6; 32-33), he came picturing Christ's death in a different way from what it had previously been pictured. In the death of the animals only the death of Christ was pictured. Now God authorized John to picture both His death and His resurrection.

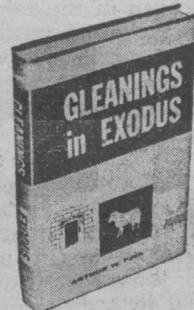
It was "believer's baptism" — that cannot honestly be denied — for John demanded evidence of repentance "Bring forth therefore fruits meet for repentance" (Matt. 3:8, Mark 1:4; Luke 3:7, 8). Paul says that John's baptism was believer's baptism, "John verily baptized with the baptism of repentance saying unto the people that they should believe on Him which should come after him, that is, on Jesus" (Acts 19:4). That old farce that "John's baptism isn't Christian baptism" is ridiculous. If anyone ever comes to our church who claims to have John's baptism, and looks old enough to have it, or gives other concrete evidence that he has it, I will entertain a motion to receive him.

Our Saviour recognized the authority of John's baptism. Jesus went all the way from Nazareth in Galilee to Bethabara on the Jordan River (Mark 1:9; John 1:18), a distance of about sixty

miles, to obtain John's baptism. All the apostles were baptized by John (Acts 1:21, 22). Jesus declared that John's baptism was from Heaven in the form of a question to the chief priests and the elders (Matt. 21:25; Mark 11:30; Luke 20:4). He said that all those whom John baptized justified God, and that the Pharisees and lawyers "rejected the counsel of God against themselves, being not baptized of him" (Luke 7:29-30).

After Christ's resurrection and prior to His ascension He declared, "All power (authority) is given unto me in Heaven and in earth"

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(Matt. 28:18). So, He had the authority to authorize His church to perform the ordinance of baptism, and that is exactly what He did. According to Luke there was an assembly of others (Luke 24:33), besides the apostles when Jesus made this statement. This work of witnessing, discipling, and baptizing was to be started after this church was empowered by the Holy Ghost (Luke 24:49), and under the leadership of the Holy Spirit, of course. So, on the

day of Pentecost we find this church, under the power of the Holy Spirit and under the authority of the Saviour beginning the great work that Jesus designed for her. The Book of Acts gives us the early history of how the Holy Spirit empowered and led in the carrying out of Christ's purpose for His churches.

Philip is often used by those who try to refute church authority in baptism. Let us carefully examine Philip. Who was he? He was chosen as a deacon because (1) he was a man of honest report; (2) he was filled with the Holy Ghost; (3) and had wisdom. He was a member of the First Church — call her anything you want to by name and Philip is still one of her members (Acts 6:3-5). The apostles approved of Philip's position (Acts 6:6), as a deacon, and God also approved of it because He blessed them spiritually and numerically (Acts 6:7). Philip is called an "evangelist" (Acts 2:18), and we are told that Christ gave some evangelists (Eph. 4:11).

His membership must have remained in the First Church, because when he was preaching down in the city of Samaria, after the scattering abroad of the members (except the apostles), Peter and John were sent down to see about the work Philip was doing. Here we find that the Holy Spirit approved of this work (Acts 8:25). So far as we know his membership was still in the First Church when "the angel of the Lord" ordered him to go on the road to Gaza. It was on this road that the Holy Spirit authorized him to talk to the Ethiopian. The Ethiopian trusted Christ as Saviour and was baptized by Philip (Acts 8:26-40). The Holy Spirit approved of this, because Philip was caught away by Him, and the Ethiopian went on his way rejoicing.

Some one may say, "But, that wasn't church authority." It must be admitted that it was by (Continued on page 6, column

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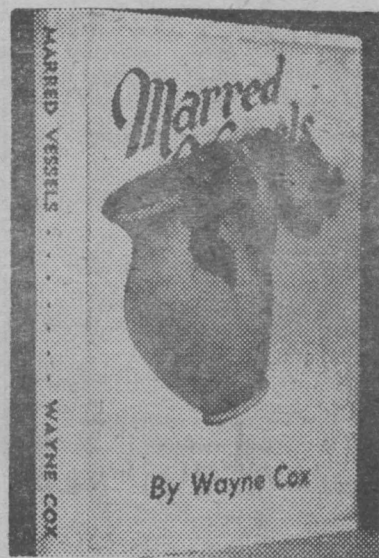
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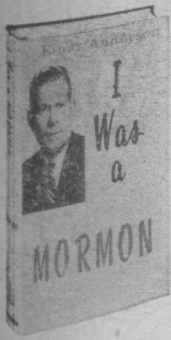
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Saints . . . Caesar's

(Continued from page 3)

would expect to find saints—

Caesar's household.

Caesar's court was a corrupt

place beyond a shadow of a

doubt, and those saints that were

in Caesar's household, were sur-

rounded by moral corruption in

every respect, yet they were

of God.

They were subject to persecu-

tion even unto death. The fact

is, Nero himself killed the Apostle

Paul a little later. Nero burned

Christians, and Nero fed Christ-

ians to the wild beasts. It wasn't

just for those Romans to

enter Christians into the amphi-

theatre for a public spectacle, as

the wild beasts loose, they

would starve for days so

they would ravenously tear

the Christians to pieces. It was

nothing for Nero to destroy

Christians in this manner.

Notice a similar Scripture:

"For he hath made him, who

knew no sin, to be sin for us, that

WE MIGHT BE MADE THE

RIGHTEOUSNESS OF GOD in

him."—II Cor. 5:21.

This would tell us that God

took our sins and put them on

Jesus Christ, and Jesus Christ

died for our sin; now when we

come to believe on Jesus Christ,

God takes the righteousness of

Jesus Christ and puts it over

on us, so that we are now clothed

in the righteousness of God's Son,

the Lord Jesus Christ. I say to

you, beloved, here is a great

truth relative to saints of God—

namely, that all the saints of God

right now have Christ's righteous-

ness. Isn't it wonderful to know

that you are clothed in the right-

eousness of the Lord Jesus

Christ?

Every once in a while you and

I of necessity are forced to buy

some new clothes, and when we

get those new clothes on, we

feel like we are dressed up for

the time being. You know, be-

loved, every one of us are al-

ready dressed up in that we are

clothed in the righteousness of

God's Son. All of God's saints are

wearing the righteousness of

Jesus Christ.

The saints have been made the

custodians of the faith. Jude says:

"Beloved, when I gave all dili-

gence to write unto you of the

common salvation, it was needful

for me to write unto you, and

exhort you that ye should earn-

estly contend for THE FAITH

WHICH WAS ONCE DELIVER-

ED UNTO THE SAINTS."—Jude

1:3.

Notice, the saints are the cus-

todians of the faith. We are not

to compromise the faith; we are

to be custodians of it. We are not

to compromise the Word of God;

instead, we are to proclaim the

Word of God. This helps me

whenever I read it just to realize

that I have been made a custod-

ian of the faith.

I was thinking of recent date,

in the light of this Scripture, as

to the marvelous honor that has

been conferred upon me as pastor

of this church, and what a mar-

velous honor has been conferred

upon you as a member of this

church, that we have the oppor-

—Selected

his calling, and what the RICHES

OF THE GLORY OF HIS IN-

HERITANCE IN THE SAINTS."

—Eph. 1:18.

Have you ever inherited any-

thing in this world? The major-

ity of people have never had the

joy of knowing what it is to in-

herit something from someone

else, but some of these days

every one of God's children is

going to inherit something from

the Lord Jesus Christ. We are

going to get an inheritance with

the saints.

Isn't it wonderful to know that

God has something for us over

on the other side? We talk about

the city that is paved with gold.

We talk about the new Jeru-

salem. We read about it in the

Word of God, and the marvelous

description that is given of it! Do

you realize that is your inheri-

tance, and it is waiting for you

on the other side, and some of

these days you are going to enter

in upon that inheritance? You

may never inherit anything in

this world through your parents.

You may never in this world get

anything from any individual,

but the blessed part of it all is

this: someday you are going to

enjoy that inheritance that the

Lord has made in our behalf, on

the other side.

God will never forsake His

saints. When I read this years

ago for the first time, it caused

me to get up, and walk about.

Some people shout when they

see things for the first time. Some

people just can't control their

emotions. The way that I react

when I see some truth for the

first time in my life is, I want

to get up, and walk—I feel like

I'm walking on air—I am so

happy, I can't sit still. We read,

"For the Lord loveth judgment,

and FORSAKETH NOT HIS

SAINTS; they are preserved for

ever: but the seed of the wick-

ed shall be cut off."—Psa. 37:28.

(Continued on page 7, column 2)

that they might be able to bring

lost people to a saving knowledge

of God. Notice:

"For though I be free from all

men, yet have I made myself

servant unto all, that I might

gain the more. And unto the

Jews I became as a Jew, that I

might gain the Jews; to them

that are under the law, as under

the law, that I might gain them

that are under the law; To them

that are without law, as without

law, (being not without law to

God, but under the law to

Christ,) that I might gain them

that are without law. To the weak

became I as weak, that I might

gain the weak; I am made all

things to all men, that I might by

all means save some."—I Cor.

9:19-22.

Paul is in jail. He is in Caesar's

household. In some manner, Paul

is a prisoner of Caesar's, and

he has been used of God appar-

ently, to lead these individuals

to a saving knowledge of Jesus

Christ, and these individuals are

called saints, even though they

were surrounded by the moral

putrefaction of Caesar's court,

and even though they were sub-

ject to persecution—even perse-

cution by death. Here they are in

Caesar's household quietly wit-

nessing with the Apostle Paul as

to the saving knowledge of the

Lord Jesus Christ, and when Paul

would write to the church at

Philippi, he said, "The saints of

Caesar's household likewise want

to salute you. They are right here

in Caesar's household. They can't

say much openly, but they want

you to know that they are like-

wise sending their greetings and

salutations."

III

SPECIAL TRUTHS ABOUT

SAINTS.

There are some special truths

that come from the study of

God's Word concerning the saints.

First of all, I'd like you to

notice that these saints had

Christ's righteousness. Paul says:

"And be found in him, not hav-

ing mine own righteousness,

which is of the law, but that

which is THROUGH THE FAITH

OF CHRIST, the righteousness

which is of God by faith."—Phil.

3:9.

Paul didn't want anybody to

look upon him in his righteous-

ness. Rather, he wanted them to

see that he was clothed in the

righteousness of the Son of God,

the righteousness which he had

by faith.

Notice a similar Scripture:

"For he hath made him, who

knew no sin, to be sin for us, that

WE MIGHT BE MADE THE

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him."—II Cor. 5:21.

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ness. Isn't it wonderful to know

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some new clothes, and when we

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feel like we are dressed up for

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loved, every one of us are al-

ready dressed up in that we are

clothed in the righteousness of

God's Son. All of God's saints are

wearing the righteousness of

Jesus Christ.

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custodians of the faith. Jude says:

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exhort you that ye should earn-

estly contend for THE FAITH

WHICH WAS ONCE DELIVER-

ED UNTO THE SAINTS."—Jude

1:3.

Notice, the saints are the cus-

todians of the faith. We are not

to compromise the faith; we are

to be custodians of it. We are not

Christian Wars

(Continued from page one)
day to day. Therefore, do not be downcast when this comes. Rather fight the good fight of faith and remember that we are completely saved by the death of Christ Jesus. Salvation is of the Lord, and not of ourselves.

2. The war of sovereignty and responsibility

Another great fight we must be waging is our proneness to hide behind the sovereignty of God. It is terribly easy to excuse our not doing the things of God by saying He is sovereign. Many times we find ourselves saying "it was meant to be," when we ought to be confessing our sinful doulousness to God. Beloved though our God is absolutely sovereign over all things our responsibility to Him still stands. Though it is true that all things are predestinated by almighty God, the revealed things still belong to us, that we might do all the things of His law. We are just as responsible as God is sovereign. Our responsibility lies in doing what God says, and refraining from doing those things which He forbids. It makes no difference that both good and evil are directly predestinated by the only true God. Our position as responsible persons still stands. So when you are inclined to sit down and use God's sovereignty and God's predestination as an excuse for not doing the things of God, fight the good fight of faith and overcome this evil by remembering and doing your responsibility.

3. The war of the will

Self-will and stubbornness are ever present to hinder our living for God. One of the things Christ prayed was, "not My will, but Thine be done." Make no mistake about this, my friends, (Continued on page 8, column 4)

Baptism

(Continued from page 4)
vine authority. And, too, what ever view one may hold concerning the Trinity, surely he would agree that there is no discord, nor disharmony between the Father, the Son and the Holy Spirit. So we are sure that the Holy Spirit ordered this baptism under church authority, and until you who want to do it apart from church authority can give the same kind of proof of the Holy Spirit's leadership in what you are doing—we will continue to get church au-

thority before we perform the ordinance.

The baptism of Paul by Ananias is also used to refute church authority in Scriptural baptism. Ananias is said to be a disciple who was living at Damascus, to whom the Lord appeared in a vision, authorizing him to go to Paul who was staying in the house of Judas. When Ananias found Paul, he called him brother, told him the purpose of his visit, placed his hands on him; and Paul received his sight, was filled with the Holy Spirit, "arose and was baptized." (Acts 9:10-18). It might be further noted that there was an assembly of disciples at Damascus, for Paul spent some time with them (Acts 9:19). Again, we must say, "No one can honestly deny that Ananias acted under divine authority."

II. NEW TESTAMENT CHURCHES ARE THE AUTHORIZED ADMINISTRATORS OF BAPTISM

Those who believe that baptism is to be done under church authority are often called by the "pet" name of "LAND-MARK BAPTISTS." We don't understand why we should be called by some "pet" name because we teach what we believe the Bible plainly teaches, because we believe that this doctrine was taught long before anyone was called a "Land-Marker." However, I am not afraid of being called a "Landmark Baptist." Of course, those who rebel against God's authority have always been name-callers. Disciples or believers were dubbed Christians at Antioch (Acts 11:26), by those who disliked them because they were Christ like.

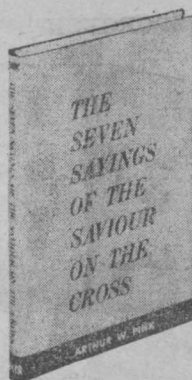
In addition to this it is said that "LAND-MARKERS" cannot cite ONE passage of Scripture in support of church authority in baptism. Well, well, we believe that "Land-Markers" have always been students of the Bible, and there certainly are Scriptures that support church authority in baptism. First, permit us to ask a question. "Under what authority were those who 'gladly received his word' baptized on the day of Pentecost?" It could be stated that it was under Christ's authority, and that is certainly true. But, to whom did He give this authority? If it was to the apostles as such, then no one has the authority to baptize today for two reasons: (1) There cannot be any apostolic successions because of the Scriptural qualifications given for one to take Judas' place (Acts 1:20-26). Note carefully these qualifications: (a) He must have been with Jesus and the apostles during Christ's public ministry (Verse 21). (b) He must have John's baptism (Verse 22). (c) He

must be a witness of the resurrection of Christ (Verse 22). Matthias was chosen and numbered with the eleven (Verse 26). There was no attempt made to appoint someone to take any other apostle's place at his death recorded in the Scriptures. (Paul was chosen by the Lord as the apostle to the Gentiles). (2) There is no Scriptural evidence of authority being given to anyone to baptize apart from that given to church-members. Bring up any case that you want to, and you will find, upon careful examination, that the one authorized was a church member at least, and there is but one church, as to pattern, mentioned in the Bible.

If Peter's baptizing those who were saved at the time of Cornelius' conversion be questioned as to authority (church authority), let us remind you that six members of the First Church accompanied Peter on this occasion (Acts 11:12). The contention of the church in Jerusalem with Peter on this occasion was because of his association with the uncircumcised, and eating with them (Acts 11:2-3), and not because he had baptized without authority. The church was satisfied when Peter "rehearsed the matter from the beginning, and expounded it by order unto them" (Acts 11:4, 18). The Lord directed Peter in this mission, and He must have sanctioned this baptism under the same authority that He had pre-

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iously given to His church.

Oh, yes, you wanted Scriptural reference to church authority. How about Paul as a missionary from the church at Antioch? Surely those who are willing for "God to be true and every man a liar" will be willing to admit that Paul and Barnabas were sent out under the joint authority of the Holy Spirit and the church at Antioch. The term "they sent them away" is used in connection with the church, and the term "So they, being sent forth by the Holy Ghost" is used to denote the Holy Spirit's leadership in this matter. It can plainly be seen from reading Acts 13 and 14 that several churches were organized, and that pastors were ordained in every one of them (Acts 14:23) during this mission of Paul and Barnabas. Who could have successfully questioned or withstood the Holy Spirit if He had directed Paul and Barnabas to do this work apart from the authority of the Antioch Church? The only reason that it was done in the manner in which it was done was because that Christ had ordained it that way, and God the Father, God the Son and God the Holy Spirit are in perfect harmony. It certainly wasn't because the church at Antioch might object to her members going on a mission journey!

Some one may say, "Baptism is not mentioned." Why would anyone argue that baptism wasn't included in this mission work?

THE BAPTIST EXAMINER

APRIL 10, 1965

PAGE SIX

TIME WE INVITE THE PRINCE OF PEACE TO THE PEACE TABLE



They did make disciples didn't they? Those who become disciples are to be baptized aren't they? Baptism is a prerequisite to church membership isn't it? They did organize churches and ordain pastors didn't they? They were sent by the church and by the Holy Spirit on this mission weren't they? You know that the answer to these questions is "YES."

Paul did go out from this church on another occasion, but with a different partner, Silas, and they did baptize some folk. They baptized the Philippian jailor and those of his household who believed (Acts 16:30-34). The Corinthian Church was organized on this same mission journey and Paul declares that he baptized a few of them (I Cor. 1:16). On this journey Paul and Silas were sent out by the church, "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (Acts 15:40).

Between Paul's first and second mission journey there was a conference at the Jerusalem Church. At this conference it was declared "what miracles and wonders God had wrought among the Gentiles by them" (Paul and Barnabas) (Acts 15:12). Baptism is the first act of obedience for a believer in Christ, and in the commission it is stated before "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). Would God have shown His approval of a work half done, by performing wonders and miracles, if Paul and Barnabas had not completed their work in organizing these churches on this journey? After all, Paul and Barnabas did call this church (the church at Antioch) together after the work was fulfilled and declared what God had done with them (Acts 14:26-27).

III. BAPTISM WITHOUT AUTHORITY AND WITHOUT PURPOSE IS VOID

Apollos must have been a "free lance evangelist" before Aquilla and Priscilla "expounded unto

him the way of God perfectly" (Acts 18:24-26). something about John's but he evidently didn't John preached repentance faith as a prerequisite to baptism (Acts 18:25; 19:3-4). Apollos had baptized those who found at Ephesus (Acts 19:1) didn't know what it was

This baptism, who formed it, was without knowledge of a reason. When Paul said, "then were you baptized?" they could say was "baptism" (Acts 19:3). The believers, and therefore not indwelt by the Holy Spirit (Acts 19:2). They had not believed in Christ (Acts 19:4). Baptism is for the

Send The Baptist Examiner To Some Home

of a believer picturing burial and resurrection that the believer may identify with Christ's burial and resurrection. The believer may show forth to sin and resurrection in newness of life, and rection of those who in Christ at His coming is set forth in Romans 6:4.

The baptism was void. God never authorized believers be baptized; there any authorization tism without purpose.

Let us say in conclusion of teaching this Scripture and we trust that it will be helpful to those who are confused by the teaching who prefer to disregard authority" in baptism. help and lead you as His Word in these times is our humble prayer.

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"I Should Like to Know"

Are you a former pupil of Bruce Taylor?

but I wish that I had been. I received his paper, News and for a number of years was immeasurably strengthened as a young preacher there. I never knew Brother Taylor until the last few years of his life, and yet those years meant much to me. I wish I might have sat at his feet to learn God's Word.

Are youth revivals Scriptural?

type of revivals that are Scriptural. I've never seen any for distinguishing between old and young in God's Word. The same message that needs, all need. I have found the Word of God is just as strong to the young as it is to the old.

most all youth meetings and rallies that I have seen are Scriptural. Some may be other- but I have never seen those I have observed given the "flesh" a most precious role. Preachers need to teach the old Book and just upon the Lord to call in, whether they be young or old.

must not a person prove his worth to Christ and His church before he is given a place of leadership in the church?

olutely! This is one of the qualifications for a deacon. "And these also first be proved" 1 Tim. 3:10. If God demands a deacon, He surely will not give him one of the great fallacies of youth movements, B. etc. Inexperienced, unstable, fleshly young folk are often places of leadership which are not capable of filling, and totally ignorant of God's will.

many young pastors in Rehoboth's foot- when they seek advice from worldly Christians, and from elderly, faith- less Christians?

That was the sin of today who allow the people to "run" the church. If young people are spir- itual it is well to take them with them as well as the old, yet woe unto the church who is led astray by the worldly element of the church.

should be done with the church who ignores the rules of the church?

only rules a church should be founded on, and by the Word of God, and the member of the church who ignores God's Word ought to be excluded. Read 1 Cor. 5:11-13; 2 Thes. 3:6-14; Titus 3:10;

II John 1:9-11.

6. Do you believe that Adam and Eve did just what God intended for them to do when they listened to Satan and fell into sin? Do you think that those who did so could have kept from crucifying Christ?

God is a sovereign God. His purpose must be fulfilled. Read Is. 14:24-27. That which is referred to in these three questions is a part of God's program and plan. It is His pleasure to command and ours to obey. Some day the things that are hard to understand, He'll make plain.

7. I know that many of the seminary professors and young preachers, are guilty of the things you say. It is obvious and at the same time heart-sickening to all real Baptists, yet is there any Scripture which would justify you in exposing them?

Plenty of it. How is this for one Scripture: "Them that sin, rebuke before all, that others also may fear.—I Tim. 5:20.

"Saints . . . Caesar's"

(Continued from page 5)

one of them would swear they were perfect. But you are not perfect. There isn't one of us who is perfect today, but God is in the business of perfecting us. Listen

"FOR THE PERFECTING OF THE SAINTS, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4:12.

In the preceding verse it says that God has given some indi-

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viduals, such as pastors, teachers, prophets, apostles, and evangelists, for one purpose—and what is that purpose? For the perfecting of the saints. God wants you to be perfect. God wants you to be what you are not this morning. There isn't one of us who is perfect. There isn't one of us that is anything like perfect, but God wants us to be perfect. That is why it is that God gave pastors, and teachers, and apostles; that is why God gave prophets and

evangelists; in order that we might be made perfect, as the saints of God.

Doesn't it thrill your heart to know that God wants you to be perfect? That is God's goal for us. Out yonder, after while — when we shuffle off the mortal coil of life, then it is that we will be perfect; but right now, God has given preachers and teachers for the purpose of perfecting, and making us more perfect here within this world.

While we are so imperfect, the Lord Jesus Christ makes intercession for the saints. I am so glad that that is true. I am so glad that He does make intercession for us, because we need somebody to pray for us, and we need somebody to make intercession for us.

The Catholic says that he has his priest to make intercession for him. You and I more or less smile at such an idea, for we feel it is a foolish thought at best. Yet the very thing that the Catholic depends upon, is the thing that I have as a reality in the Lord Jesus Christ, because the Son of God does make intercession in my behalf. Listen:

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because HE MAKETH INTERCESSION FOR THE SAINTS according to the will of God."—Rom. 8:27.

You know that your life isn't perfect. You know that every day you live a most imperfect life. You know you do lots of things that are wrong. Beloved, doesn't it help you to realize that you have one that makes intercession for you? I thank God that you and I as God's children, have one in the sky who makes intercession for us way down here.

Several years ago there was a teacher in the New Orleans Seminary who denied that Christ was our intercessor. One man took his tape recorder, and recorded the teaching of this heretic, whereby he said that there was no such

"SIN, WHEN IT IS FINISHED, BRINGETH FORTH DEATH"
— JAMES 1:15



"FOOLS MAKE A MOCK AT SIN" — PROVERBS 14:9

thing as Christ being our intercessor. In the providence of God I was permitted to hear that tape when it was replayed, and I have often thought about it. How can a man know anything at all about the Bible, and deny the intercessory work of the Lord Jesus Christ? I thank God that He is our intercessor, and if it weren't for Christ Jesus who is pleading for us, only God knows what your life and mine would be like.

The saints are going to be associated with the Lord Jesus Christ at His second coming. I have always looked forward to the second coming of Christ. I don't know whether I will be alive when He comes. Somehow I have never felt like I was going to die. Somehow I have always felt like I was going to be living when the Lord Jesus Christ comes. But whether I am alive, or whether I have died physically, the fact remains, I am going to be associated with the Lord Jesus at His second coming.

We read:

"To the end he may establish your hearts unblameable in holiness before God, even our Father, at the COMING OF OUR LORD JESUS CHRIST WITH ALL HIS SAINTS."—I Thess. 3:13.

Beloved, isn't it going to be

wonderful when all the saints of Jesus show up on the day of Christ's second coming? Adam has been dead a long time, and the saved portion of Adam's family has been dead a long time. They are going to be with the crowd of saints. Abraham, Isaac, and Jacob have all been dead a long time. They are going to shout on that day with the saints. Then I think of the martyrs who have died for the cause of Christ. I think of those Baptists who loved the Lord more than they loved anything else, and who were willing to die rather than give up their faith. I am thinking of those who said, "We do not believe in Easter, and will not observe it." I am thinking of those who said, "We do not believe in infant baptism and will not have our baby sprinkled." I am thinking of those who said, "We do not believe in Rome, but we believe in the church that Jesus built, as being a Baptist church." I am thinking of those who have died in Him, and who are going to be in that crowd when Christ Jesus comes the second time.

Someday, I am going to be in the majority. So seldom in life have I ever had the privilege of (Continued on page 8, column 1)

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"Saints . . . Caesar's"

(Continued from page seven)

stapling in the majority. Most always, I stand with the minority. For example, Northern Baptist Convention, Southern Baptist Convention, GARBC, the NABA, the ABA, and the Orthodox Baptists. Every one of them is a lot bigger than the crowd I am fellowshiping with. I am fellowshiping with a crowd of independent Baptists all over America, but our crowd is much smaller. But someday, I am going to be in the majority, for I am going to be with that crowd of saints at the second coming of the Lord Jesus Christ.

Until the day when the Lord Jesus comes, we ought to live as becometh the saints of God. The Bible says that is what we ought to do, for we read:

"That ye receive her in the Lord, AS BECOMETH SAINTS, and that ye assist her in whatsoever business she hath need of you: for she hath been a suc-

courer of many, and of myself also."—Rom. 16:2.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19, 20.

Beloved, in this same chapter He uses the word "saint," and He is telling the saints how they ought to live. You and I ought to live as becometh the saints of God.

CONCLUSION

Let's put all this together in a closing thought. Who are saints? Not dead people, and not people who have gotten rid of their old nature, but saints are saved people, who are carnal and fleshly, just like you and me, but saved by the grace of God.

You'll find saints in the most peculiar places, such as Caesar's household.

Those saints have certain truths from the Word of God revealed to them — namely, that all the saints have on Christ's righteousness, they are the custodians of the faith, and they have a heavenly inheritance to look forward to. They have the assurance that God won't forsake them, and right now He is perfecting His saints. Right now He is making intercession for His saints. Some of these days we are going to be associated with all the saints with Christ at His second coming, and until that time, we ought to live as becometh saints.

However, you may die before Jesus comes back a second time. If you do, I want you to know that your death is precious in God's sight. Listen:

"PRECIOUS in the sight of the Lord is the DEATH OF HIS SAINTS."—Psa. 116:15.

I would like to be alive when Jesus comes. I would like to meet Him in the air when He comes. I would like to leave the flesh behind and go up to be with Him. But if I die, I'll be caught up to be with Him that day, and I have this assurance right now, that my death is precious in the sight of God.

I ask you, are you one of these saints? Have you been born again? Have you believed on Jesus Christ? Have you made a covenant with God in the sacrifice of Jesus Christ? If so, you are one of God's saints. May God help you to walk and live like a saint, and may God help you to act as becometh a saint.

May God bless you!

Literature Scandal

(Continued from page one)

the ones who got the "Fiddle" out of tune to begin with. In addition, those who give assistance to "White-wash" the question involved here, are helping to keep the "Fiddle" out of tune. Furthermore, what about the January 1965 issue of "Home Missions", which has the pamphlet: "Working With National Baptists" stapled in this magazine. Read pages

16-N, 16-O, 16-P, and it teaches and suggests integration of the churches from start to finish, even to the exchange of pulpits by the pastors. The National Baptist Convention (Negro) is a member of the National Council of Churches and the World Council of Churches. Then does it pan out that Southern Baptists are not entangling themselves with the National Council of Churches, as many of our leaders keep on vowing to us that those who are crying "Wolf, WOLF!" are prejudiced and non-cooperative? Well, Baptists had better read the "Handwriting on the Wall!" The Camel of the National Council of Churches already has its nose under the Southern Baptist Convention's tent. Why do many of our leaders keep playing with the American and National Baptist leaders when it is a known fact that both conventions are in the National Council of Churches? "Birds of a Feather Flock Together." Let us go back to the Home Missions Magazine of July, 1963. An editorial in the magazine gave the "Race Relations proposal for Southern Baptists" that proves this is not one of those things "inadvertently listed by misunderstanding," but is deliberate on the part of those who are responsible for those publications. Then because some refuse to say, "Me, Too!" we are referred to as "Sowers of Discord." Just who is out of time on this issue — the objector, or the YES people? The Citadel Square Baptist Church, Charleston, South Carolina, which is 111

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question Jehu asked Jehoshaphat: "Shouldest thou help the ungodly, and love them that hate the Lord?" 2 Chron. 19:2. As we see the issue: my brother pastor wrote in "THE TIE" about the obscene book and the screening of the literature for his church, which is wise for any church to do; he then in a few words condemned what he had written in the bulletin. If all the Liberals and Ecumenical minded editors and lesson writers are dismissed from the agency of the Sunday School Board, then we can have literature that will be as it was for many years — true to the Bible, and true to Baptist doctrines and practice. Then the churches can use the literature with confidence and safety, and to the joy and blessing of every Baptist Church. The trend of this literature and such periodicals and tracts as we have mentioned is a Spiritual "Gangrene" that is poisoning the doctrinal, spiritual, moral, and separation stamina of Southern Baptists from "Dan to Beersheba." Are we so blind that we cannot see what happened to the Northern (now American) Baptist Convention, which years ago went over "boots and baggage" to "Modernism," now "Liberalism." In the words of one of the greatest Baptist preachers the South has ever produced — J. B. Gambrell: "Baptists never ride a horse without a bridle."

Let us continue to protest these inroads in the spirit of love and truth.

Christian Wars

(Continued from page six)

there is a constant rising of our wills which many, many times is opposed to the things of God. We want to do things contrary to the Word of God. We want to do things not commanded in the Word of God. We want to do things in a different way than God says for us to do them. We want to run our own lives. We want to run the lives of others when we have no command to do so. All these things, and many many more, are found to arise as our stubborn will manifests itself.

When this happens do not forget to fight the good fight of faith and cry out to Him who has saved you, "not my will but Thine be done!" This is another of the things we can expect to have to contend with, and war against.

4. The war of the church.

Though we may not always like the idea, we are never to do any of the things of God apart from the authority of one of Christ's churches. We often think we are "free and independent" as individuals, but God says we are to be a faithful member of a Scriptural Baptist Church if we are to do any of His work. The commission to do His work was given to true Baptist Churches and they alone can properly do God's work. If you want to walk with God as you do the things He has commanded you have no

choice but to align yourself with a Baptist Church of the lineage of the Baptist Church established during the earthly ministry. You want to subject yourself to that and be a faithful member are to do a Scriptural walk with the Lord.

So when you want to be your own free man" fight the fight of faith and resist temptation to by-pass our church in doing your service to God, remember that no one has no other so-called church authority from God. His work. Be a good soldier, walk in obedience to God's way He has said to walk. Be a faithful member of Christ's Baptist Churches, you try to do the work of

5. The war of truth and justice. Jude told us to earnestly contend for the faith. It is a temptation to let error reign and say nothing. This temptation ought not yield to. We ought to expose and tear down wherever we find it. No matter how loved, this is true. I agree, you will almost constantly be in a state of warfare; nevertheless we ought to obey God rather than men. Sentimentality has no place in the life of God's warriors. Samuel, who wasn't very happy at the time he did as God commanded (Samuel) probably didn't receive David in the same way Saul, but God said do as Samuel did it. So it is with the things of God. If it is a stand for it. If it is a stand against it. I don't want to be silent; rather I say with Isa. 58:1, "Cry aloud, and not, lift up thy voice trumpet, and show my their transgression, and the of Jacob their sins."

So there is a constant war to be fought against error, the truths of God's Word, fast, therefore, and fight the fight of faith.

The Lord bless you.

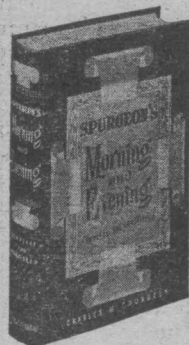
Divers Diseases

(Continued from page one) into a bag of excuses which needs to be done for Jesus. If you dive for the auto and some trip on the weekend, then a few of you y'all good at diving into fault and criticism.

Yes, brethren it takes time to cure "Diver's Disease" when you have Diver's Disease you are in a bad way. Better come to Doctor and get cured.—Selected

The Promised Land

(Continued from page one) strive so hard that the will begin to worry about status in comparison." Let me suggest that you get a copy of this book, write to the author: Hon. Pratt, South Point, Ohio.



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This writer has been a Baptist pastor for 36 years. We have used the Southern Baptist Sunday School Board Literature in all of our pastorates; but we have reached a point that unless there are some wrongs corrected we can no longer ask the church of which we have the God-given honor to serve as pastor to continue to use this literature. Baptists are not bound by any Association or Convention to use anything that they feel by the teachings of God's Word is unfaithful to the doctrines and morals that are found only in the INSPIRED WORD OF GOD.

In conclusion, we would like to ask the brother pastor who charged that we are sowing discord among the brethren the

THE BAPTIST EXAMINER

APRIL 10, 1965

PAGE EIGHT

