

The Baptist Examiner

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

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SPURGEON'S HATRED OF ROMANISM

"Cursed be the man before the Lord, that riseth up and buildeth this city Jericho" (Josh. 6:26). Since he was cursed who re-built Jericho, much more the man who labors to restore Popery among

O Lord, be pleased to thwart their unrighteous endeavours, and pull down every stone which they build. It should be a serious business with us to be thoroughly purged of every error which may have a tendency to foster the spirit of Popery, and when we have made a clean sweep at home we should seek in every way to oppose its too rapid spread abroad in the Church and in the world. This last can be done in secret by fervent prayer, and in public by decided testimony.

We must warn with judicious boldness those who are inclined towards the errors of Rome; we must instruct the young in gospel truth, and tell them of the black doings of Popery in the olden times. We must aid in spreading the light more thoroughly through the land, for priests, like owls, hate daylight. Are we doing all we can for Jesus and the gospel? If not, our negligence plays into the hands of priestcraft.

What are we doing to spread (Continued on page 8, column 5)

He Leadeth Me!

*"In pastures green? not always; sometimes He
 Who knoweth best in kindness leadeth me
 In weary ways where heavy shadows be.*

*Out of the sunshine into darkest night,
 Out of the sunshine, warm and soft and bright;
 I oft would faint with sorrow and afright.*

*Only for this — I know He holds my hand.
 So whether in the green or desert land
 I trust, although I may not understand.*

*So whether on the hilltops high and fair
 I dwell, or in the sunless valleys where
 The shadows lie — what matter? He is there.*

*Where'er He leads me I can safely go;
 And in the blest hereafter I shall know
 Why in His wisdom He hath led me so."*

THE PERPETUITY OF BAPTIST CHURCHES

Curtis Whaley, W. Va.

The Baptists have a history in which they may rightly take great pride, a history of eminent names and noble deeds, tracing back through many ages that line past with glory. From the time of John the Baptist to the present time, these stalwarts of truth, and martyrs for its cause, have illuminated the march of time with the glorious Gospel of the Son of God. The past nine hundred years have produced no purer, more illustrious lives, braver, more dedicated witnesses to the Gospel of Christ, more willing martyrs for its cause, than those honorable men God whom we call "our fathers in the faith." They were true conscience and the Scriptures, loyal to the Lord Jesus, at a price to which we are totally strangers, going to prison and death by the millions in defense of the Gospel they dearly loved. They were ostracized by society, publicly whipped, they were burned, beheaded and burned at the stake, their eyes were gouged out, and melted lead was poured over their bodies. They were the victims of determined persecution on all sides, and this persecution was carried on violently by Roman Catholics and Protestants as well.

tions and sufferings for conscience' sake of those great soldiers of the Cross, we call the Baptists. It is a singular distinction to their record, that while they suffered persecution for the sake of the truth, they never persecuted others for conscience' sake . . . no, never! And one of the great and priceless gifts they have given to the world is absolute freedom and liberty of faith, speech and worship, including the complete separation of church and State.

The world will probably never acknowledge its indebtedness to them; but still it remains. Though they paid a great price to purchase these blessed liberties of freedom we enjoy, they did it not for fame or gain, but for God and the glory of the Lord Jesus Christ.

1. What Do We Mean By Baptist Perpetuity?

Well, perpetuity is the state or quality of being perpetual, the state of continued existence. When we speak of the perpetuity of New Testament Baptist Churches, we mean that there has never been a time since the founding of the first New Testament church during the personal ministry of the Lord Jesus Christ but that there have been genuine New Testament Baptist Churches in the world.

Now, what evidence do we have that this is true?

A. We have the sure and unerring word of the Lord Jesus Christ Himself. He said, "Upon this Rock I will build My church and the gates of Hell shall not prevail against it." — (Matt. 16:18).

Now, these words teach us that the Lord Jesus Christ is building "His" church. Now this statement becomes singularly significant when we begin to realize that the Lutherans are building Martin Luther's church; that the Presbyterians are building John Calvin's church; that the Methodists are building John Wesley's Society; that the Disciples (including the so-called "Church of Christ" and the Christian Church) are building Alexander Campbell's church; that the Jehovah's Witnesses are building Charles Taze Russell's church; the Mormons are building Joe Smith's church, the so-called Christian Scientists are building Mary Baker Glover Patterson Eddy's church; that the Seventh Day Adventists are building William Miller's church; and the Roman Catholics are building old Beelzebub's himself; but thank God, the Lord Jesus Christ is building "His Church" and there is no personality this side of Jesus Christ who brought the Baptist Churches into existence. The doctrines that Baptists believe and teach today, are the same as those taught by the Lord Jesus Himself, by Peter, John, Paul and all the Apostles.

We have not always been called Baptists. The name is not a self-chosen one. Following what

we believe to be Apostolic precept and example, the Baptists rejected infant sprinkling and infant baptism for lack of Scriptural warrant; insisted on a regenerate church membership, and baptism sought intelligently by the candidate as a condition for such membership. For these reasons they were stigmatized "Anabaptists." "Catabaptists," and sometimes as simply "Baptists;" this was to say, they were rebaptizers, perverters of baptism, or as unduly emphasizing baptism, and making it a reason for schism, simply baptizers. But the world was not giving a new name to the people of God, for that was what the Lord called that first Baptist preacher who appeared back there on the banks of the Jordan, crying, "repent ye for the kingdom of Heaven is at hand!"

And we are proud of this name, because it distinguishes our doctrinal position which is set forth in the New Testament and identifies us with a host of saints who have stood for the Truth all the way from the banks of the Jordan to the present day.

B. The perpetuity of the church that Jesus founded is preserved by the perpetuity of His priesthood over that church. In Hebrews 10:21, the Bible tells us that the Lord Jesus is a "Priest over the house of God," and in I Timothy 3:15, we learn that the "house of God" is the "church of the living God, the pillar and ground of the truth." Thus the perpetuity of the New Testament church is just as sure as the perpetuity of the priesthood of Jesus

Christ. You cannot destroy the Lord's church without destroying His priesthood; and it is impossible to destroy His Priesthood. It is thus impossible to destroy His church. Thank God, there is a church on earth today, in spite of all the devil's counterfeits, that has been preserved by the priesthood of the Lord Jesus Christ.

C. The fact that God is glorified "throughout all ages, world without end, in the church," assures the perpetuity of the church of Jesus Christ. In Eph. 3:21 the Bible says, "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

II. Yes, the Lord promised to perpetuate His church, and now we will consider the reasons for believing that this perpetuity has been realized in the history of Baptist Churches.

A. To begin with, we will apply the simple test of the process of elimination. One day not long ago, I looked for my car keys which ordinarily hang on a ring with my door key with which I lock the back door of the house where I live each night. It was morning, and the logical place to look for the keys was the keyhole of our kitchen door, but they were not there, and the first ones to "catch it" were two tow-headed boys. But neither knew where (Continued on page 6, column 5)

LOOKING FOR NOAH'S ARK

After four fruitless attempts to find Noah's Ark, explorer John S. P. 69, of San Francisco, is in Turkey, eager to make another attempt to find it. This location is mentioned in the Bible: "And the ark rested . . . upon the mountains of Ararat" (Genesis 8:4).

Dr. S. P.'s 25-man expedition expects to find the Ark in the form of petrified wood, about 500 feet above the top of the 16,946-foot Mount Ararat. Noah's Ark typifies the Lord Jesus Christ as the ark of deliverance from the judgment of God for all believers: "By faith," the apostle to the Hebrews declares, "being warned of God of things not seen as yet, moved by fear (or reverence), prepared an ark to the saving of his soul; by the which he condemned the world, and became heir of righteousness which is by faith" (Hebrews 11:7).

Although the storm beat unrelentingly upon the Ark, its passengers continued on page 8, column 5)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"ASA--THE MAN WHO BEGAN WELL, BUT..."

"And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."—II Chron. 15:2.

Asa was a man who surely began well. You can't read the story of Asa's beginning without the realization that Asa was a man who began well. However, I am going to show you that, though he began well, he didn't continue as he began, and therein is a warning for everyone of us, and

an admonition to each of us as God's children, to not only begin well, but to continue well in the service of the Lord.

ASA BEGAN WELL.

Let's notice some of the things that Asa did so far as his beginning was concerned. The Word of God tells us that he was opposed to immorality. Listen:

"And he took away the sodomites out of the land, and removed all the idols that his fathers had made."—I Kings 15:12.

Asa was not only against evil, but he did something about it.

He took away the sodomites out of the land. Lots of people will say they are opposed to that which is wrong, but they just let it go. They say, "I am opposed to it all right, but I don't do anything about it." That wasn't true so far as Asa was concerned. He was opposed to immorality and he did something about it, for he took away the sodomites out of the land.

Furthermore, the Word of God tells us that he destroyed the idols — every vestige of idolatry that he could find — to the best of his power. (Continued on page 2, column 1)

DISCIPLINE AND PRAYER

One night after my fifteen-year-old boy had been sent home for insubordination to school authority for the second time, I slept but little. The next morning after breakfast I cut a good switch and rehearsed to my boy his course of disobedience. I told him to take off his coat. He replied, "I won't do it." I looked him in the face and said: "My boy, I am your father; you are my son. I promised God Almighty on my knees last night that I would control you, and I will whip you here this morning or you and I will die in this woodland. Take off your coat, sir." He saw in my eye for the first time in his life the spirit of authority.

He drew his coat in a moment, and I gave him a sound thrashing, at the conclusion of which I said, "Now kneel down with me." We knelt together, and I told God of my own neglect and of my boy's sinful conduct, and promised to do better. (Continued on page 5, column 2)

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"Asa... Began Well"

(Continued from page one) of his ability. We read:

"And removed all idols that his fathers had made."—I Kings 15:12.

It seems strange to think that Israel's kings before Asa would have been guilty of idolatry, yet they were. They had been practicing idolatry, and now Asa does away with every evidence and vestige of idolatry. It is rather interesting to note how far he carried his reforms concerning idolatry, for the Word of God tells us that he even destroyed his mother's idol. Listen:

"And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa DESTROYED HER IDOL, and burnt it by the brook Kidron."—I Kings 15:13.

You'll have to admit that this man Asa began mighty well. There are mighty few people that are going to stand up in opposition to their mother, and certainly you would not expect a king to take such a strong stand so far as his mother was concerned, as Asa did, yet the Word of God tells us when Asa learned that his own mother was given to idolatry, he found her idol in a grove where she had placed it, and took that idol down to the brook Kidron and destroyed it.

Furthermore, Asa removed his mother from being queen. Up til that time, apparently after his father's death, Asa had been reigning, but his mother was still considered the queen of the country. Now as a result of her idolatry, he removes her, so that she is no longer considered queen over the land of Judah, and he destroys her idol and cuts down her grove and burns her idol by the brook Kidron.

I say to you, beloved, we certainly have a picture here of a man that is starting out right. He destroys the sodomites, he destroys every vestige of idolatry in the land, and he destroys his

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mother's idol and removes her from being queen. In fact, the Word of God tells us that he even brought in much by way of gifts unto the Lord, for we read:

"And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver and gold, and vessels."—I Kings 15:15.

We are not told how much silver, and how much gold, and how many wonderful vessels that Asa brought in, but it says that he brought in gold and silver and vessels that he himself had dedicated unto the Lord, and likewise gold and silver and vessels that his father before him had dedicated unto the Lord. He brings all this into the house of the Lord. He not only destroys that which is wrong by way of the sodomites, and the idols, and his mother's idol, and removes her from being queen, but in a positive sense he dedicates much that he has unto the Lord.

Let's notice something else that Asa did:

"And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and RENEWED THE ALTAR OF THE LORD, that was before the porch of the Lord."—II Chron. 15:8.

If a man puts away that which is wrong, you can expect him to be favorable toward that which is right just as well. So this man Asa who is beginning his kingship, destroys the immorality of the land, destroys the idolatry, even including his mother's idolatry, and removed her from being queen, and brings in all that he and his father have dedicated unto the Lord into the temple. He then looked around to see that the altar of the Lord where they offered their sacrifices to God was in a state of disrepair, and immediately he set about to renew or repair the altar of the Lord.

This calls to mind another incident, for when Elijah met Ahab on mount Carmel to decide whether God was God, or Baal was God, it was at that time we read that he repaired the altar of the Lord that was broken down. Listen:

"And Elijah said unto all the people, come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down."—I Kings 18:30.

When you find the followers of Baal starting to offer their sacrifice that day, there is not a hint said about them having to repair their altar. Their altar was in good condition, and was kept that way, and they went right ahead with their offering. However, when Elijah started to offer unto the Lord that day, Elijah had to repair the altar of the Lord before he could make his sacrifice unto God.

The same thing was true so far as Asa was concerned. It says that he renewed the altar of the Lord. That altar stood for a place of meeting God. It stood for a place of worship.

Beloved, I want you to notice that when a man is trying to think rightly so far as a place of worship is concerned, when a man comes to the place that he is thinking rightly toward God, he is going to be interested in God's house, or God's appointed place of worship. I seriously doubt if an individual is right in his heart if he doesn't think rightly so far as God's place of worship is concerned. I believe if a man is right before God he is going to be thinking rightly so far as God's house, or God's place of sacrifice, or God's place of worship is concerned. So we find that Asa repaired this altar

of the Lord.

Notice also that he brought an offering unto the Lord. He had already brought the dedicated things unto God, but he goes beyond that now and brings an offering to the Lord. Listen:

"And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep."—II Chron. 15:11.

Talk about a man beginning well, then look at Asa when he brings his offering to the Lord. He is no piker. He certainly does not stop with the idea of a tithe. He doesn't count his pennies to see whether or not he owes the Lord a half a cent, but he brings an offering to the Lord that really is an offering — 700 cattle and 7,000 sheep. You may say, "What is the use in wasting all this good food? What is the use in killing these cattle and sheep in sacrifice to the Lord—7,700 head in all? Why didn't he just take one and offer it as a sacrifice to the Lord and let that one be symbolic of all the balance?" Beloved, this man Asa is beginning his service for God, and he begins it by bringing a tremendous offering unto the Lord.

Then you'll notice he also made a covenant with God. We read:

"And they entered into a covenant to seek the Lord God of their fathers."—II Chron. 15:12.

The rest of the chapter goes

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on to tell us that if anybody wouldn't do that, he was to be put to death, whether he be man or woman. If he wouldn't seek the Lord God with all his heart, they would put him to death at once.

Notice, Asa made a covenant with the Lord. Beloved, you never find a man getting rid of sin, or thinking about God's house, or repairing the altar of the Lord, but that that individual is going to make God some promises. You can be certain of one thing — such an individual is on the grounds where he can make promises unto God, and that is exactly what we find Asa doing. Look at him. He makes a covenant with the Lord. He promises some things to God, and one thing that he promised to God was that he was going to seek the Lord with all his heart. Everybody in his country, whether man or woman, had to either seek the Lord or else they were put to death.

Now if you put all this together, you can see this truth, that Asa was a man who began well in the service of the Lord. He opposed immorality, in that he put the sodomites out of the land. He destroyed the idolatry of the country. He removed the idol of his mother and burned it up and removed her from being queen. He dedicated much of his father's property and his own property to the Lord. He repaired the altar of the Lord that was in need of renewing. He brought a tremendous offering unto the Lord. He made a covenant with God. Beloved, you can't tell me that a man who does that isn't trying to walk with the Lord. Everything that we have read about Asa in the beginning of his kingship is that which points to Asa as a man that is trying to serve the Lord.

Don't you like to read about an individual that serves the Lord? Don't you like to read about an individual who is trying his best to live for the Lord? Well, Asa is just exactly that man. He is trying to the best of his ability as he starts out as king, to be the man that God wants him to be. In that respect, Asa reminds me of Solomon. The Word of God tells us how that one night God appeared to him and said, "Solomon, you may have whatever you ask." Solomon didn't hesitate. He said, "Lord, I don't know how to come in, and go out, before this people. I just don't know how to be king. Lord, give me wisdom." The very thing that Solomon asked for, God gave him, and He gave him everything else that he might have asked for that he passed by. He began well by asking for wisdom, that he might be able to reign over that people. However, Solomon forgot about it. The Word of God tells us that in his later days, Solomon went far afield, so far as his service for God was concerned, but Solomon, just like Asa, began well in the service of the Lord.

I want to emphasize that this was a good beginning, but do you remember the story of the tortoise and the hare? Do you remember how the rabbit ran along for a while and then lay down and slept, but the tortoise kept on? It wasn't the beginning of the race that counted, but it was the end.

Beloved, I want to tell you, it isn't the beginning of the race that counts, but it is the end. As I have often said, it isn't the skirmish that counts, but it is the battle that counts. I have lost lots of skirmishes in life, but I thank God, I have also won a few battles. It is not the skirmish that counts, but it is the battle, in the final analysis. In this case I would have you see that it is not how a man begins, but how he ends. It is not how a man starts, but how he brings his life to a conclusion that counts.

GOD BLESSED ASA.

If a man started out like Asa did, you would expect God to

bless him. Well, God did. God did exactly what I would expect God to do. He blessed him with times of peace. Listen:

"And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because THE LORD HAD GIVEN HIM REST."—II Chron. 14:6.

Why was it that God gave Asa quiet and rest, and why was it that he had this rest? It was because God gave it to him. Don't you see that God blessed him with peace and prosperity because of the fact that he had begun well in the service of the Lord? God blessed him with days of peace.

Not only is it true that God blessed Asa with days of peace, but when war came, God blessed him in war. We read:

"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee."—II Chron. 14:11.

This is the story of Asa going out to battle against those Ethiopians when he had 580,000 men on his side, and he went against a million Ethiopians, plus 300 armed chariots. The Word of God says that when Asa looked at that army he had against him, he said, "Lord, it is nothing to you. It doesn't mean a thing. You can help whether there are many or there are few. It doesn't make a bit of difference, Lord. You are God, and let no man prevail against you." So the Word of God tells us how that God blessed Asa.

If you will read the story, you will find that the Ethiopians fled, and that Asa carried away much spoil. It tells how Asa smote them, and how there wasn't anything left of that Ethiopian army. You can see that God blessed him with peace, and God blessed him in war. Why? He began well. You can expect God to bless any individual who does the thing that is right in the sight of God. Asa began well, and God blessed him in days of peace, and in war. Regardless of whether peace was his, or whether war was his, God poured out his blessing upon this man Asa.

III

A WARNING.

There is always a temptation for an individual to get away from the Lord. There is a temptation for anybody to depend upon himself, especially after a great victory. As soon as Asa came home from this victory over Zerah and the Ethiopians, which victory God had gloriously given to him, the prophet Azariah came out with a warning and said:

"The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."—II Chron. 15:2.

Oh, what a warning this was! Azariah preached a tremendous sermon unto Asa, whereby he said, "Asa, God has been with you because you have been with God. If you stand by God, God will stand by you. If you forsake God, God will forsake you." (Continued on page 3, column 1)

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THE BAPTIST EXAMINER

NOVEMBER 27, 1965

PAGE TWO

Some people refuse to come up to the front of the church unless escorted by pallbearers.

"Asa... Began Well"

(Continued from page 2)

God, God will forsake you." He tells Asa how God did vex the adversaries because Asa stood by God. Then he said:

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."—II Chron. 15:7.

Beloved, God has given us warnings just exactly like this. You turn through the Bible. How many times does God warn us as to our living? How many times does God warn us relative to churches? How many times does God warn us as a nation? How many times over and over again does God give out His warnings to us? I say, beloved, it isn't enough to be blessed of God like Asa was blessed. Here is a warning to Asa, and here is a warning to us that we are to continue like he began.

IV

ASA'S SIN.

That warning to Asa went unheeded, for pretty soon we find that Asa sinned. Though it is said of Asa that in the general trend, his heart was right before God, at the same time Asa sinned. If you'll read I Kings 15 and II Chronicles 16, you'll find a terrible sin that this man Asa was guilty of. Frankly, I don't know of a sin that a man could be guilty of that would be much worse than the sin that Asa was guilty of. Asa did a terrible thing, that he took the dedicated money from the house of God, and hired a heathen to break his league with a relative of his, who was king of Israel.

Now let's get the picture: Here Baasha, king of Israel, and here Asa, king of Judah. They are warring among themselves. Their relatives — cousins. Their families were feuding and fighting — the northern ten tribes against the southern two tribes; the northern kingdom against the southern kingdom. Asa can't win. It looks like he won't be able to throw off the yoke of Baasha. The Word of God tells us how Asa goes into the house of God, and gets all the gold and silver and precious things that he can. He goes to his own house and empties his own treasury. He bankrupts his country, and sends it to a present — to whom? The Word of God tells us that he sent it to a heathen. He sent this money over to Ben-hadad, the king of Syria, at Damascus, and he says to him:

"There is a league between me and thee, as there was between thy father and thy father: behold, I have sent thee silver and gold; break thy league with Baasha king of Israel, that he may depart from me."—II Chron. 16:3.

Notice, here is a man who apparently loves the Lord, and who apparently is serving God, yet he

takes money that was dedicated to the Lord, and sends out and hires a heathen king. The worst part about it was that he hired that heathen king to break his treaty, that he had made with Baasha, who was the enemy of Asa.

Can you imagine a Christian man doing anything much worse than that? Can you imagine a child of God — a man who has begun in the service of the Lord so well, doing anything quite as bad as that? He takes money that is dedicated to the Lord, and hires a heathen to break his covenant with another supposed-to-be Christian man. What a sin this man Asa is guilty of — depending upon money, depending upon the heathen, and not depending upon the Lord, and hiring a heathen man to fight against one of his relatives! Instead, he should have been teaching that heathen man to observe that treaty, but he shakes that money under his nose and says, "Here it is; take this money and break your league with Baasha."

Can it be possible? Is this the man who had gone out to battle against the Ethiopians and had said, "Lord, it is nothing to you whether there are many or few. You can give us the victory?" Can it be possible that this is the man, when he came back from that battle, to whom Azariah said, "The Lord is with you as long as you are with the Lord?" Can it be possible that this is the man that has been blessed of God in peace and in war, and now he hires the heathen to do the very thing that neither heathen or Christian should have done — to break his treaty that he had made with somebody else?

Beloved, Asa began well. Asa was blessed of God. Asa was warned by Azariah the prophet. Now Asa sins.

V

ASA IS REBUKED OF GOD.

Asa was rebuked of God, and God sent that rebuke through his preacher. Listen:

"And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou has relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."—II Chron. 16:7-9.

Notice, Asa began well and God blessed him with peace and in war. God sent him a warning through Azariah the prophet. Then Asa sinned, and God rebuked him, and sent Hanani to give him the rebuke. Hanani said, "Thou hast not relied on the Lord thy God. The Ethiopians came upon you with a huge host, and you relied on God then, and God blessed you. Now you have depended upon the king of Syria, and accordingly, God has allowed this army to escape out of your hand." Then Hanani said, "Asa, the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him. You have done foolishly. God has seen this, and you have been very foolish in what you have done. As a result, your future is going to be different. You are going to have wars all through your future." Beloved, this was the rebuke that Asa received from God through Hanani the prophet.

VI

ASA REBELS AT GOD.

In view of this rebuke, I ask you, what would you expect Asa to do? As an Arminian, he should have gotten right down at the mourner's bench, and repented. Even if he had been a Calvinist,

he should at least have repented. Any man that was rebuked by God, like Hanani had rebuked Asa, should have gotten down on his knees and said, "Oh, God, I have done wrong; forgive me wherein I have wronged you," but Asa didn't do it.

Brother, sister, can you imagine this man that has begun so well, and had been so blessed of God, and had been so signally honoured by the Lord, now when he is rebuked of God, instead of turning back to God, he rebels against God? We read:

"Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time."—II Chron. 16:10.

Asa didn't like the preacher. The preacher had stepped on Asa's toes. The preacher had said some things that Asa didn't like at all. Now he comes around and says, "I don't like your preaching at all, and I am going to put you in prison. I'll shut you up in the prison house."

It has often been conjectured that Asa put this man in stocks. Other Scriptures compared with this would indicate that he put him in stocks. He not only shut up Hanani and put his feet in stocks, but the Word of God says that he oppressed some of the people that had stood with Hanani, at the same time. They got the same kind of treatment.

Notice: Asa was rebuked of God by Hanani, and instead of Asa turning back to God, he rebelled against God. How are you going to explain the actions of this man — a man that began as he did, blessed as he was, then sins as he did, and doesn't turn back to God, but rebels against God to the extent that he puts God's preacher in prison, and perhaps in stocks, and then when others object to what he has done, he oppresses some of the people and treats them the same way? It is rather hard to understand the actions of this man Asa.

VII

ASA'S END.

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians."—II Chron. 16:12.

Asa reigned 41 years. In the 39th year of his reign he got the gout. Shall we say he had been living too high a life? That is what we probably would be permitted to conjecture, that the food and drink he had been enjoying was too rich. Now his way of living catches up with him, and he is diseased in his feet for the rest of his life.

Let's think for a moment. When Hanani rebuked him, Asa put Hanani in prison, and as I say, it is thought he put Hanani's feet in stocks. Doesn't the Bible say something about sowing and reaping. Listen:

"Be not deceived; God is not mocked: for whatsoever a man soweth, THAT SHALL HE ALSO REAP."—Gal. 6:7, 8.

Hanani's feet were put in the stocks because he faithfully and fearlessly stood for the things of God, and rebuked his king. I see Hanani suffering in the prison house with his feet in the stocks. Later on, I see a man that doesn't repent, and doesn't turn back, but continues in his rebellion against God — I see him with his feet bandaged, suffering from a disease of his feet, that the Word of God says was exceedingly great, and that ultimately brought an untimely death. Beloved, there is a law of sowing and reaping that exists in all ages, and in all the pages of the Word of God. Asa put a prophet in the stocks, and later he himself was diseased with a disease of the feet. He



LIKE FIRE, TRUTH CAN WARM... CAN SUSTAIN LIFE

LIKE FIRE, TRUTH CAN DESTROY IF MISUSED

"FOR THIS CAUSE CAME I INTO THE WORLD, THAT I SHOULD BEAR WITNESS UNTO THE TRUTH. EVERY ONE THAT IS OF THE TRUTH HEARETH MY VOICE."—THE CHRIST (JOHN 18:37)

reaped as he had sowed.

The strange thing about all this is that Asa never prayed about it. Listen:

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease HE SOUGHT NOT TO THE LORD, but to the physicians."—II Chron. 16:12.

Asa might have gotten well if he had reversed the thing and forgotten about the doctors, and thought about the Lord. You say, "Bro. Gilpin, how do you know he would have?" I don't know, but I'll say we have examples of individuals, who in sickness sought the Lord, and got well.

A little later we find that one of Asa's own relatives had a similar experience — a man by the name of Hezekiah, of whom we read in II Kings 20. Hezekiah turned to the Lord and prayed, and the Word of God says God added fifteen years to his life.

Here was a man who had already been told he was going to die. In fact, God sent him a message by the prophet. Now that he has been told he is about to die, Hezekiah turns his face toward the wall and prays, and the Word of God tells us that God added fifteen years to his life.

But Asa didn't pray. He is in rebellion against God. He has turned his back on God. When Hanani came out with a warning from God, Asa said, "I'll have nothing of it. To jail with him!" and they put his feet in the stocks, and shut him up in the prison house, and if anybody objected, into the prison house he went likewise. Instead of praying, Asa seeks the doctors. Unlike Hezekiah who sought the Lord, and got well, and whose life was lengthened fifteen years, Asa sought the doctors and died.

CONCLUSION

All this I have said to you and read to you for one purpose — this is a warning to you and to me, and to God's children. How much better it would have been if Asa had continued walking with the Lord. How much better it would have been if Asa had gone on like he started. I look at Asa when he cut down his mother's idol. Surely if a man is trusting God, Asa was trusting Him, to the extent that he dares to destroy his mother's idol. I see him when he brought all that gold and silver and vessels into the house of the Lord that his father had dedicated to God, and he himself dedicated to God. I see him when he made the tremendous offering of 7,700 animals — 700 oxen and 7,000 sheep. I hear him when he prayed and said, "Lord, those Ethiopians out there with their million men and their 300 chariots don't amount to any-

thing. Lord, it doesn't make a bit of difference to you. You can give us victory regardless of whether there are many or few."

Beloved, wouldn't it have been better if Asa had gone on like that? Instead, we find Asa stealing money out of the house of the Lord and then hiring a heathen king to break his league with Baasha. When the prophet rebukes him for what he has done, he shuts up the prophet in prison and rebels against God's message. How much better it would have been if Asa had continued to the end walking with God, like he started to do. It is good to begin well, but you and I ought to continue well.

I like the story of Gideon, as recorded in the book of Judges. The Word of God tells us how Gideon went out to battle with 32,000 men to oppose 135,000 of the Mideonites. God said to him, "You have too many men. I am not going to give you victory. Tell all that crowd that are afraid to go on home." Beloved, 22,000 decided right then that they would rather be alive at home, than be on the field of battle, a dead hero. That left Gideon with 10,000 men.

Then God said, "Gideon, you still have too many men. Those that want to fight will just reach down and pick up a handful of water and drink as they go, but those that don't really want to fight, will sprawl out on the ground, and take their time to drink." God said, "I'll separate them for you." When they got down to the brook there were 9,700 of that 10,000 that wanted to fight, but they weren't in any hurry about it, so they sprawled out on the ground and began to drink. God said, "Gideon, send that crowd home."

Beloved, Gideon is losing soldiers fast. He wakes up the next morning and he has 300 men to go out against an army of 135,000 — 450 to one. It was bad enough (Continued on page 5, column 2)

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THE BAPTIST EXAMINER

NOVEMBER 27, 1965

PAGE THREE

The Baptist Examiner FORUM

"How Should A Woman Wear Her Hair?"

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Before I begin the answer, let me remind you that salvation does not depend on how you wear your hair. There are some who give the impression that if the hair is not worn a certain way, the woman is lost. This is not true. The Bible does speak of the way hair should be worn by a godly woman. Let me direct your attention to I Corinthians 11:15 — "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Even by the way a woman's hair grows, we are shown the importance of being under authority. Long hair is a symbol. A woman with bobbed hair indicates her desire to be manly and thereby bossy.

The next question is how long is long? I do not know but I would like to point out that we have an example of long hair. Luke 7:37, 38 "And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment." From this passage, I would say that if your hair were long enough to dry the feet of Jesus it would be long enough. Some women of today would have an awfully hard time trying to use their hair.

We have two passages that indicate that a woman should not try to dress up her hair. (I Pet. 3:3 and I Tim. 2:9). I believe that this means that you should not try to make your hair so flashy

that it makes you look cheap. A lot of the hairdos of today certainly look terrible and draw attention to the woman in the wrong way. A Christian woman wants to look nice but not cheap. She wants to be attractive but not disgusting.

In the first place, according to the Bible, it should be worn long. I Cor. 11:15 says, "If a woman have long hair it is a glory to her, for her hair is given her for a covering." I can remember the time when only women of the red light district wore their hair short. I recall being in a city and seeing a police wagon on the street. A place had been raided, and the prostitutes were being loaded into the paddy wagon to be taken to jail. Every one of those fallen women had short hair (and were smoking cigarettes).

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Since that time the style of the underworld has been foisted upon the general public, such that shorn hair and cigarettes are a part of the order of the day.

Further, the Bible says that a woman should not be characterized by elaborate hairdos. I Tim. 2:9 says, "not with broided hair." One modern translation puts it like this: "The adornment of a woman is not a matter of an elaborate coiffure . . . but the living of a good life."

This writer is not a woman hater. I like to see a woman arrange her hair beautifully. She is greatly hindered in this day by the present styles as relates to hair. Often I see girls with artificial eye lashes and stuff around the eyes, topped off by a monstrous hair do that gives them the look of monsters. I see middle-aged and elderly women who have had their hair cut short and given a "cockle burr" frizz. If some of the same women had the head of hair that God bestowed upon them, tastefully arranged, they would be simply transformed. I think God knew what he was talking about when he told women to keep the hair that He gives them, and when He said that a woman's hair is her crowning glory.

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Sometimes it is hard indeed to keep both feet firmly on the ground when dealing with a subject like this one. There are great Bible scholars, who are devout men of God, who, with all sincerity, hold to widely divergent views on this subject. And it is so tempting sometimes for us to want to say that which will be pleasing to this, or that group. But we should always be desirous of saying that which is

pleasing to our Lord, and hoping that it is pleasing to others. We should be concerned with pleasing Him though all men forsake us.

There are those who can take I Tim. 2:9 and I Pet. 3:3 and prove (to their own satisfaction) that it is a sin for a woman to plait her hair. On the other hand, there are those who can take I Cor. 11:6,15 and prove (to their own satisfaction) that it is a sin for a woman to cut off any part of her hair. And it may be that the nudist proves (to his own satisfaction) by I Pet. 3:3 that it is a sin for a woman to put on any apparel, or clothing at all.

There is so much that I do not know about the precious Word that I hesitate to try to answer a question of this nature. I am convinced that none of us know the great truths found in the Word until it pleases our Lord to open our understanding on that particular thing. We can no more understand these things by the will of man that we can be born again by the will of man. So if I have come to understand anything about this subject it is because the Lord has seen fit to open my heart and mind to it, for it is not in me to understand it.

As I see it, the first few verses of I Pet. 3 are showing how a believing wife may be instrumental in bringing her unbelieving husband to see the genuineness of true Christianity. She is not to attract his attention to herself by her outlandish hairdo, or by her showy, or expensive dress, but rather by her showing forth her Christ-like life by her pure and clean conduct, or manner of life. First, her Christian life must be genuine, and then his attention is to be attracted to her rather than to her attire. But, we need to remember that his attention will be attracted to her outward appearance by her neglect of her hair and clothing just as it will by her going to the extreme the other way. She should try to dress and arrange her hair in such a becoming way that no one will notice it. I heartily agree with one of the great literary men of the past who said, "I observe that person to be best dressed whose dress no one observes."

As to the length of a woman's hair, it goes without saying that she should wear it long. But, how long is long hair? I fear that we can slit hairs over the length of the hair, but I have failed to find any specified length, or any command for the woman not to trim her hair in order to make it more becoming to her. Certainly her hair should be long enough for anyone who sees her hair to know that she is a woman. This so-called boyish bob is an abomination in the sight of God and man.

The woman's long hair is her glory, but this glory is not mythical something that will be marred if she cuts an inch of it off. It simply means that her long hair is something that she takes pride in. But once again I would say, how long does her hair have to be for her to take pride in it?

The woman should wear her hair longer than the man, for the woman's hair is the outward symbol of her subjection to the man. Therefore there should be a sharp distinction between the way in which a woman wears her hair, and the way in which a man wears his hair. If the women were to wear their hair like the man, they by doing so, appear in the same fashion as her superior, and thus throws off the emblem of her subjection to the man.

"Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair it is a glory to her for her hair is given her for a covering." — I Cor. II:14-15.

Now I realize that there is a great controversy over what is meant by having her head covered. Many believe that this covering consists of something addi-

ONE DAY AT A TIME

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them late.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never today which the spirit breaks;
It's the darkened future without a gleam.

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter tomorrow's gate?
While yet we are speaking all may be done.

One day at a time! - - but a single day,
Whatever its load, whatever its length;
And there is a bit of precious Scripture to say
That according to each shall be his strength.

One day at a time!
It's a wholesome rhyme - -
A good one to live by:
A day at a time.

tional to the hair, while others believe that the hair of the woman is given for her covering and that she needs nothing else to show forth her subjection to the man. It is my belief that the latter one is the right one.

To me the woman having longer hair than the man is the outward badge of submission to the man, and thus it is given her as a covering. If there must be an additional covering, which is to symbolize the woman's subjection to the man, how much of her head must needs be covered to rightly show forth that submission to the man? Would a veil, a small hat be sufficient to show it, or would her whole head need to

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be covered like the women of the Salvation Army or the Catholic Nuns?

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven." I Cor. 11:5.

It seems to me that if the covering means something beside her hair, then the women would have the right to pray and prophecy as long as they had this additional covering on. Many in interpreting I Cor. 11 make the head of the woman to be her own literal head, whereas the Holy Spirit tells us that the head of her woman is the man.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." I Cor. 11:3.

In this verse it is clear that the head of the woman is the man. Therefore when the woman prays or prophesieth in the assembly, she dishonoreth her head (man). If she is going to pray and prophecy with the man present, then she ought to cut off her hair and to shave, because her hair is given as the outward symbol of subjection.

"But if a woman be not covered, (submissive) let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. (under submission)." I Cor. 11:6.

It is a shame for a woman to be shorn, that is her hair cut as short as the man, but if she is desirous to change the divine order that God gave concerning the sexes, then she should do away with the outward symbol of subjection to her head, the man — she should wear her hair like the (Continued on page 5, col. 4)

A DELAYED ANSWER AS TO LAST WEEK'S FORUM DISCUSSION

IS IT RIGHT FOR WOMEN
TO TEACH CHILDREN
IN SUNDAY SCHOOL?

When we come to this question we find some things that are debatable. There are other things connected with this subject, however, that are not debatable in the least. When Paul says in I Cor. 14:34, "Let your women keep silence in the churches" he left no room for debate. In spite of the flimsy efforts of Southern Baptists to explain away this verse of Scripture, it still says plainly for the women to keep silent in the churches. And it means every one of our Lord's churches. Even a grammar school child who has come to know the difference between a singular and a plural noun, can readily see that Paul is not speaking just to the church at Corinth. Every translation I have ever seen uses the plural word churches here. And this word "churches" could never apply just to one particular church.

Then when we come to I Tim. 2:12 we find no room for debate as to a woman teaching men. For those who love and believe God's precious Word there is absolutely no justification for a woman teaching men. But, please note here that nothing is said about her not teaching other women, or (Continued on page 5, column 3)

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THE BAPTIST EXAMINER

NOVEMBER 27, 1965

PAGE FOUR

Five Phony Generals Exposed By The Bible

By Roy Mason, Aripeka, Fla.
The title given above was suggested to me by Bro. George Boy of Plant City. We have dealt with these singly from time to time, but perhaps it would be well to deal with them in a group. It is possible for us to see truths relating to these matters too clearly.

"PHONY" GENERALS!
Five of them! They are all "phonies" indeed, and through many are grossly deceived. Let us take these phonies up one by one and deal with them. The first phony general is . . .

GENERAL ATONEMENT
This general has it that Christ died for all in the same sense—he did the same thing for all men. If he did, then much of his work is not effective. If he paid the sin debt for all, then not all be saved? That is universalism! If he did, then all persons suffer for the lost sinners—Jesus and the sinners as he suffers in hell. But the Scriptures limit the atonement to the elect of God, chosen in Him before the foundation of the world." (Note 53:12) It says here "shall save MANY." Even John 3:16 promises to "whosoever believeth." The doctrine of limited atonement, involves that every person finally be saved that Jesus died for—and that his work shall be 100% successful. There is no room for the doctrine of the general atonement can be reconciled with the Scriptures.

GENERAL RESURRECTION
This is another phony. There is no general resurrection saved and unsaved at the same time. The Scriptures teach of resurrections, at different times. (See Jno. 5:28-29; I Cor. 15:26; I Thess. 4:16; Rev. 20:12-13).

GENERAL JUDGMENT
This general has all of the saved and lost appearing at the same judgment. That is so. The believer's sins are forgiven in Jesus at Calvary. The saved shall stand before Christ at the judgment of rewards. The unsaved shall stand before the judgment of the great White Throne. A number of Scriptures make this crystal clear.

GENERAL CHURCH
This super-de-luxe phony. This general promotes the idea that all believers constitute the "Universal Church." This general would put the clothes of the harlot of Rome on the Bride of Christ. The conglomerate mess

that constitutes the various religious groups, does not in its totality constitute the Body and Bride of Christ. The only "General Church" that the Bible knows is that future gathering of the "General Assembly"—the "Church of the First-born whose names are written in heaven." (Heb. 12:23) That will be the general gathering in glory of all of the saved members of the true New Testament churches that existed during this age.

GENERAL FATHERHOOD
This general says that God is the father of all men and that all men are brothers. If such were true then God would be the Father of Hitler and Stalin and Judas and a lot of others. If this were true there could be no hell, else God would be sending his own children there. But it is not true. John 1:11-12 teaches that when one receives Christ, he is given the power to become a son of God. Paul writing to the Christians of Galatia said, "Ye are all the children of God through faith in Jesus Christ." Not mind you, by the natural birth. Jesus said as recorded in Jno. 3:7, "Ye must be born AGAIN." This would be wholly unnecessary if all were already the children of God. Then again, that God is not the Father of all is made plain by the teaching that the devil has children. Jesus said, (Jno. 8:44) "Ye are the children of the devil . . ." Such could not have been the children of God and the children of the devil at the same time. No, the doctrine of the Universal Fatherhood is a lie cut out of whole cloth.

Discipline
(Continued from page 1)
I misused God in the hearing of my boy to be faithful to my duty the remainder of my life, and prayed God's blessing on my wayward child. When we arose, he put his arms around my neck and his head on my bosom. We wept together for a long time. Then he looked up and said, "Father, I will never give you any more trouble."

And from that day on to this I have never had a care about him. He has been the most obedient son a father ever had. He is married now, an official in the church and no truer, nobler Christian man walks the earth than my precious son.

—Christian Life.

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(Continued from page three)
to start with—four to one, but now it is 450 to one. If any victory comes to Gideon, it has to come from God. Beloved, the victory came, for 120,000 of the Midianites died as a result of this battle.

You say that Gideon, who trusted in God like that, should have been a servant of God the rest of his days, but a little later on we find where Gideon turned to idolatry. We read:

"And Gideon said unto thee, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. And Gideon made an ephod thereof, and put it in

his city, even Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon."—Judges 8:24-28.

Beloved, Gideon started well, but he didn't continue.

The same was true concerning Solomon. Solomon said, "Lord, I am just asking for one thing—let me have the ability to go in and out before my people. I am young; I don't have the strength and the ability to go in and out before my people." God gave him the wisdom. Wouldn't it have been wonderful if he had continued thus? Instead, we find Solomon wanting to make alliances with the nations roundabout, and the best way to make an alliance was to marry. Pretty soon we find that he was making alliances with the nations roundabout to the extent that he had to have an adding machine to count his wives. I dare say, that Solomon had wives he never even saw. I dare say, he married women he never laid eyes on. The Word of God says that he had 700 wives and 300 concubines. In other words, in reality, he had a thousand wives in all. Look at him. He surely didn't end like he started.

Beloved, this is a warning to us as we read the story of Asa, and as we refer to the story of Gideon, and as we refer to the story of Solomon. God wants us to take this Bible to find what it teaches, and stand by this Book until Jesus returns. May God help you to be true to Him until Jesus comes.

May God bless you.

A Delayed Answer

(Continued from page 4)
children. Why single out the man here if the woman is not to teach at all? I must admit that I am unable to answer this question. I can see no point in the Holy Spirit's mentioning the men if the woman is not permitted to teach anyone. In Tit. 2:3 we are told that the older women are to be "teachers of good things." And in verses 4-5 we are told what some of these good things are that she is to teach. Among these good things we find that she is to teach younger women to keep at home and look after her family and its welfare. She is not to keep the road hot, so to speak, and neglect her home responsibilities. But teaching that is not done by precept as well as by

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One Baptism Is Water, Not Holy Spirit Baptism

Among the seven "ones" set forth in Ephesians 4:4-6 as characterizing the eternal things of God, is "one baptism."

It is a common error to presume that this means there is only one "form" of baptism. In other words, if immersion is Scriptural baptism, then sprinkling and pouring are ruled out, and so on. Anyone at all acquainted with the New Testament truth knows well that the argument over the form of baptism is of a much later date. There was nothing in New Testament practice but immersion, or burial.

There were two baptisms in the beginning of the New Testament Church ministry—water baptism and Holy Spirit baptism. John the Baptist came baptizing in water at the direct command of God. The Lord Jesus submitted to that baptism. In giving His post-resurrection commission to the little group of disciples (Matt. 28:18-20), He commanded them to baptize those whom they disciplined. All this was water baptism and it is the baptism that is usually meant when reference is made to baptism in the writings of the Apostle Paul.

On the day of Pentecost the Holy Spirit baptized the believers who were Jewish Christians. Later (Acts, 10th Chapter) the

same Holy Spirit baptized the Gentile believers in the home of Cornelius. In the first instance it appears that water baptism preceded Holy Spirit baptism. In the latter case it is clear that Holy Spirit baptism preceded water baptism (Acts 10:47). After this there is no clear case of Holy Spirit baptism in the New Testament. Just as the individual Christian is to submit to water baptism before he begins his service unto the Lord, so was the Church (first the Jewish element and then the Gentile portion) baptized in or by the Holy Spirit before it began its Christ-given ministry. Neither ever needs repeating.

But, whatever may be the various arguments concerning this question, it is clear only ONE baptism now. If Holy Spirit baptism is still in operation then there is no water baptism. If there is any Scriptural ground for water baptism, then it is certain that there is no Holy Spirit baptism, now. There is either one or the other. There is "ONE BAPTISM," not TWO.

This Scripture will settle a number of grievous errors of our day which have grown out of misconception of the purpose and place of the Holy Spirit baptism.
—The Clarion, Fulton, Miss.

word is not very good teaching. So, how could the older women effectively teach the younger ones to stay at home and look after their family's interest while she herself is going from door to door like a Jehovah's Witness (so called)? Then, since the older woman cannot effectively teach in this way, where would there be a better opportunity than in Sunday School so long as the people are not assembled together? There is no church for her to keep silent in until the people are assembled together.

I am aware of the fact that I have really touched on the question "is it all right for a woman to teach children in Sunday School. And the reason I have not done so is simply because I have not found any Scripture to back up what I might say. And anything that I might say that is not backed up by the Word would not be worth the paper it is printed on even if the very cheapest grade of paper is used. But anyone who denies the right of the woman to teach children in Sunday School should back up his denial with a "thus saith the Lord." If he cannot put up, maybe he should shut up.

—E. G. Cook

The Forum

(Continued from page four)

man.
So the Holy Spirit tells the woman that her hair is given for her covering, and He also calls her long hair her glory. From this I gather that the woman's long hair is given by God, as an emblem of her subjection to her head the man.

"But if any man seems to be contentious, we have no such custom, neither the churches of God." I Cor. 11:16.

The custom that Paul was having reference to was women praying or prophesying with her head (man) uncovered or under submission to her. The churches of the first century did not permit the women to lord it over the men, but commanded that they remain in submission to her head the man. Our churches should be patterned after the first church. We should also demand that the woman be under the authority of

the man, or else wear their hair like the man to show forth superiority over the man.

Now I realize that there will be many who will disagree with the statements that I have made, but let us disagree in love. I cannot, and I shall not, write something of which I am not convinced. This is my conviction that if a woman desires to wear a hat to church I would not object, but if she declares that her hair is given as her covering and she feels that she does not need an additional covering, then I would not object to her coming to church without a hat.

HOW RIDICULOUS IS LENT

The following story illustrates how ridiculous Lent can become. A priest was making his way home one night when a man showed a gun in his ribs and, with a string of oaths, ordered the priest to put up his hands. As he complied, his clerical collar became visible. Embarrassed, the thug apologized at great length. The priest admonished him, "Let this be a lesson to you!" To show there were no hard feelings, however, he offered the man a cigar. The crook shook his head, "Oh no, father," he said, "I never smoke during Lent!"

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THE BAPTIST EXAMINER

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PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

By Charles Chiniquy
From "Fifty Years In The Church Of Rome"

"Shame on you, Bishop O'Regan! For the shame of God, do not oblige me to reveal to the world what I know against you. Do not oblige me, in self-defence, to strike you, my merciless persecutor. If you have no pity for me, have pity on yourself, and on the church which that coming struggle so much injure.

"It is not enough for you to have so badly treated my poor countrymen of Chicago — your hatred against the French Canadians can not be satisfied except when you have taken away from them the only consolation they have in this land of exile — to possess in their midst a priest of their own nation whom they love and respect as a father! My poor countrymen of Chicago, with many hard sacrifices, had built a fine church for themselves and a house for the priest. You have taken their church from their hands and given it to the Irish; you have sold the house of their priest, after turning him out; and what have you done with the one thousand five hundred dollars you got as its price? Public rumor says that you are employing that money to support the most unjust and infamous suit against one of their priests. Continue a little longer, and you may be sure that the cursing of my poor countrymen against you will be heard in heaven, and that the God of Justice will give them an avenger. You have, at three different times, threatened to interdict and excommunicate me if I would not give you my little personal property; and as many times you have said to my teeth, that I was a bad priest, because I refused to act according to your rapacious tyranny!

"The impious Ahab, murdering Naboth to get his fields, is risen from the dead in your person. You cannot kill my body, since I am protected by my honour and character, which are dearer to me than my life. In a moral way you give my blood to be licked by your dogs. But remember the words of the prophet to Ahab, 'In this place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine' (I Kings 21:19). For every false witness you shall bring against me, I shall have a hundred unimpeachable ones against you. Thousands and thousands of religious Irish, and generous Germans, and liberty and fair-play-loving French Canadians, will help me in that struggle. I do not address you these words as a threat, but as a friendly warning.

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"Keep quiet, my lord; do not let yourself be guided by your quick temper; do not be so free in the use of suspense and interdicts. These terrible arms, are two-edged swords, which very often hurt more the imprudent who make use of them than those whom they intend to strike. I wish to live in peace with you. I take my God to witness, that to this day, I have done everything to keep peace with you. But the peace I want is the peace which St. Jerome speaks of when, writing to his bishop, he tells him: 'It is no use to speak of peace with our lips, if we destroy it with our works. It is a very different way to work for peace, from trying to submit everyone to an abject slavery. We also want peace. Not only we desire it, but we implore you instantly to give it. However, the peace we want is the peace of Christ — a true peace, a peace without hatred, a peace which is not a masked war, a peace which is not to crush enemies, but a peace which unites friends. How can we call that peace which is nothing but tyranny? Why should we not call everything by its proper name! Let us call hatred — what is hatred; and let us say that peace reigns only when a true love exists. We are not authors of the troubles and divisions which exist in the church. A father must love his children. A bishop, as well as a father, must wish to be loved, but not feared. The old proverb says, One hates whom he fears, and we naturally wish for the death of the one we hate. If you do not try to crush the religious men under your power they will submit themselves to your authority. Offer them the kiss of love and peace and they will obey you. But liberty refuses to yield as soon as you try to crush it down. The best way to be obeyed by a free man is not to deal with him as with a slave. We know the laws of the church, and we do not ignore the rights which belong to every man. We have learned many things, not only from experience, but also from the study of books. The king who strikes his subjects with an iron rod, or who thinks that his fingers must be heavier than his father's hand, has soon destroyed the kingdom even of the peaceful and mild David. The people of Rome refused to bear the yoke of their proud king. We have left our country in order to live in peace. In this solitude our intention was to respect the authority of the pontiffs of Christ (we mean those who teach the true faith). We want to respect them not as our masters, but as our fathers. Our intention was to respect them as bishops, not as usurpers and tyrants who want to reduce us to slavery by the abuse of their power. We are not so vain as to ignore what is due the priests of Christ, for to receive them is to receive the very one whose bishops they are. But let them be satisfied with the respect which is due to them. Let them remember that they are fathers, not masters of those who have given up everything in order to enjoy the privileges of a peaceful solitude. May Christ who is our mighty God grant that We should be united, not by a false peace, but by a true and loyal love, lest that by biting each other we destroy each other." You have a great opinion of the episcopal power, and so have I. But St. Paul and all the holy fathers that I have read, have also told us many things of the dignity of the priest (alter Christus Sacerdos). I am your brother and equal in many things; do not forget it. I know my dignity as a man and a priest, and I shall sooner lose

my life than to surrender them to any man, even a bishop. If you think you can deal with me as a carter with his horse, drawing him where he likes, you will very soon see your error.

"I neither drink strong wines nor smoke, and the many hours that others spent in emptying their bottles and smoking their pipes, I read my dear books — I study the admirable laws of the church and the Gospel of Christ. I love my books and the holy laws of our church, because they teach me my rights as well as my duties. They tell me that many years ago a general council, which is something above you, has annulled your unjust sentence, and brought upon your head the very penalty you intended to impose upon me. They tell me that any sentence from you, coming (from your own profession) from bad and criminal motives, is null, and will fall powerless at my feet.

"But I tell you again, that I desire to live in peace with you. The false reports of Lebel and Carthaval have disturbed that peace; but it is still in your power to have it for yourself and give it to me. I am sure that the sentence you say you have preferred against me comes from a misunderstanding, and your wisdom and charity, if you can hear that voice, can very easily set everything as it was two months ago. It is still in your power to have a warm friend, or an immovable adversary in Kankakee County. It would both be equitable and honourable in you to extinguish the fires of discord which you have so unfortunately enkindled, by drawing back a sentence which you would never have preferred if you had not been deceived. You would be blessed by the Church of Illinois, and particularly by the 10,000 French Canadians who surround me, and are ready to support me at all hazards. Do not be angry from the seeming harsh words which you find in this letter. Nobody, but I, could tell you these sad truths, though every one of your priests, and particularly those who flatter you the most, repeat them every day. By kind and honest proceedings you can get everything from me, even the last drop of my blood; but you will find me an immovable rock if you approach me as you have always done (but once) with insult and tyrannical threats. You have not been ordained a bishop to rule over us according to your fancy, but you have the eternal laws of justice and equity to guide you. You have the laws of the church to obey as well as her humblest child, and as soon as you do anything against these imperishable laws you are powerless to obtain your object. It is not only lawful, but a duty to resist you. When you strike without a legitimate or a canonical cause; when you try to take away my character to please some of your friends; when you order me to exile to stop a suit which you are inciting against me; when you punish me for crime of refusing to obey the orders you gave me to be the friend of two public rogues; when you threatened me with excommunication, because I do not give you my little personal properties, I have nothing to fear from your interdicts and excommunications.

"What a sad lot for me, and what a shame for you, if your continual attacks at the doors of our churches or in the public press, you oblige me to expose your injustices. It is yet time for you to avoid that. Instead of striking me like an outcast, come and give me the paternal hand of charity, instead of continuing that fratricidal combat, come and heal the wounds you have made and already received. Instead of insulting me by driving me away from my colony to the land of exile, come and bless the great work I have begun here for the glory of God and the good of my people. Instead of destroying the college and the female academy, for the erection of which I have expended my last cent, and whose

teachers are fed at my table, come and bless the three hundred little children who are daily attending our schools. Instead of sacrificing me to the hatred of my enemies, come and strengthen my heart against their fury.

I tell you again, that no consideration whatever will induce me to surrender my right as a Catholic priest and as an American citizen. By the first title you cannot interdict me, as long as I am a good priest, for the crime of wishing to live in my colony and among my people. By the second title, you cannot turn me out from my home."

C. CHINIQUY.

It was the first time that a Roman Catholic priest, with his whole people, had dared to speak such language to a bishop of Rome on this continent. Never yet had the unbearable tyranny of those haughty men received such a public rebuke. Our fearless words fell as a bomb shell in the camp of the Roman Catholic hierarchy of America.

With very few exceptions, the press of the State of Illinois, whose columns had so often echoed the cries of indignation raised everywhere against the tyranny of Bishop O'Regan, took sides with me. Hundreds of priests, not only from Illinois, but from every corner of the United States, addressed their warmest thanks to me for the stand I had taken, not to yield an inch of my rights. Many promised to support us at the court of Rome, by writing themselves to the Pope, to denounce not only the Bishop of Illinois, but several others, who, though not so openly bad, were yet trampling under their feet the most sacred rights of the priests and the people. Unfortunately those priests gave me a saddening knowledge of their cowardice by putting in their letters "ABSOLUTELY CONFIDEN-

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TIAL." They all promised to help me when I was storming the strong fortress of the enemy, provided I would go alone in the gap, and that they would keep themselves behind thick walls, far from shot and shell.

However, this did not disturb me, for my God knows it, my trust was not in my own strength, but in His protection. I was sure that I was in the rights, that the Gospel of Christ was on my side, that all the canons and laws of the councils were in my favour.

My library was filled with the best books on the canons and laws passed in the great council of my church. It was written in big letters in the celebrated work "HISTOIRE DU DROIT CANONIQUE." There is no arbitrary power in the Church of Christ.
(To be continued)

Perpetuity

(Continued from page 1)

to find Daddy's keys, though both admitted having seen them. My wife did not know where they were, the boys did not know where they were, and I did not know where they were; so we began to look for them in every place we thought they might be. After looking without success for a while, I thought, "Well, there is just one more place for them to be, and that was in the pocket of the coat I had worn the night before." But surely, I thought, "They will not be there." Well, you know the outcome, for after searching in every conceivable place, by the process of elimination, I was forced to look in the only logical place that was left, and of course, I found the keys, for which I had been looking.

Now, if we begin by the process of elimination, to eliminate all the churches that have been founded by someone other than the Lord Jesus Christ, and the Jesus went back to Heaven, it will be easier to identify the church that the Lord Jesus did bring into existence during His earthly ministry, and promise to perpetuate.

1. It could not be the Roman Catholic Church. This organization had its beginning in the fourth century when Constantine the Roman emperor, declared Christianity a lawful religion and thousands of his soldiers were baptized into the Church of Rome without any regard for the time of conversion. In 325 A.D., a council of churches met to debate the deity of Jesus Christ, and Constantine presided over the council. The importance of the Emperor of Rome, gave in the eyes of many, greater importance to the bishop of the church of Rome, and the papacy began to develop until in 590 A.D. Gregory the Great ascended the episcopal throne and claimed his supremacy over all the bishops and churches of the world. This claim, of course, was rejected by the true New Testament churches of that time, but the Roman hierarchy had been established as a process of historic development, which development continues to the present times. For a church who claims to never change, the church of Rome has quite a record of changes in the history of her degradation. Not long after the edict of the Roman emperor the church of Rome instituted "prayers for the dead," in 384 A.D. In the same year they began "making the sign of the cross." In 431 A.D. the worship of Mary, the mother of Jesus, and the use of the term, "Mother of God" originated in the Council of Ephesus. Worship in the Latin language began in the year 600. The title of Pope was assumed by Boniface III in 610 A.D. The kissing of the pope's feet began in 709, a practice that is clearly forbidden by the Word of God in Acts 10:25-26 and Rev. 19:10. The temporal power of the Pope began in 750 A.D. when Pepin of France defeated the Italian

(Continued on page 7, column 1)

"When I look at the congregation," said the preacher, "I ask, where are the poor? When I look at the collection, I ask, where are the rich?"

Perpetuity

(Continued from page six)
abards and gave the city of
and surrounding territory
the Pope. The Adoration of
and the Saints began in
788, the Adoration of the
images and relics in the
year, the blessing of bells
the fasting of lent, advent,
Fridays in 988, the fabrica-
of holy water in 1009, the
age of priests forbidden in
the invention of rosary
in 1090, the sale of Indul-
in 1190, Sacrifice of Mass
1215. Transubstantiation of
and Auricular confession
to the priest in the same
the cup forbidden to the
at communion in 1414.
atory proclaimed in 1438,
tion held equal to the Bible
1545, the Apocryphal books
to the Bible in 1546, the
aculate Conception of Mary
in 1845, and the Infalli-
of the Pope in 1870, and in
the Assumption of the Vir-
Quite a string of develop-
for a church that claims
ever change.

beloved, this is not the
ch that Jesus founded. WE
MINATE THE CHURCH OF
E.
it could not be the Lutheran
ch. Since Martin Luther was
born until the year 1483, you
not have a church founded
followers before that date.
er was a great man, who
ghted against the degeneracy
the Roman Catholic Church.
Luther did not intend to start
church. It wasn't until
he was excommunicated by
Pope, that he and his fol-
were actually forced to
ize a new organization. But,
ed, the Lutheran Church
egan in the sixteenth cen-
since the birth of Christ
not be the church that Je-
ounded and promised to per-
e. WE ELIMINATE THE
CH OF MARTIN LUTHER.
The Episcopal Church can-
the church that Jesus
ed and promised to per-
e. When King Henry the
of England was excom-
ated by Pope Clement the
in 1534, because he di-
Catherine of Aragon and
Ann Boleyn, the King
threw his Parliament to pass
that is known as The Act
supremacy, which declared
the eighth to be "The Pro-
and Supreme Head of the
and Clergy of England."
the Episcopal Church got
art as a Christian denom-
an, with the King of England
founder and as its Head.
ed, a church that had its
thing 400 years ago, could
the Church that Jesus
founded when He was on this
1500 years before. WE
ELIMINATED THE EPIS-
CHURCH.

could not be the Presby-
Church that was founded
John Calvin during the Pro-
Reformation of the six-
century. The Presbyterians,
the Episcopalians, are 1500
too late to be the church
Jesus founded. WE ELIM-
THE PRESBYTERIAN
CH. It is not the church
Jesus founded and promised

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to perpetuate.

5. The church that Jesus
founded could not be the Con-
gregationalists who trace their
origin to Robert Brown and the
sixteenth century. It could not
be the Methodist Church that
traces its origin back to John
and Charles Wesley and the
eighteenth century, it could not
be any of the Campbellite groups
who can only trace their origin
to Alexander Campbell and the
nineteenth century. The church
that Jesus founded and promised
to perpetuate could not be any
of the Protestant off-spring of the
Great Reformation, or any group
that originated with them. It
could not be any of the modern-
day cults such as: the Jehovah's
Witnesses founded by Charles
Taze Russell, the Mormons
founded by Joseph Smith Jr.,
and others of like nature.

6. Well, then HOW ABOUT
THE BAPTISTS? We have
shown sufficiently that every
other denomination and sect can
be traced to a human founder
who has lived long since the
Lord Jesus was here on earth and
founded His church which He
promised to perpetuate, and thus
we have eliminated them. Just
as I looked everywhere but my
coat pocket for my keys not long
ago, and knew the coat pocket
must be the only place where
they could be, when we have
traced every church but one to
a human founder, it remains
that the one church left must be
the one that Jesus Christ Himself
founded when He was here on
earth and promised to perpetu-
ate. No one can trace the origin
of Baptist Churches to any one or
any date since the Lord Jesus
Christ was here on this earth.
Some have often tried to do so.

During the nineteenth century,
Bro. W. A. Jarrel wrote to a
number of Catholic priests, bi-
shops, and Protestant scholars,
asking the questions, "When,
where, and by whom was the
first Baptist Church origina-
ted?" Many of them did not at-
tempt to answer the questions
and evaded them, and the others
who attempted to name a date
and a human founder all con-
tradicted one another, annihilat-
ing one another's answers. There
were others who frankly ad-
mitted that they could not an-
swer the questions, which gives
evidence that Baptist Churches
are neither of human or mod-
ern origin. Sir Isaac Newton, fa-
mous and probably the greatest
mind of the modern age, is
quoted as having said, "The mod-
ern Baptists, formerly called Ana-
baptists, are the only people who
have never symbolized with the
Papacy." In the words of Dr. S. E.
Tull, "The Baptist Church has
Jesus for its Founder, the Holy
Spirit for the Administrator of
its activities, the New Testament
for its articles of faith and laws
of being. Throughout the Chris-
tian ages, pure Baptist teaching
has survived. The 'gates of Hades'
have not, and shall not, prevail
against it."

As a result of the process of
elimination, we believe that the
church that Jesus founded and
promised to perpetuate was a
New Testament Independent Bap-
tist Church.

B. Another investigation that
will lead to the conclusion that
the New Testament Baptist
Churches of today are descended
directly from the church that Je-
sus founded and promised to per-
petuate, is a study of the New
Testament doctrines.

1. According to the Scriptures,
the Bible is the only authority
in matters of faith and practice,
(2 Tim. 3:16-17). In Acts 17:11,
we are told that the Bereans "re-
ceived the word with all readi-
ness of mind, and searched the
Scriptures daily, whether those
things were so." The Baptists re-
cognize no divine authority in the
traditions of men, their creeds, or
ecclesiastical decrees. For them
the Bible is the only sufficient
authority in doctrine, church gov-
ernment, and life. But what do
the other church groups believe?
The Roman Catholics believe that

TREATY DURATIONS



"THERE HATH NOT FAILED ONE WORD OF
ALL HIS GOOD PROMISE" — 1 KINGS 8:36

the Pope is the greatest author-
ity, then come the traditions, and
finally the Bible. The Eastern Or-
thodox recognize the Bible and
their traditions dating back to
787 A.D. as equal in authority.
The Lutherans recognize the Bi-
ble and the creeds of the church
as their authority in faith and
practice. The Reformed Church
recognizes the Bible and the
creeds of the church as author-
itative. The Episcopal Church
have as their authority the Bible,
plus the creeds, traditions, and
Prayer Book. The Methodists re-
cognize the Bible and their "Twen-
ty-five Articles of Faith." The
Pentecostal groups give equal au-
thority to the Bible and personal
experience.

2. The Bible teaches that Sal-
vation of the soul is by "grace
through faith" apart from works,
and that works are a result and
not a cause of salvation (Eph.
2:8-10). This is a fundamental
principle that characterizes the
teachings of all true New Testa-
ment Baptist churches. But what
of the others? They teach salva-
tion by water, works, and the
will of man. The Baptists take a
stand upon the Bible, that salva-
tion is wholly of God and comes
by His grace to those who re-

ceive by faith, the Lord Jesus as
Saviour and Lord.

3. Now, what about baptism?
The Bible teaches that only be-
lievers in Christ are qualified for
baptism, and that by immersion
(Acts 2:41; 8:37; Romans 6:3-5).
Most of the major church groups
violate either one or both of
these qualifications. Those, who
like the Catholics, Lutherans,
Presbyterians, Methodists, and
Episcopalians, sprinkle babies and
adults, are anti-New Testament
in their baptism. The Eastern Or-
thodox are right in baptizing by
immersion, but are in error in
baptizing infants. The Campbell-
ites baptize by immersion, but
are in error in not separating sal-
vation from baptism. The Ply-
mouth Brethren take no stand as
to the proper mode for baptism,
and receive into their groups folk
who were sprinkled as babies, and
there are many groups that do
not require baptism for member-
ship at all. All these churches
that are without New Testament
baptism, eliminate themselves as
the church that Jesus founded
and promised to perpetuate. But
what about the Baptists? What
do they believe and practice con-
cerning baptism? The Baptists
take their stand on the Bible and
practice immersion, and that for
believers only.

4. We could go on, and consider
other doctrines of the New Testa-
ment, such as: the relation be-
tween church and state, system
of church government, position
and priesthood of the believer,
and the ordinances of the church,
and identify the New Testament
position with the position of the
Baptists of the present day. By
the same token we would elimi-
nate many others from being
the church that Jesus founded
and promised to perpetuate. A
study of the New Testament doc-
trines identify the Baptist Church
as the church that Jesus founded
and promised to perpetuate. Dr.
A. T. Robertson, one-time profes-
sor at the Southern Baptist Sem-
inary of Louisville, Kentucky, and

the incomparable master and
teacher of the Greek New Testa-
ment, used to say, "Give a man a
New Testament and a good
working conscience, and a Baptist
is the sure result."

III. And now in closing we will
trace the Baptists through the
ages, from the time of Christ to
the present day.

A. During the 17th and 16th
centuries we find the Baptists
laboring under the determined
persecutions of Episcopacy in
England. These were the years
of such immortals as John Bun-
yan, Hanserd Knollys, John
Clarke, Tombs, Collier, and oth-
ers. Hanserd Knollys was born
in 1598. He graduated with hon-
ors from Cambridge University,
joined the Baptists and became
an object of Episcopalian hate. He
came to this country from Eng-
land and spread the Baptist fire;
went back to England to be per-
secuted for the Gospel's sake,
where his property was confis-
cated and where he spent nine
years in prison at different in-
tervals. Dr. John Clarke came to
America from Bedfordshire, Eng-
land, and in 1638 founded a Bap-
tist Church in Newport, R.I. And
what Christian has not heard of
the great John Bunyan, author
of the Pilgrim's Progress, who
spent twelve years in prison for
(Continued on page 8, column 1)

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(Continued from page 7)
preaching the gospel of the grace of God.

1. In 1660 there were in spite of all the persecution, 217 Baptist churches in England, and these were churches of such fearless character as to write and publish their convictions; which convictions were to become known long after as The Philadelphia Confession of Faith.

2. "It may be observed," says Mosheim, the Lutheran historian,

"that they are not in error when they boast of their descent from . . . ancient sects who are usually considered as witnesses of the truth in times of general darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe . . . many persons who adhered tenaciously to the doctrines, etc., which is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the anabaptists."

B. In the 15th century there were Baptists in many of the

European countries, including Wales, where dwelt a group of Baptists who claimed direct descent from the Apostles . . . From such Baptists came the Tyndales; among whom was William Tyndale, who translated the Bible into the English language, and the five books of Moses into the Welsh language, in 1536.

C. Out of the records of the past we are told of a group of believers who arose in the 14th century, called the Lollards, and their leader was one John Wickliffe, the first man to translate the New Testament into the Eng-

lish language. What did Wickliffe believe? He believed in the Bible as the only rule of faith and practice; he rejected the idea of grace or pardon being communicated by baptism; he rejected the baptism and sprinkling of infants; he practiced immersion, and defined the church as an assembly of baptized believers. Where would Wickliffe hold membership if he were with us today? There can't be any question that this great soldier of the Cross, whose bones were dug up and burned by Rome thirty years after his death, was a Baptist.

D. Going back to the 13th century, we learn of the Waldenses and the Albigenses, who by the Roman Catholics have been accused of such "ERRONEOUS" views as (1) the assertion that the doctrines of Christ and the Apostles, without the decrees of the church suffice for salvation. (2) They believe that baptism does not profit little children, because they are not able actually to believe. (3) They affirmed that they were the successors of the Apostles." These saints of the centuries past believed in a converted church membership; baptism for believers only; and the independency of the local church. They were very clearly Baptists. The Roman Jesuit, Gretzer, after describing this ancient sect, said: "This is a picture of the heretics of our own day, especially the Anabaptists."

E. Going back further to the 12th century, we find such leaders as Henry of Lausanne, who died in a martyr's prison; Peter de Bruis who was burned at the stake in 1130; and Arnold of Brescia, who was condemned, crucified, and then burned and his ashes were thrown into the Tiber. Why did these wear the martyr's crown? For believing just what the Baptists believe today, and for no other charge.

F. In the south of France there were thousands of Baptists in the 11th and 10th centuries. Among them were the Paulicians who rejected the superstitions of Rome and adhered to a pure New Testament Christianity. Dr. J. T. Christian wrote of the Paulicians; "Baptist views prevailed among them. They held that men must repent and believe, and then at a mature age ask for baptism, which alone admitted them into the church."

According to Mosheim, "They baptized and rebaptized by immersion. They would have been taken for downright Anabaptists."

G. These Paulician brethren traced by the historian Gibbon back to Armenia where in the middle of the eighth century, Constantine, surnamed Copronymus by the worshippers of images, on an expedition found a great number of them in the cities of Melitene and Theodosiopolis.

H. From here we take our line of departure in our search for the origin of this long line of witnesses for the truth, and move on back to the 7th century, where Pope Gregory I issued Papal mandates condemning and urging the persecution of certain heretics, whom he called "Montenses and Anabaptists." He described them as the advocates of a spiritual church, composed of regenerate persons only, and as rebaptizers of those whom they received from other societies. The Montenses were clearly Baptists, and as we move on, we learn that they were the descendants of the Donatists of the 6th century; the Numidians of the 5th century, and the Novatians of the 4th and 3rd centuries.

I. Going on to the 2nd century, we find a man named Tertullian, a thorough opponent of infant baptism, and an advocate of a regenerate church membership. The followers of this early Baptist came to be known as the Montanists. According to Armistage, the Montanists held that membership in the churches should be confined to purely regenerate persons; and that a spiritual life and discipline should be maintained without any af-

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Noah's Ark

(Continued from page one)
sengers were unharmed. In like manner, those who flee to Christ will find refuge from the judgment of God against their sins. Also, the safe emergence of the eight persons from the Ark into a new world, is a striking symbol of resurrection.

Christ not only passed through judgment for us, but he also arose again for our justification. Of this the Bible says: "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1)

Noah was a type; Christ is the anti-type! Noah was the figure; Christ is the Substance! "Blessed are all they that put their trust in him."—Now

Popery

(Continued from page one)
the Bible, which is the Pope's bane and poison? Are we casting abroad good, sound gospel writings? Luther once said "The devil hates goose quills," and, doubtless, he has good reason, for ready writers, by the Holy Spirit's blessing, have done his kingdom much damage. If the thousands who will read this short word will do all they can to hinder the re-building of this accursed Jericho, the Lord's glory shall speed among the sons of men. Reader, what can you do? What will you do?

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