

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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What A Baptist Church Means To Us

EDER O. B. BAKER, VERONA, OHIO

There is so much in the so-called Interdenominational literature today that tends to tear down the local church and its program. It behooves us to bring our people back to re-examine the church. We must get our feet on old footing if we are to contend the "Faith."

There are interdenominational programs, schools and missions societies that prey upon the pocketbooks of Bible-believing Baptists, who know that people lost and want to see them saved. These people are in many places real earnest Christians. I think they are doing God's work. But would you want to bring children into the world and not provide for them in the best way possible? This is the same as see-

ing folks born into the family of God, and then turning them over to just any old organization, or just turning them out into the cold world.

It is wonderful to hear that folk are being saved, but the program of the Church goes beyond getting them saved, she reaches on to the saving of their lives as well. Interdenominationalism is not the answer to an effective evangelization of the world; but the local church is. And one church is NOT AS GOOD AS ANOTHER.

SO, WHAT IS A NEW TESTAMENT CHURCH?

So far as we can determine, the Lord Jesus organized and left in the world only ONE KIND OF

CHURCH. To this KIND OF CHURCH, the Lord promised perpetuity. By this, we do not mean to say that the same people who constituted the First Baptist Church of Jerusalem were promised an unending life in the flesh. But from this same church which was constituted by the Lord Jesus has come countless thousands of her daughters. The Lord God made promise to David that He would not fail to give a son to sit upon his throne — Psalm 9:35-37; Isaiah 9:6-7. And the angel told Mary that Jesus, who was the "Son of the Highest," was also called the "Son of David"; and the Lord would "Give to Him the throne of His father David." Luke 1:32-33. Now David died a

(Continued on page 6, column 3)

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

CHAPTER II

The Perpetuity Of The Church

Webster's Dictionary defines the word "perpetuity" to mean "perpetual existence." When we speak of the perpetuity of Christ's church we mean it has had perpetual existence since the day the Lord Jesus first began assembling it. The first members of the first "ekklesia" of Christ are dead; the bodies of the members of the church at Antioch have been in the grave for almost two thousand years; the folk who composed the churches of Corinth, Ephesus, Colosse, Philippi, and other cities and areas mentioned in the Bible are not with us today; but the church of Jesus Christ is with us today and has been on this earth since Christ inaugurated it. Adam and Eve were members of the first family, but they are dead; nevertheless, the family has existed throughout the ages of the human race. So with the church: it has existed in every century, every year, every month, every day since it had its beginning.

The words "succession," "continuity," and "perpetuity" are words often used in reference to this subject. J. B. Moody says, "Not one of these words expresses the whole idea, but each one is nearly right, and sufficient for honest inquiry." ("My Church," page 132). Brother Moody is right; those who do not want to make an "honest inquiry" would pervert the meaning Baptists attach to such terms and make a straw-man regardless of any kind of lengthy explanation we might give; so we forbear any explanation of the terms other than what has been briefly stated as to "perpetuity."

CHRIST PROMISED CHURCH PERPETUITY

It is rarely denied that Christ promised His church perpetuity; very few men attempt to disprove the clear teaching of the Word of God on this point. But those who do not truly (Continued on page three)

WATCH OUT BRO. JACKSON! IF YOU DON'T LEARN ENOUGH FROM THIS MOST CONCLUSIVE AND THOROUGHLY SPIRITUAL PRESENTATION OF TRUTH THE PART OF BRO. MASON, THEN WE'LL HAVE YOU "STAND IN THE CORNER" UNTIL YOU DO LEARN THE GREAT AND BLESSED TRUTH AS TO ...

ELECTION

By ROY MASON
Aripeka, Florida

wish to take note of some things contained in the November issue of Bro. D. N. Jackson's AMERICAN BAPTIST. Bro. Jackson, a far sounder Baptist generally speaking, than most, largely departs from the Scriptures, and from the great Baptist scholars and leaders of the past. Gilpin has recently quoted in the writings of a host of Baptists of the past, and the quotations have proven conclusively that they were believing in absolute, unconditional election.

In the Sept. issue of the American Baptist, Bro. Jackson made bold statement: "Augustine (354-430 A.D.) 'invented the doctrine of unconditional election.' Then he says, 'From the times to Augustine there was an exponent of Calvinism on the face of the earth.' There are things wrong with his statement, as follows:

AUGUSTINE DID NOT INVENT THE DOCTRINE OF UNCONDITIONAL ELECTION. It was "invented" by the Holy Spirit, and set forth in the New Testament. Where set forth? In many places to fully enumerate but a couple of Scriptures will suffice. Ephes. 1:4, "Even He chose us in him before the foundation of the world." Eph. 1:5, "Having predestinated us unto adoption of children . . . according to the good pleasure of His will."

What does that say? It says that God elected — predestinated us, not in but IN ETERNITY. This election — this predestination was not conditioned upon anything save the "good pleasure of God." It pleased God to do it His way, and it ought to please us, but no, Bro. Jackson is not inclined to have it this way. He needs dilute the doctrine of election with man's works and

A second thing wrong with Jackson's statement quoted is THE ASSUMPTION OF PRESCIENCE. He says, "From apostles to Augustine THERE WAS NOT AN EXPONENT OF CALVINISM ON THE FACE OF THE EARTH." Did he hear every

Did he read every book put out by Christians during that long period? No! What a preposterous thing for a man to say that there was not a single exponent of what we today call Calvinism, when hundreds of men lived and preached whom he has never heard tell of, and when literature of a religious nature was put out that he has never even seen.

I have a fine reason for be-



ELD. ROY MASON

lieving that there were many exponents of Calvinism during that period. The reason is this: There were many good men who lived and preached and wrote during that time. Many laid down their lives for Christ, and I have good reason to believe that such men loved the Bible. I know the Bible teaches what we today know as

Calvinism, and I have every reason to believe that those good men believed the Bible and preached it. It is to slander them to assume that they were heretics who repudiated the doctrine of unconditional election so clearly revealed.

Again, in his article, Bro. Jackson challenges me to prove that the groups I mention in my book on the church as progenitors of Baptists were believers in what we call Calvinism today. Well, let's spend a moment on this. Of the Paternines, one of these progenitors, T. P. Simmons in his unsurpassed systematic theology, quotes W. A. Jarrel (Church Perpetuity p. 139) as follows: "They appealed to the texts in the ninth chapter of Romans, employed by others, in proof of unconditional election."

Concerning the Waldenses, an article of an old Waldensian confession, as quoted by Charles H. Spurgeon (Sermons Vol. 2 p. 69) says: "That God saves from corruption and damnation those whom he has chosen from the foundation of the world, not for any disposition, faith, or holiness that he foresaw in them, but of his mercy in Christ Jesus His Son, passing by all the rest, according to his irreprehensible

reason of his own free will and justice."

Prof. A. A. Hodge, noted theologian of Princeton Seminary is quoted in Bro. Simmons' book as saying, "The Waldenses . . . were all Calvinists."

Then Bro. Jackson in seeming surprise quotes my book on the church, where I credit J. B. Moody as saying, concerning the Novatians that they believed that "salvation was of the Lord . . . by grace through faith." He charges me with not believing this and

and who teach that man can withstand God.

I believe that "salvation is by grace."

I believe that salvation is by grace "THROUGH FAITH." But I also believe something else, and this is the thing at which Bro. Jackson winces. I believe that faith is not something for which man can claim merit and boast. It is the GIFT OF GOD. That's what the verse says, "and THAT (faith) not of yourselves, IT (faith) is THE GIFT OF GOD." God sovereignly provides man with the faith.

A few words now concerning Bro. Jackson's claim concerning The New Hampshire Confession of Faith. He claims that this confession of faith is more widely used by Southern Baptist churches than any other. I doubt his accuracy in making this statement. Bro. McGlothlin, author of "Baptist Confessions of Faith," didn't think so, and stated to the contrary. But be that as it may, Bro. Jackson makes the statement that "This confession is free of Calvinism." Is it? Let's see what it says. Bro. Simmons quotes it as follows in his book. "We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." Again this quotation: "Then the article (says Bro. Simmons) on regeneration speaks of repentance and faith as fruits of regeneration. No denial of unconditional election can accept either of these statements. They can be harmonized with unconditional election alone." I repeat that one can study any of the great confessions of faith that have come down to us as expressing the beliefs of Baptists, and can see that Baptists of the past have been firm believers in what is commonly called Calvinism.

Coming down to the close of his article Bro. Jackson throws the bugaboo "HARDSHELL" both at me and those who believe as I do. That word HARDSHELL! doesn't disturb me in the least. I believe most of what the Hardshells say about election, for it is true. They insert human logic and say, "If God has elected people to salvation, they will be saved whether they ever hear the gospel or not." Where I differ (Continued on page 5, column 3)

COMING NEXT WEEK
Bro. Jackson's challenge that we could not produce one single historian in the first three centuries who believed in election will be "clobbered." Watch for the massacre!

thinks that I have somehow trapped myself.

Not at all!

I believe that "salvation is of the LORD." I don't have to be "whaled" into believing this as did Jonah, before he said "Salvation is of the Lord." I believe this far more strongly than do those with Arminian sentiments who want to hand over most of the credit of salvation to man,

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE PERFECT SERVANT"

(Preached Thanksgiving Morning, November 24, 1966)

"Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall go out free for nothing. If he come in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever." — Ex. 21:1-6.

When I was in Mexico City a few years ago, I was impressed

particularly by the way in which many of the buildings had settled down into the earth, at maybe one end or the other. It is not uncommon to see a building in Mexico City where one end of the building is perhaps 4 feet higher than the other end. In fact, there are tremendously large buildings all over Mexico City like that, and I wondered about it, and I asked why it was. I was told that Mexico City was built upon an old lake bed that had been drained, and accordingly, the ground is soggy like a sponge. Though the building may be put up perfectly square, and true, from the standpoint of the carpenter, after a

while, one end of it will sink down into the ground. The largest Catholic cathedral in Mexico City stands at an angle, with one end of it about 4 feet lower than the other end, and it is rather awesome to stand before it and see that building which is about 200 feet in length, with one end of it perhaps 4 feet higher than the other end.

I say, I was amazed by this, and it gave me a sort of creepy feeling, and I kept thinking all the time I was in Mexico City what would happen if this city were to start sinking while I was there. I never heard anybody express (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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"The Perfect Servant"

(Continued from page one)

themselves about it, but I was impressed immeasurably by the August 1966 Reader's Digest, in that they felt it sufficiently newsworthy that they published the story pretty much the same as that I am telling you about Mexico City. They say that Mexico City is sinking at the rate of from 5 to 8 inches a year. They say that the Government has probed down beneath Mexico City, and have gone as far as a mile underground and still haven't struck bottom. They say it is possible, and maybe probable, that some morning the 6 and one-half million people living in Mexico City could awaken and find that the city has completely sunk into that abyss, and has completely passed out of sight.

I have thought about this recently, and have thought about it ever since I first passed through Mexico City a number of years ago — I realize that Mexico City is not the only city in the world that is built upon sinking sands. Listen:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine." — Mt. 7:24-28.

Beloved, as I think of Mexico City in connection with the words of Jesus, I realize that all cities and all individuals, whose lives are not built upon the Lord Jesus Christ are doomed, while, at the same time, those that are built upon the Rock, Christ Jesus, will abide forever. If that be true — and it is true for God's Word tells us so in the words of the Lord Jesus Christ — if that be true, we need someone who is going to provide for us the proper rock,

or the proper foundation, upon which our lives shall be built. That someone, beloved, is the Lord Jesus Christ, and I think we will definitely find Him in the words of our text.

I

THE SERVANT IS JESUS.

This is a type of the Lord Jesus Christ, and it presents Him to us as God's perfect servant. I am afraid too many times we fail to recognize the servant aspect of our Master, Jesus. We all think of him as Prophet, Priest, and ultimately as King, but the Lord Jesus Christ, when He came to this world, came to be our servant. Listen:

"BEHOLD MY SERVANT, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." — Isa. 42:1.

"Behold, MY SERVANT shall deal prudently, he shall be exalted and extolled, and be very high." — Isa. 52:13.

"He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall MY RIGHTEOUS SERVANT justify many; for he shall bear their iniquities." — Isa. 53:11.

"For I came down from heaven, not to do mine own will, but the will of him that sent me." — John 6:38.

When Jesus was lost in the temple, the Word of God tells us that when His parents came where He was and found Him, He said:

"Wist ye not that I must be about my FATHER'S BUSINESS?" — Luke 2:49.

In other words, Jesus is saying, "I am His servant. I need to be about my Father's business."

Notice again:

"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you AS HE THAT SERVETH." — Luke 22:27.

Now, beloved, I might read many other verses, but these will show you that the Lord Jesus Christ is a servant. He came to this world as a servant, He served in this world as a servant, and I will show you before I finish this message that His servant ministry has not ended yet, and shall never end, but rather, He continues ever to be our servant.

II

THE SERVANT WAS PIERCED.

This servant loved his master, his wife, and his children so much that he didn't want to leave, so the master took him to the post, and with an aul bore a hole through his ear as a sign of the fact that he was becoming his servant forever.

Notice, beloved, that this servant's ear was pierced with an aul. Need I remind you of the typology of this? Need I tell you that this is typical of the Lord Jesus Christ who came to Calvary and was pierced for our sins? We read:

"Sacrifice and offering thou didst not desire; mine ears hast THOU OPENED: burnt-offering, and sin-offering hast thou not required." — Psa. 40:6.

Literally, the Hebrew says, "My ears have been digged." Not only were the ears of the Lord Jesus Christ digged, but the body of the Son of God was digged — so much so that by the time He came to Calvary, His body was so abused that His visage was marred more than the visage of any man. Listen:

"As many were astonished at thee; his visage was so MARRED MORE than any man, and his form more than the sons of men." — Isa. 52:14.

If you will read the Word of God carefully, you will see how they pulled the beard from the face of the Lord Jesus Christ. The back of the Son of God was laid bare as he was beaten in

Pilate's Judgment Hall, until from His body dropped bloody gore. They pierced the Son of God not only when He came to the Cross of Calvary, but even prior to that time, in the Judgment Hall of Pilate, when He was maltreated, to the extent that His body literally dropped with bloody gore. The ear of this servant was pierced with an aul, typifying to us the piercing of the body of the Lord Jesus Christ, and it would tell us that the Son of God was pierced for our sins at Calvary.

The interesting thing about this to me is that when this individual's ear was bored through with an aul, it left a hole in the ear — the sign of that suffering. The mark of that suffering, the hole that was left in his ear, would remain there forever. In other words, the servant bore the mark of suffering forever.

Beloved, the Lord Jesus Christ is going to always bear the marks of Calvary. Listen:

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side and be not faithless, but believing." — John 20:27.

This was after His resurrection. The body that Jesus Christ carried into Heaven bore the marks of suffering.

I turn to the book of Revelation and I look out yonder to the future and I see that crowd — that blood-washed throng, as they look upon Jesus Christ, and I hear them say:

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a LAMB AS IT HAD BEEN SLAIN." — Rev. 5:6.

I come back and I see that servant as he walked over to the door. I see the master as he puts the aul on the lobe of his ear and bores a hole through that ear. I look at him, and I realize that from that time on, this man would always carry in his body the mark of suffering, when the aul pierced his ear.

Beloved, Jesus Christ came to this world, and He went to Calvary and was pierced. He suffered at Calvary. After His death and resurrection, He still had the marks of suffering in His body; and when we see Him ten thousand years from now, out there in Eternity, He'll still be the perfect servant who suffered for our sins, and who was pierced that our iniquity might be put away.

III

THIS SERVANT GAVE HIMSELF WILLINGLY.

There was no coercion on the part of the master. There was no forcing on the part of the wife or the children. Rather, he gave himself willingly.

Need I remind you that the Lord Jesus Christ was a willing sufferer for our sins? We read:

"NO MAN TAKETH IT FROM ME, but I lay it down of myself."

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ELDER JOE SHELNUTT

East Side Baptist Church, Benton, Arkansas



Dear Brother Gilpin:

There are many reasons why I should like to attend the 1967 Conference. There is no better place for one to receive and give the blessed truths of the Bible than at the Bible Conference.

No one could possibly realize the value to a pastor who believes the doctrines of grace that are preached at the Conference unless they have felt the blistering hatred of the false so-called Baptists of this area. The truths

of the Bible are declared at this Conference without fear or favor.

You, Brother Gilpin, are faithful to stand and be counted with the true preachers of the ages. I appreciate your patience with some of us preachers who are not able to preach "masterpiece" sermons, but love to preach in a feeble way the beloved truths of Election.

If it is possible for me to be present at the Conference I do not intend to miss it.

I have power to lay it down, and I have power to take it again.

This commandment have I received of my Father." — John 10:18.

Beloved, He is talking about the giving of His life, and He says, "I'll let no one take it from me. I am laying down my life. I am doing it willingly. I am giving my life willingly as a sacrifice."

Notice again:

"Jesus, when he had cried again with a loud voice, YIELDED UP THE GHOST." — Mt. 27:50.

The meaning of the word "yielded" is "dismissed," and the Greek language will tell you that it is the act of His own volition, or an act of his own will. This expression is different from the death of any other individual. I die unwillingly, and you die unwillingly. Not one of us would die willingly. But the Son of God, by an act of His own volition, delivered up His soul, or dismissed His Spirit, to be with God.

I tell you, beloved, that servant who gave his ear to be pierced certainly presents to us a remarkable picture of the Lord Jesus Christ, who Himself was pierced willingly for our sins.

Listen again:

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" — Mt. 26:53.

Jesus was then hanging on the cross. He was then getting ready to die for our sins. Simon Peter is standing with a sword in his hands ready to defend his Master. The Lord Jesus said, "No, Simon, this is a part of the plan of eternity — the plan of my Heavenly Father. I could now call better than twelve legions of angels to my defense. Put up your sword; that is not God's plan."

Let us go back to the Old Testament on that night long ago when one angel came down from God and went through the camp of the Assyrians and slew in one night's time 185,000 of the Assyrian army. Jesus said, "I can call better than twelve legions." That would mean better than 60,000 angels that Jesus could call to His defense. If one angel slew 185,000 Assyrians in one night's time, and if Jesus Christ could call better than 60,000 angels to His defense, beloved, there haven't been enough people born since the foundation of the world that could have caused Jesus Christ to be crucified. I tell you, He gave Himself willingly for us.

Oh, that servant, I see him as he walked over to the door and willingly pulled his ear lobe to one side that his master might bore it with an aul. I see my Jesus how He went to Calvary.

I see Him as He bid all to stand aside when he went to the cross.

I would rather imagine that an angel looked down and said, "Lord Jesus, if it be your will, look my way, and I'll come down and tear your hands loose from the cross and wave them triumphantly 'in the air.'" The Lord Jesus' only answer was to clutched the nails of the cross that held Him to the piece of wood, more tightly, and to suffer on for our sins. I tell you, as this servant gave himself willingly, so Jesus Christ willingly suffered for our sins.

IV

THE SERVANT'S WIFE AND CHILDREN WERE A GIFT.

The wife and children of this servant were a gift that had come to him from his master. My text says:

"If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's; and he shall go out by himself."

You can see that the wife and the children were a gift to the servant from the master.

Need I tell you, that you and who are saved, were God's love? (Continued on page 3, column 3)

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THE BAPTIST EXAMINER

DECEMBER 31, 1966

PAGE TWO

The Origin And Perpetuity Of Baptists

(Continued on page one)

believe in perpetuity pervert the truth on the matter by saying was to a universal, invisible church that Christ promised perpetuity and not to the church "visible" (to use their phraseology). It is quite clear, however, that there is no such visible church mentioned in the Bible and this alone is enough to crush this idea of perpetuity. But we dare say that the primary reason for rejecting the truth of church perpetuity lies in unbelief. Men can read the promise of Christ, but because they can't put their finger on the "visible" church in every day and age since the New Testament record was closed, they do not believe the Master's plain promise!

Notice what the Master said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

This verse (Matthew 16:18) is plainly a promise of perpetuity. The "gates of hell"—whatever that means and includes, whether Satan and his forces, or death, or all combined—shall not prevail against the church built by Jesus Christ, but that church shall prevail always. If it has not prevailed, then our Master's promise is proved to be empty. If at any time the church of Jesus Christ has been overcome by "the gates of hell," then we can forget about trusting the Person who made this promise that the opposite would be true. But we cannot for a moment entertain this thought.

Never has there been a time when Ephesians 3:21 was not fulfilled:

"Unto him be glory in the church by Christ Jesus through all ages, world without end. Amen."

The Corinthian church was told that the Lord's Supper should be observed "till he come" (I Corinthians 11:26). That indicates the perpetuity of the church.

So the promise is there. We should believe it, not try to doubt around it because of our inability to see the perpetuity. Take God at His word and believe.

THE PROMISE HAS BEEN FULFILLED

Through fire, blood, and persecution unto death, the church has lived. Millions upon millions of its loyal members have given up their lives in martyrdom, yet the church has gone on. Heathen and Religionist alike have tried to extinguish the fire of the church by the fires around the stake, but with no avail. When the flames were the hottest for Christ's church, its members were the most tenacious in their stand for their faith. Eyes were burned out, tongues were pulled out from their roots, ears were filled with hot lead, bodies were mangled and mutilated and thrown to the wild beasts—but the church of Jesus Christ came on victoriously over "the gates of hell."

We know the promise has been fulfilled because no promise of the Master has ever or will ever fail. Every saint of God ought to FIRST believe on the basis that GOD SAID IT. Oh, how many must see before they believe! When God says a thing, we ought to immediately believe it is so, regardless of our inability to see. But after we have once accepted the plain statement of God, it is not difficult for us to SEE the promise actually fulfilled.

Let us look at it this way: A man stands on one side of a river with a cable in his hand. He says, "I am going to cross this river and stretch this cable under the water. The cable is attached to a pole on the bank and the man goes down into his boat and pulls the long cable into the water. Eventually he reaches the other side and there attaches the other end of the cable to another pole.

Now a young lad comes up and sees the cable extending from the pole into the water. He looks across the river and there is the other end of the cable. He cannot see the greater portion of the cable because it is submerged in the river, but he knows that the cable he sees on one side is the same cable he sees on the other.

When we see the church that Jesus built go into what is called the "Dark Ages," and when we stand on this side of the Dark Ages and see a church come forth that is the same in all its characteristics as the Master's church, what are we to conclude? On the basis of the Master's promise and the doctrinal identification of the two churches, we can say that the present-day church coming out of the Dark Ages is one and the same as the church of New Testament times. We don't have to be able to see the perpetuity in order for it to actually be there. On the basis of God's promise we know it is there, and on the basis of the doctrinal oneness of the two churches, we know they are one and the same.

Who was it that suffered death at the hands of the Roman persecutors, if not the church's members? Who was it that was persecuted by apostate Romanism, if not the church? When Romanism covered the European nations as thick darkness, who was it that yet held up the light of the Gospel of Christ, if not Christ's church? Who was it that left their marks on the caves and underground hiding places of these nations? Whose blood was it that bathed the soil of the earth during the Dark Ages? When the Protestant Reformation arose within the Romish stronghold, who was it that was persecuted by both Romanists and Protestants? Who stood true to the Bible on baptism when Romanism and Protestantism were propagating sprinkling and pouring with a zeal that brought wrath down upon immersionists?

We find our answer in the church that Jesus built.

People talk of Romanism as being the "Mother church," people talk of Protestant groups as being "branches" of the church; "Rome is a mother, yes — the mother of harlots and rebellious daughters of Rome, and the many Protestant 'branches' are truly branches of Rome. But the church of Jesus Christ has not part nor lot with Rome and Protestantism. He says to all His people in either and both of these move-

(Continued on page six)

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"The Perfect Servant"

(Continued from page two)
gift to the Lord Jesus Christ before the foundation of the world? Listen:

"I have manifested thy name unto the men which THOU GAVEST me out of the world; thine thou were, and THOU GAVEST THEM ME; and they have kept thy word." — John 17:6.

"I pray for them; I pray not for the world, but for them which THOU HAST GIVEN ME; for they are thine." — John 17:9.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom THOU HAST GIVEN ME, that they may be one, as we are." — John 17:11.

"While I was with them in the world, I kept them in thy name; those that THOU GAVEST ME I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." — John 17:12.

Beloved, as that servant had a wife and some children who had been a gift to him on the part of his master, every one of us who is saved, is a gift of God to the Lord Jesus Christ. We have been given as a love gift.

Notice again:

"For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which HE HATH GIVEN ME I should lose nothing, but should raise it up again at the last day." — John 6:38, 39.

"And again, I will put my trust in him. And again, Behold I and the children which GOD HATH GIVEN ME." — Heb. 2:13.

I say to you, you are not saved because of what you did. You are not saved because of what a preacher did for you. You are not saved because of what a church has ever done for you, or because of any ritual or rubric of religion. Rather, you are a child of God primarily, because you are a love gift of God the Father, to God the Son, before the foundation of the world. Oh, how it thrills my soul to know Jesus died for those that had been given to him by God the Father, before the foundation of the world.

V

THE SERVANT DID THIS BECAUSE OF HIS LOVE.

We read:
"And if the servant shall plain-

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BRO. JACKSON WOULDN'T DO NEARLY SO MUCH FANCY TWISTING AND TURNING TO ESCAPE THE PLAIN TRUTH OF THE BIBLE AS TO ELECTION, IF HE WOULD ONLY STUDY THE MEANING OF THE WORDS...

"WORLD" and "WHOLE WORLD"

Greek: "KOSMOS"

Defined: "primarily order, arrangement, ornament, adornment" (Vine's Exp. Dict. of N.T. Words); "arrangement, constitution, order" (Thayer's Lexicon); "arrangement" (Young's Conc.); "orderly arrangement" (Strongs Gr. Dict. of N.T.).

Proper interpretation: As the word primarily means order and arrangement, the proper application of the word must be determined by the text and context in which it is used. To illustrate: I Pet. 3:3, the word must refer to one's manner of dress, etc., as the text reveals; but in II Pet. 2:5, 3:6, it refers to the people and times prior to the flood.

Examples of how used in the New Testament:

- (1) Mt. 4:8—"kingdoms (governments) of the world."
- (2) Mt. 13:35—whole order of creation.
- (3) Mk. 16:15—earth's people.
- (4) John 1:9—life.
- (5) Jo. 1:29—those for whom Christ died.
- (6) Jo. 4:42—those whom Christ saves.
- (7) Jo. 7:4—the public.
- (8)—Jo. 7:7—unsaved society (Jo. 15:19, Jam. 4:4).
- (9) Jo. 12:19—Christ's followers.
- (10) Jo. 14:17—the reprobate (Jo. 17:9, I Cor. 6:2, 11:32).
- (11) Jo. 17:6—mankind; humanity.
- (12) Acts 17:24—universe.
- (13) Rom. 3:19—unsaved humanity.
- (14) Rom. 11:12—Gentiles.
- (15) 2 Cor. 5:19—those reconciled to Christ by His death.
- (16) Gal. 6:14—figure of speech.
- (17) Jas. 3:6—hyperbole.
- (18) I Pet. 3:3—manner of dress, etc.
- (19) II Pet. 2:5, 3:6—people prior to the flood.
- (20) I Jo. 2:15—things which please the flesh, etc.

"WHOLE WORLD"

- (1) Mt. 16:26—material wealth, power, etc.
- (2) Mt. 26:13—the inhabited earth where the gospel has been or shall be preached.
- (3) Romans 1:8—the part of the earth known as the Roman Empire.
- (4) I Jo. 2:2—all those for whom Christ is the propitiation (satisfaction) for sin. (See also John 11:51, 52).
- (5) I John 5:19—those who "lie in wickedness."
- (6) Revelation 12:9—those deceived by Satan.
- (7) Revelation 16:14—governmental systems.

ly say, I LOVE my master, my wife, and my children; I will not go out free." — Ex. 21:5.

Look at that servant as he walks over to the door post, and lays there the lobe of his ear, that it might be pierced by his master. He said, "I love my master. I love my wife. I love my children."

Beloved, why did Jesus do what He did? He loved the Father. Jesus Christ didn't come to this world to die unwillingly. Rather, He came here to die willingly. Listen:

"Then said he, Lo, I come TO DO THY WILL. O God. He taketh away the first, that he may establish the second." — Heb. 10:9.

Can you imagine the love that existed on the part of Abraham and Isaac? Can you imagine Isaac, not a boy as you see him in Catholic pictures, that have been presented, but as a grown man? Can you imagine this grown man permitting his death at the hands of his aged father? He did not have to submit. He could have rebelled easily. With one hand he could have pushed the old aged father, Abraham, out of the way. Isaac willingly submitted because he loved his father.

Jesus Christ submitted to God because He loved the Father. However, He said more than that. He also said "I love my wife." Is the Lord Jesus Christ going to have a wife? Yes, He is going to have a wife, and He is going to have some children.

I do not think it necessary, but I will say this, the Lord Jesus Christ's wife is going to be a Baptist wife. There are a lot of folk running after Him, but they are not going to be any part of the bride. Yes, He is going to have a Baptist wife some of these days.

THE BAPTIST EXAMINER

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PAGE THREE

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The Baptist Examiner FORUM

"Does the church have the authority to discipline a member to the point of exclusion? What would be some of the causes for such disciplinary action?"

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Yes, a church does have the God-given authority to discipline a member, and that to a point of exclusion.

The churches of the New Testament were admonished to withdraw themselves from members who were not walking in the light of the revealed will of God.

"NOW WE COMMAND YOU, brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." — 2 Thess. 3:6.

"Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." — I Tim. 6:5.

From these two verses we can see that it is a command that we withdraw (exclude) those who walk contrary to the Word of God.

We also find that the church of Corinth practiced church discipline, for they excluded a member who was walking disorderly.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat. But them that are without God judgeth. Therefore put away from among yourselves that wicked person." — I Cor. 5:11, 13.

The church did as Paul commanded them to, for they excluded the brother that was guilty of fornication, and later restored this man back to fellowship after he had repented of his sin. Read 2 Cor. 2:1-10.

Our Lord while here on earth gave to His church the procedure for discipline. See Matt. 18:15-19. In these verses the Lord tells His church that if an erring brother will not hear the church, then let him be as a heathen or unbeliever. The church that does not practice discipline, and that to a point of exclusion, may come under the disciplining hand of the head of the church, Jesus Christ.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and I will remove thy candlestick out of his place except thou repent." — Rev. 2:5.

If the Lord removed the candlestick, that church would cease to be a light bearer, therefore would cease to be a church. Therefore if a church will not practice discipline among their membership, the Lord may use discipline and remove the candlestick.

A man who is guilty of heresy is to be rejected (excluded) from among the church.

"A man that is an heretick after the first and second admonition, reject." — Tit. 3:10.

A heretick is a man who opposes the doctrine of the Word of God, and such a one is to be expelled from our membership.

A person, whose life brings disgrace and reproach upon the church of our Lord, is also to be

excluded. See I Cor. 5:4-13.

"But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I WOULD NOT THAT YE SHOULD HAVE FELLOWSHIP WITH DEVILS. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lords table, and of the table of devils." — I Cor. 10:20-21.

If a member declares that he believes the truth, but yet will not walk in the light of that truth he also is to be excluded.

"If any man obey not our word by this epistle, note that man, AND HAVE NO COMPANY WITH HIM that he may be ashamed." — II Thess. 3:14.

From these verses and there are many more, we can gather that a church does have authority to discipline a member to the point of exclusion.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



Yes, a church not only has the authority, it has a solemn obligation to exclude members who will not turn from a course of action that dishonors the Lord and brings disgrace upon the church. One definite New Testament example should suffice to prove this point. That example is found in I Cor. 5: where Paul rebukes the Corinthian church for tolerating a situation that existed. There was a member who was living with "his father's wife." (Verse 1) It is commonly assumed that this was his step-mother, but the actual language indicates that he was living with his own mother. Paul charges this member, not only with fornication, but with a worse form of it than was tolerated among the Gentiles (heathen). He rebuked the church for not only tolerating this situation, but for being rather proud of themselves (verse 2).

What should they do?

When assembled as a church (v.4) they should take collective action and should expel this man from their fellowship. In verse 13 he says, "PUT AWAY FROM AMONG YOURSELVES THAT WICKED PERSON." Not only were they to exclude him, they were to turn him over to the devil (v. 5) for chastisement. Incidentally, I believe that very often the Lord chastises in this way — turns a Christian loose so that Satan can work on him.

Did the church do what Paul said, and did it do good?

Yes, they followed his advice, as we learn from his second letter to the Corinthians, chapter 2. By reading you will find that the offender was checked, and was so dejected because of what had happened that Paul rather pleaded for him. He said, (v. 6) "Sufficient to such a man is this punishment (censure) which was inflicted of many . . . ye ought to forgive him . . . lest he be swallowed up with overmuch sorrow."

What would be some of the causes for such disciplinary action? says the questioner. Well, sexual immorality, has already been defined as one cause, and the Bible itself gives some other causes in I Cor. 5:11, "I have written unto you . . . not to keep

company if any man is called a BROTHER be a FORNICATOR, or an IDOLATOR, or a RAILER, or a DRUNKARD or an EXTORTIONER, with such an one no not to eat." Many think that "eat" refers to the eating of the Lord's supper with such, and that would necessitate exclusion of such offenders.

Some people seem to think that to exclude a member is to consign him to hell, and therefore that such is an awful thing. Such people don't know the way of salvation, for church membership and salvation are different things entirely.

I believe that when a church in the right spirit excludes a member that that member is in for a "course of the sprouts" as I have heard it expressed. I believe that he is in for such a whipping as he has never had. I was pastor of a church that after much patience excluded a member for drunkenness. He had a series of severe losses, and he believed that he was under the chastening of God such that he came to the church, made apologies and asked to be reinstated. This was done and he lived a sober life until the time of his death.

The church notified another member that they were going to exclude him for Covenant breaking. He was just plain no-account — didn't attend church once in three months. This caused him to take stock of himself. He asked the church to forgive him and to give him another chance. That man and his family began to attend almost every service, and he became one of the most useful members of the church. He served faithfully until the time of his death, and left behind him a son who is today preaching the gospel.

One thing needs to be added. Sometimes people are excluded out of pure spite, and because certain ones prominent in the church "have it in for them." This is wicked.

Discipline should always be

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carried on with absolute fairness. I know a pastor who wanted to get rid of some people, so he had letters of dismissal prepared for the ones he wanted out of the church. Then he had a sudden business meeting, and had the letters thrust upon the persons he disliked (and also members of their families). No charge of wrong doing — they were just thrust out. This so outraged people's sense of justice that about half of the membership never returned, and a church split resulted.

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church

Birmingham, Ala.



In I Cor. 5:2 we read, "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." And in verses 4 and 5 Paul said to the church at Corinth, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." The New English version says, "A man who has done such a deed should have been rooted out of your company. The Amplified version says, "Until the person who has done this shameful thing is removed from your fellowship and your midst." And Williams says, "And yet, you are proud of it, instead of being sorry for it, and seeing to it that the man who has done this be removed from your membership." If this does not mean that the church not only has authority but the responsibility to exclude members, I would like for some of those who are lovers of numbers more than lovers of God to tell me what it does mean. This particular man was guilty of fornication but it is not necessary that all sins be cataloged.

Certainly Scriptures like I Cor. 1:10, Gal. 1:8 and 2 Jno. 10 tell us that we should not have heresy held to and taught among us, and 1 Jno. 1:7 makes it clear that the cleansing of our sins by the blood of Jesus Christ is contingent on our being in fellowship one with another. If a member refuses to be restored to the fellowship of the church, which, in turn means fellowship with every member of the church, there is no other recourse but exclusion. If the church does not have authority to exclude a member for heresy, immoral living, continued refusal to be restored to the fellowship of every member of the church, and even for long, continued absence from the services of the church without a valid reason, she is in a terrible predicament in this old world.

"The Perfect Servant"

(Continued from page three)
not say that all Baptists will be in the bride, for there are many unfaithful, compromising Baptists. I will say though that there will be none but Baptists in His bride. Some people read the 5th chapter of Ephesians and haven't the slightest idea what it means. They say, "The church — that is all the saved all over the world." Listen:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it: That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." — Eph. 5:27.

Beloved, why did He do it? He loved the church. He doesn't love

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everything that calls itself a church, but he loves His church. Notice again:

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall BE ROOTED UP." — Mt. 15:13.

Beloved, there is coming a rooting-up time some of these days. Jesus doesn't love these false churches. But, He loves His wife.

I turn to the book of Revelation, the 17th chapter, and I read how the old whore and her harlot daughters are destroyed. I tell you, He hasn't any love for that crowd. He said:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." — II Cor. 6:17.

He gives a call to the individuals, but as far as the churches are concerned, that are presented under the imagery of the old whore and her harlot daughters. He has no love for them, and when they are destroyed, four times the saints of God shout "Hallelujah," because of the destruction of the old whore and

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her harlot daughters. In contrast to the beloved, He loved His church.

I tell you, I am on shouting ground when I think of the church that Jesus loved. When I think of what He did for it — How He gave Himself for His church — when I think about it, I am on shouting ground for I realize how He loved His church.

He said also, "I love my children." Yes, I think God is going to have some folk saved in the Catholic, Methodist, Campbellite, Holy Roller and Christian Science (so called) churches. They are not going to be saved because of what they are taught. Rather they are going to be saved in spite of what they have been taught. But I think He has a few children among them. Therefore, He says, "Come out from among them, and be ye separate, saith the Lord." He calls on them to come out from among the crowd that is made up of the heathen religions of the world. He said, "Come out, and be ye separate." Beloved, He loves every one of His children.

I turn to the Word of God and I see just how much He loved us. (Continued on page 5, column 1)

"The Perfect Servant"

(Continued from page 4)

We read:
"As the Father knoweth me, even so know I the Father; and I LAY DOWN MY LIFE for the sheep." — John 10:15.

How much does He love us? Listen:

"He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; LEST while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." — Mt. 13:28-30.

Notice: An angel of God said, "If you will let me, I will take every tare out of the world." The Lord Jesus said, "No; you might make a mistake. It could be that while you are rooting up the tares, you might destroy one single stalk of wheat." Beloved, rather than allow one stalk of wheat to be destroyed, He allows the tares to grow here in this world. He tolerates the tares until the time, after a while, when He sends forth the reapers and the tares are separated from the wheat. You can't read this without realizing how much He loved His wheat.

How long is He going to love us? Listen:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he LOVED THEM UNTO THE END." — John 13:1.

How long is He going to love us? Beloved, He is going to love us unto the end.

VI

THIS SERVANT WAS TO SERVE FOREVER.

When that aul went through his ear, that marked him as a perpetual servant. His service didn't end that day, but from then on, he continued as a servant of his master.

Beloved, the Lord Jesus Christ is still our servant. His services didn't end the day He left this world. It didn't terminate when He bid goodbye to the disciples on the mount of Olivet. Instead, the Lord Jesus Christ's duration of service is forever. He is still a servant.

We read of His service:
"Likewise the Spirit also HELPETH our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." — Rom. 8:26.

Notice, "the Spirit also helpeth our infirmities." That word "helpeth" is the most interesting word in all the Scriptures. It is a compound Greek word — a triple word made up of three words: "sun-anti-labeti;" "labeti" means "to carry;" "sun" means "with;" and "anti" means "over against." Now let me illustrate.

You have seen fellows carry railroad irons or railroad ties, or logs. They put a carrying stick in between. One man stands on one side, and another man on the other, and as they would pick up that stick, the prongs would go into the railroad ties and thus they are carried.

Beloved, that is exactly the

word that is used here. He works over against us. He helpeth us. I still have one that is serving for me. He is still working over against me. He is still serving beside me. And as I carry my infirmities, He helps me along in the world.

Notice again how He is still serving us:

"But this man, because he continueth ever, hath an UNCHANGEABLE PRIESTHOOD. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." — Heb. 7:24, 25.

You say, "No, Brother Gilpin, that Scripture means something like this: When Jesus left this world, He turned His priesthood over to Peter, and then Simon Peter turned it over to some other fellows, and they in turn, turned it over to some others down through the years." Don't let anyone tell you that, beloved. This word "unchangeable" puts an end to that kind of priesthood forever, for the word "unchangeable" means "one that does not pass to another." He has a priesthood that cannot be abrogated. It cannot be transferred. It cannot be changed from one to another. He remains our Priest forever.

We read:

"For there is one God, and ONE MEDIATOR between God and men, the man CHRIST JESUS." — I Tim. 2:5.

Mr. Stagg, one of the teachers at Louisville, says that there is no such thing as the "Trinity." He also says that there is no such thing as Christ as our Mediator. But, beloved, I come back to this Scripture and I say, up yonder in Heaven is my God, down here on earth am I, and in between is the only Mediator that I know — the Lord Jesus Christ.

As that servant, when his ear was bored through, was to serve forever, so the Lord Jesus Christ is going to look after us forever. He is serving us, taking care of us, looking after us forever, working along side of us over against us, and will forever be our mediator and High Priest.

CONCLUSION

In closing, I ask you, how could that wife and children fail to love the man? How could they fail to love him? He could have gone out free, but if He had, He would have gone alone.

Jesus Christ came to this world. He lived here. If He had wanted to, He could have by-passed Calvary, and gone back to Heaven; but if He had, He would have gone back alone. He didn't want to. He went to Calvary and died for His elect.

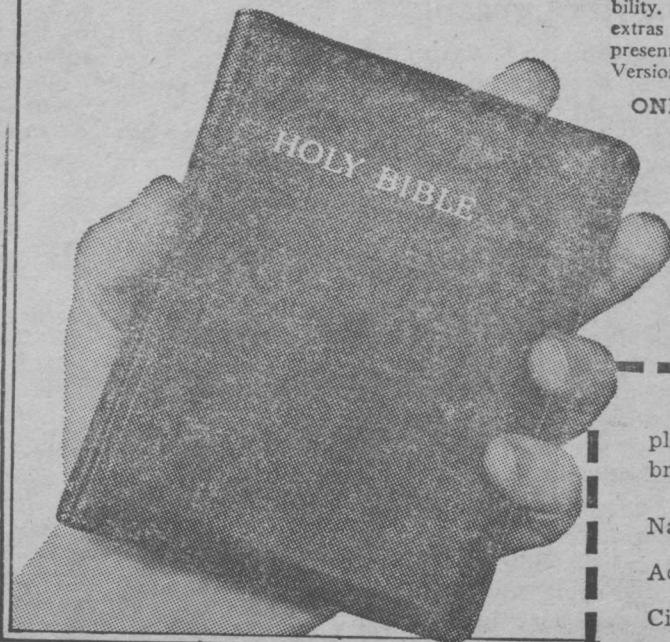
I say, this servant could have gone out free, but he preferred to have his ear bored through with an aul. He preferred that. I ask you, how could that wife fail to love Him? How could those children fail to love Him? I am satisfied that many a day in the future that wife put her hand on his ear and felt of it, and said, "We are-together because of this." The wife and those children loved him because of what he had done for them.

I was impressed by one little incident, which was supposed to have taken place in England. A woman either fell, or was pushed, or purposely attempted to drown herself by falling into a canal in England. A man standing there threw off his coat, leaped in, caught her, and pulled her to shore. After they had gotten the water out of her lungs, she opened her eyes and began looking about. The man who had rescued her from drowning had slipped away to change his clothes. The crowd looked at her, thinking she was sort of dazed or addled, and then someone suggested that maybe she had lost her purse; maybe that was what was wrong. So they took up an offering and gave it to her, but that didn't satisfy her. She kept looking around in the crowd at those that were there. Finally, she said, "I just want to see the man that saved me."

Brother, sister, the wife and the children of this servant could not help but love him whose ear

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was bored for them, and you and I ought to face life with all of its problems, and burdens and heartaches; we ought to face life with this thought in mind: I just want to see the Man that saved me!

How I thank God for the servant, the Lord Jesus Christ! My perfect servant! He lives continually to be my servant. How I thank and praise Him this morning! I have something to be thankful for. I have a lot of material things I thank the Lord for, but most of all, I thank God for the servant, the Lord Jesus Christ, who was pierced for my sins.

May God bless you.

Roy Mason

(Continued from page one)

fer with them is on the point of introducing human logic where God is involved. People WILL NOT BE SAVED whether they ever hear the gospel or not, for GOD HAS ORDAINED MEANS as well as the end. My belief in election has made me missionary. It caused me to leave parents, loved ones and home and go to Brazil as a missionary. My return was necessitated in order to save the life of a member of my family. I was pastor of a church for years where we at times had as many as twenty missionaries. The

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charge that unconditional election will turn one into a Hard-shell is unwarranted.

One more thing. In the same issue of his paper, Bro. Jackson has some astonishing things to say under the heading, "Arguments For Calvinism Answered." In dealing with John 6:37 and John 6:65, he says, "There is not even a hint in the two passages of eternal decrees. They do not contain the slightest intimation against man's free choice of Christ as Savior."

Let us lay aside all theological verbiage, and all talk about even Calvinism for the moment, and let us see what Jesus said.

John 6:37 "All that the Father giveth me shall come to me and him that cometh to me I will in nowise cast out."

What does this plainly and irrefutably say?

1. It says that THE FATHER HAS GIVEN CERTAIN ONES TO CHRIST. The language makes clear that not all human beings are thus given — else everybody would be saved.

2. It says that all (every one) who have been given by the Father to Christ WILL COME UNTO HIM. The One who is back behind the coming to Christ then is the Father. It is not man. And there is no room here for men striving against the wooing of the Holy Spirit and defeating the effort of the Spirit. They all come who are chosen of the Father.

3. It is the ones chosen and given by the Father, who come and are not cast out. Most preachers like to quote, "Him that cometh . . . I will in nowise cast out," and leave out the first part about the Father giving certain ones to the Son.

Now note Jno. 6:65, "Therefore said I unto you, that no man can come to me, except it were given unto him of my Father."

What does that say?

It says that it is impossible for any one to come to Christ, except as God gives that person the power to do it. What becomes of the much taunted, mighty, free will of man? It vanishes. Maybe I am not scholar enough to juggle these Scriptures into the Arminian fold, but being a simple Bible believer, they seem to me to teach that no one CAN COME TO CHRIST EXCEPT BY DECREE AND CALL OF GOD, and EVERY SUCH PERSON GIVEN TO CHRIST SHALL WITHOUT EXCEPTION COME UNTO HIM. This necessitates that God gives all without exception to Christ, which would mean universal salvation, or else that He sovereignly bestows certain ones upon his

Son, leaving the rest out of his plan, and to themselves. And note this: To those who accuse us of believing that God decrees the rest to damnation — reprobation, if you wish to call it that, I would answer and say that such a decree would be wholly unnecessary. Men don't have to be decreed to damnation. Without the sovereign elective choice of God, men willingly and wilfully choose to reject Christ and thus perish.

The much desired, and much argued for "free will" of man, would lead to universal damnation! Praise God for the truth that we saved "were born NOT OF THE WILL OF THE FLESH OR THE WILL OF MAN, BUT OF GOD."

APPRECIATED LETTER

I am not much on giving thanks to man, only to God, but enjoy The Baptist Examiner very much. I say thanks for the Biblical stand you take. I enjoy good sound Biblical papers. Keep up the good work on The Baptist Examiner. May God bless you very much.

Eld. Bill Jones,
Poteau, Oklahoma

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The Origin And Perpetuity Of Baptists

(Continued on page three)

ments, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." God's church was here before the old whore of Rome; it was here a good 1500 years before Luther and Calvin. What truth Luther and Calvin taught had been taught all through the ages before; what heresy they taught will eventually lead their movements back to "Mother" Rome from whence they came.

THE PROMISE FULFILLED IN BAPTIST CHURCHES

We want to make one thing clear with regard to the name "Baptist." We make no claim whatsoever to perpetuity on the basis of the title "Baptist." We are convinced that Christ built a Baptist Church, but the name "Baptist," as the name "Christian," was not given to the church by Christ or any writer of the New Testament. We accept the name Baptist as the early saints eventually accepted the name Christian. There is nothing about the name Baptist for which to be ashamed. It is drenched with blood—the blood shed because of faithfulness to God's Word. Its history carries us back to those called "Ana-baptists" (or re-baptizers). Real Baptists have a precious heritage in their name. We love the name and what it signifies. But we build no doctrine or conviction upon it and if the time ever comes that Baptists must bear some other reproachful title by which they are identified by their enemies, then Baptists will no doubt accept it and unashamedly stand for the faith.

With this matter as to the name Baptist clarified, we wish to now demonstrate that Christ built only a Baptist church. Our method will be one of simplicity, one that any child can understand. The testing of the various denominations in the light of history will lead us to the inevitable conclusion that the churches known today as Baptist are the only ones that could possibly claim to be or actually be descendants of the church that Jesus built.

HISTORICAL ELIMINATION

All of the recent Protestant organizations and other sects and schisms are clearly eliminated from any claim as being the church Christ built, for history marks their beginning far this side of the time of Christ.

Lutherans, of course, were the followers of the great Protestant reformer, Martin Luther. In the early sixteenth century, Luther began his efforts toward cleaning up the Roman Church, which he considered to be the church of the Lord. Particularly between 1520 and 1530, Lutheranism developed so as to eventually become a separate movement from Romanism.

Presbyterians are so-called because of their form of government and owe their origin and practices to John Calvin. Calvin, like Luther, was a Romanist, and he, too, tried to clean up the Roman Church. His movement, as a separate movement from Romanism, is usually dated at 1536, the year when Calvin's *Institutes of the Christian Religion* appeared.

The *Episcopal Church* had its beginning in 1534 when Henry the Eighth broke with Rome. The reason back of Henry's action was his desire to be divorced from his wife in order to marry another person. Rome refused his request for divorce, so Henry broke with the Pope and became the head of the Church of England, known as the Episcopal Church because of its form of government.

The *Congregational Church* had its beginning with a man named Robert Brown. It was in 1580 that this Episcopalian school teacher led in the organization of this church. However, historians tell us that Brown later went back to the Church of England—but his movement is still with us today.

Methodism also sprang off from the Church of England. As a result of the work of John Wesley, his brother Charles, and associates, the movement branded as "methodism" by Church of England leaders who opposed it, eventually became a separate denomination in 1739. Wesley did not intend this to be done, but it was only inevitable after all that took place during his ministry.

Campbellism, manifested today in groups known as Disciples of Christ, Church of Christ, and The Christian Church, owes its origin to a zealous and very intelligent man named Alexander Campbell. Campbell was a brilliant man, but knew nothing about salvation; he taught that sins are literally washed away in baptism. The actual date when this movement began is disputed. But the Campbellites themselves usually assign 1827 as the year.

Holy Rollerism is the offspring of Methodism and there are so many different sects and schisms among them that we forbear listing them. It has been since 1900 that Holy Rollerism has developed so rapidly and widely. All Holy Roller groups—Pentecostal, Nazarene, Assemblies of God, Holiness, Four-Square, etc.—are basically Wesleyan in theology, emphasizing in particular the Wesleyan heresy of sinless perfection.

As for the groups usually called "sects," *Seventh-Day Adventists* were put on foot by William Miller and developed under Ellen G. White, dating back to the 1840's. *Mormonism* began with Joseph Smith and was organized in 1830. Mary Baker Eddy concocted *Christian Science* and the organization of the first society was in Boston, in 1879. C. T. Russell instigated the *Jehovah Witness* movement in the 1870's.

Since all of these groups mentioned had their beginning at a later date than the first century A. D., they certainly cannot qualify as being the church built by the Saviour. They are therefore eliminated. It does not matter what they believe; if they had a beginning this side of Christ, they are not the church Christ built.

We have not as yet mentioned *Roman Catholicism*. The Roman Catholic Church claims to be the church built by

(Continued on page seven)

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The Church

(Continued from page one) long time ago, but his throne did not die—Christ, the King, will occupy it for one thousand years.

So, the Lord constituted a church, and called it "My Church." Matthew 16:18. What He really said was, "My Assembly," the called-out and gathered together ones. "My" is a possessive pronoun, and denotes the Lord's ownership of His called-out ones. He purchased her with His own life. Ephesians 5:25-27. It is evident to any intelligent student of the Word that the church is of special interest to the Lord. And whatever one may do to the church, he is doing to the Lord Jesus. When Saul was persecuting the church, the Lord appeared to Him and said, "Saul, Saul why persecutest thou Me?" Acts 9:4-5.—See 8:1.

After the Lord had gone about gathering together the members for His church, which the Father had "Given Him" (John 17:6), and after He constituted His organization; He died, was buried, and arose the third day. He then appeared to them for forty days. During which time He was instructing them, not in the Gospel of the Kingdom, but in the Gospel of a crucified, risen Saviour. He not only instructed them in their work, but, "He breathed on them (His Church), and said Receive ye the Holy Ghost." John 20:22. It was by this act of His "Breathing" on them that they (The Church) became a vital living organism. She was already an organization, and she now became pregnant for the fruitbearing which she would experience not many days hence.

When the Lord breathed on His church, He performed the same operation as was performed in the case of Adam. Genesis 2:7. Adam "became a living soul," and the church became a living organism. As Adam's kind has been perpetuated, so will the church. Adam is gone, but his kind is still here. The Jerusalem Church is gone, but her kind is still here. Everything that calls itself a New Testament Church is not necessarily a church. It must be like the New Testament in its organization, its beliefs, and practices.

Yes, the Lord organized, vitalized, and, on the day of Pentecost, energized His Church. And by the Holy Spirit, He has been repeating this process over and over again. There has not failed to be a church just like the First Baptist at Jerusalem since that day; and her kind will not fail to



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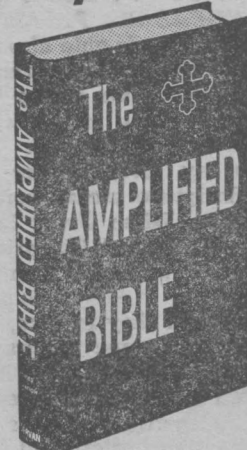
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be 'till He comes in the clouds of glory. I Thessalonians 4:13-18. Now each of these local churches are said to represent the Body of the Lord Jesus. And as much, the Bride of Christ. Ephesians 5:22-32.

The church is never spoken of as a universal Catholic church, or as an invisible church within a church. She is spoken of as a LOCAL CHURCH. He left an organization here, and He will find one here when He returns.

THE CHURCH AS THE LORD'S REPRESENTATIVE

The local church, or churches, will be the sole representatives of the Lord on earth, until He returns. He left no organizations such as, Conventions, Mission Societies or Radio Evangelism Centers; and if they exist at all, they should be agents of the churches; they should take orders from the churches. There is no Scriptural warrant for any individual to go out as an Evangelist without the authority of a local church, and under the direction of the Holy Spirit. Acts 13:1-4, tells us that the Holy Spirit spoke to the Church at Antioch and said, "Separate me Barnabas and Saul for the work whereunto I have called them." And the church acted upon that Holy direction. They went out under the authority of the church, and when their mission was finished, they reported back to the church. Acts 14:26. THIS ORDER HAS NEVER BEEN DIVINELY CHANGED.

Personally, we are responsible to the church where we have membership, and our allegiance

OUR FINANCIAL OBLIGATION

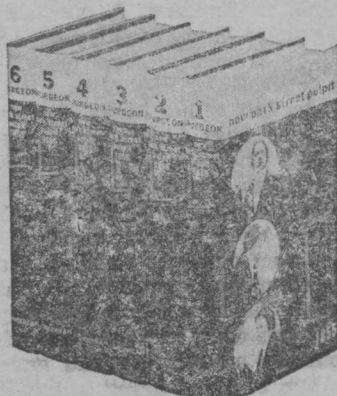
Our financial obligation is also to the church where we have membership. We are given proof of this in Hebrews seven. Here Abraham paid tithes to Melchisedec, who was a perfect type of the Lord Jesus. And as Abraham recognized our Lord as worthy of our cooperation beyond every and all things, we are admonished to pay tithes to Him, of whom Melchisedec was only a type. Hebrews 7:1-8.

HOW CAN WE PAY TITHES TO HIM?

The First Church loved Him so much that those who had property sold it, and laid the proceeds at the feet of the Apostles for equal distribution. Of course, they knew that His Church was His representative. Later, the Apostle Paul said that the Jewish work had been supported by tithes and offerings; "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." He's saying, "Even so" (tithes and offerings). Then, this same Apostle said, concerning charitable gifts for foreign service, "Upon the first day of the week" — PERIODICALLY, "Let everyone of you" — INDIVIDUALLY, "Lay by him in store as God hath prospered Him"—PROPORTIONATELY. I Cor. 16:1-2. Of course, we are to understand that this passage of Scripture refers to our regular local church (Continued on page 7, column 1)

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The Church

(Continued from page 6)

work as well as other aspects of church finance.

If every member would be faithful in the matter of TITHES AND OFFERINGS there would be no lack in any part of the work. But we could wish with Bro. R. G. Lee, when he said, "It would be good if something could be done to rid the church of those who ride at the expense of others, who receive the benefits without assuming any of the obligations." He further says "If an automobile had as many useless parts as the average church it wouldn't run down hill."

The Lord never asks anything of us that is unreasonable, and the most reasonable thing any church member can do is to be faithful in the matter of church finance. Can we not say? If I refuse to pay anything to the Lord, through His church, I'm casting a vote to close her doors. If I pay less than a tithe, then I become an un-Scriptural Christian, and willfully substitute my plan for the Lord's. But, if I pay my tithes, I am becoming a partner in His cause. I thereby place myself in line for His guidance in what to do with the other NINE TENTHS.

There is no doubt about it; my obligation is to the local Baptist Church where I hold membership; this is first, foremost, and last. We are confident that there is something in the manner of special privilege to all who are loyal and faithful to a Bible-believing, Bible-practicing, Baptist Church.

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So, if I were not now a member of such a church I would search for, and request membership in one as soon as possible.

IS ONE CHURCH AS GOOD AS ANOTHER??

There are those who would have us believe that one church is as good as another. Men like Billy Graham advocate such tommy-rot, when he says to his decision(?) makers, "Join the church of your choice."

In the first place, all organizations that call themselves churches are not necessarily churches, in the New Testament sense of the word. Actually, and you can call us BIGOTS if you desire, Baptists are the only people entitled to the name church. The principles of the New Testament Churches are the same as we have today in Baptist Churches. And history is replete with facts from historians of various religious groups, that Baptist principles have had a continuous line of succession from the First Baptist Church of Jerusalem, which the Lord instituted.

BAPTISTS ARE NOT PROTESTANTS

Catholics did not officially become a church until about 590 A.D. We use here the word "Church" in the present-day sense, rather than the New Testament. The Lutherans can go back to 1520 A. D.; Methodists to 1740. While Nazarenes, from whom most of the Holiness groups came, can go back no further than 1895. All others are in the same boat. They must put their birth-date somewhere this side of the Catholic beginning.

CATHOLICISM is Baptist-Protestantism. Catholics came from irregular Baptist Churches. They came out PROTESTING "Believer's Baptism," and "The Independent Local Church." Of course, there have been many new items added to her list since that day, but these two remain the greatest. Catholicism is therefore the mother of Protestantism.

BAPTISTS DO NOT PROTEST THEY SIMPLY "CONTEND"

"Contend for the faith which was once (and for all) delivered unto the saints" Jude 3 has, and will ever be, the motto of Baptists. We have nothing to protest, but we have the glorious truths of the New Testament (not traditions and Papal Bulls) to contend for. But contending is not being contentious.

THE NAME BAPTIST

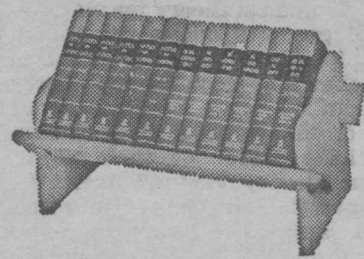
The Baptist name is as divine as a Baptist Church. Both came from Heaven.

WHO NAMED JOHN "THE BAPTIST"

The angel said his name was to be called "John." Luke 1:13. His mother said that he could not be named after his father, but "John." Luke 1:60. His father wrote the name "John," and astonished his relatives. Luke 1:63. So, actually the name "John" was given from heaven by the angel Gabriel. Luke 1:19. Therefore, we must conclude that John was a very special name. But, God gave him the name BAPTIST, before he ever baptized a solitary soul. Matthew 3:1. Jesus inferred that John had gotten his baptism from Heaven, where he would of necessity gotten his name. Mt. 21:25. We do know that he was "SENT" from God. John 1:6. And we know that he was sent to "BAPTIZE." John 1:33. John was the messenger of God to go before the Lord Jesus and prepare the way. Matt. 11:10. He was never a member of the Lord's church.

All who believe on Jesus as Savior are the children of God. John 1:12, 13; Galatians 3:26. But as believing, to the salvation of one's soul, precedes baptism (Acts 8:37) one may become a child of God who never becomes a Baptist. For many children of God never become Baptists. However, for those who would become members of the Lord's church, there is a must for scriptural baptism (administered by church auth-

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ority):

"Then they that gladly received His word (the story of a crucified and risen Savior) were baptized; (completely immersed in water) and the same day there were added unto them (added to the already existing church)." Acts 2: 41. Yes, all those who desired membership in the Lord's church (His Bride) had no alternative but to submit to Baptist baptism, for all were Baptists in those days. (Not necessarily in name, but in practice).

Listen to what one of the reformers had to say. Zwingli said, "The institution of ana-baptism is no novelty, but for THIRTEEN HUNDRED YEARS has caused great disturbance in the Church (Catholic)." See Orchard's History of Baptists, page 17. This man, Zwingli, had a great dislike for Baptists; He even persecuted them, but he admits that the Catholics have been PROTESTING Baptist baptism ever since the Third century. It was about the time that irregular churches began to take form, but they didn't become a Hierarchy until later. This could mean but one thing; there were Catholics in the year fifteen hundred who knew that they were nothing more than IRREGULAR Baptists, or PROTESTANT-Baptists.

MODES OF BAPTISM

All Protestants and Catholics either sprinkle or pour for baptism, or else they baptize babies, or folk, to get them saved, or to complete their salvation. Baptists immerse those who gladly receive the Word. We baptize those who have become dead to sin through faith in the shed blood of Jesus, not in order to become dead, but because they are dead. NOTE: You don't bury people in order for them to die, but you bury them after they are dead. Romans 6:4. John the Baptist and Jesus "Made and baptized" disciples. John 4:1. They first made disciples, and then baptized the disciples.

The Lord's program for carrying the gospel to a lost world is the Baptist program. "Go make disciples" "Baptize them" "Teach them." Matthew 28:19-20. (Amplified.) No other people carry out this program, in every detail. Listen to a Roman Catholic, "For thirteen hundred years was baptism generally and regularly an immersion of the person in water." Brenner, *Historical Exhibition of the Administration of Baptism*, Page 306. John Calvin, the founder of Presbyterianism said, "Among the ancients, they immersed the whole body in water; it is certain that immersion was the practice of the ancient Church." *Calvin Institutes*, Book 3, Chapter 15. Martin Luther agreed to all this. See *Luther on the Sacrament of Baptism*.

Baptist have suffered more persecution at the hands of both the Catholics and her Protestant daughters, because of our stand for the ordinance of baptism, than all others.

WE ARE PROUD TO BE CALLED BAPTIST

THE BAPTIST EXAMINER

DECEMBER 31, 1966

PAGE SEVEN

The Origin And Perpetuity Of Baptists

(Continued from page six)

Christ. But history reveals that Romanism gradually developed from apostate groups who were not sound in the faith. Over a period of years, certain groups fell for the notion of the primacy of the bishop of Rome until the papacy was the result. Constantine played an important role in Romanism's rise and by the sixth century, the papal seat was well established. Thus, Romanism could not be the church built by Christ.

WHAT ABOUT BAPTISTS

We have shown that Protestants and others mentioned (some not mentioned) can not qualify historically as Christ's church. Can Baptists qualify? We believe they can.

There is one church (and I here use the term "church" in the generic sense) which cannot be traced back to any man this side of Jesus Christ. That is the Baptist Church. The author has tried to study Baptist history from both friend and foe and he has found that the opinions of non-Baptist historians as to the history and origin of Baptists to be as follows:

(1) Unprejudiced historians who care only for what is, or at least appears to them to be historical truth, trace Baptists through the Anabaptists, Waldenses, and other nick-named groups — which held to the same general principles as Baptists — all the way back to the apostolic age.

(2) Other historians whose integrity seems to have been of the highest type are uncertain about Baptists and do not know when Baptists had their beginning. With J. L. Mosheim, the great Lutheran historian born in the late sixteenth century, they agree that the history of Baptists is involved in "much obscurity," or is perhaps "hidden in the depths of antiquity, and is of consequence difficult to be ascertained." (*History of the Anabaptists*, pages 490, 491).

(3) Enemies of Baptists, anxious to bring Baptists down on the same level with other groups put on foot by men, have tried their uttermost to attribute the origin of Baptists to some person. The author has in his library anti-Baptists literature which names several different persons, each supposedly being the founder of Baptists. The enemies are thus divided amongst themselves, and have failed to satisfy anyone who is really searching for the truth.

Personally, the author believes that the history of the church from the time of the apostles is so foggy that it has not and never will be written. We have some great histories that have been composed by very studious and earnest men, but these are nothing but muddy water, if not mud, compared with what we believe to be the church's true history. Modern historians, actually know very little about the ages gone by. There are so few records of the history prior to the printing press that our knowledge is greatly limited.

Not only is our historical knowledge limited for lack of records, but also by lack of knowledge on the part of the authors of records which we have. Imagine how limited a writer of the Dark Ages must have been! He had no means of communication such as we have today and very little contact with other nations, not to mention what was actually taking place in those nations. Whatever a person of that age would write would be reliable only as it concerned local affairs.

Another thing to consider is that writers have not always recorded information about every religious movement. The history of the church is greatly clouded because of this in particular. We have an illustration of this very thing in even the twentieth century. Broadman Press (Southern Baptist Convention) recently published a large two volume encyclopedia. In this encyclopedia there is information of some sort on practically all present-day Baptists. But there is no information whatsoever on Baptist Churches such as the one to which the author belongs, except references to particular doctrines which we hold in common with some other groups named. The church to which the author belongs is located in Ashland, Kentucky, and within the radius of fifty miles of Ashland, there are at last fifteen independent Baptist churches of like faith and order. Furthermore, through our weekly paper, *The Baptist Examiner*, we have contact with a great number of other churches of like faith and order. The new encyclopedia of the Southern Baptist Convention publishing house will no doubt come to be regarded as a historical document in years to come (if the Lord tarries His coming). When the historians of the future look into this document for records as to the Baptists of this day, they will find no record of churches of the kind just mentioned. Yet this encyclopedia should be the one most likely to give such information because the faith and order of Convention churches is in precept essentially the same as that of these independent churches.

When a twentieth century publication completely overlooks churches and gives no information about them, then it is certainly not difficult for us to understand how historians and writers of the past ages could have very easily or deliberately done the same. And this is not even taking into consideration the bigotry and hatred for Baptists that has characterized non-Baptist writers.

Yes, Baptist history is cloudy so far as the written record is concerned, but were God to uncover the clouds of the past ages we have not the slightest doubt that we would see a glorious path that leads through some nineteen hundred years of God-honoring witnessing for Christ and truth.

Proving that Baptists are linked with the Anabaptists, Waldenses, Donatists, Novatians, etc., is not too important. Of course, it is important that Baptists be linked with the church which has descended from Christ; but whether all (or any of) these groups named were the expressions of Christ's church in their day and age, we do not definitely know. No doubt some of the churches in these groups were not sound in the faith, just as many churches among Baptists today are not sound. But there is great possibility and strong indication from what history is recorded of them, that these Anabaptists and Waldenses and

(Continued on page eight)

THE IMPORTANCE OF . . .

Preaching Church Truth

PREACHED AT CALVARY'S 1965 BIBLE CONFERENCE

ELDER FRANK McCRUM
Detroit, Michigan

SHOULD A PREACHER PREACH CHURCH TRUTH REGARDLESS OF THE COST?

As a Baptist I wish to make a pertinent statement relative to the above question, founded upon a Scriptural premise only. My first point for emphasis in considering the question, "Should A Preacher Preach Church Truth Regardless Of The Cost" would be the point of the MORAL CHARACTER of the N.T. church. A casual and half-hearted investigation will reveal a shocking lack of knowledge about it. Unless the MORAL CHARACTER (a regenerated membership) is Scripturally correct, everything else about it is out of plumb with Holy Writ. This MUST be so or else they are no more a church than some fraternal organization. The God of glory has set the highest standard for this church in morals when He declared them to be "the body of Christ," I Cor. 12:27. Let us consider the PURPOSE of God in this high standard.

"But when it pleased God, who separated me from my mother's womb, and called me by His grace, TO REVEAL HIS SON IN ME, THAT I MIGHT PREACH HIM AMONG THE HEATHEN; immediately I conferred not with flesh and blood . . ."

—Gal. 1:15.

We live in this year of 1965 among a generation of idol worshippers. They worship the idols of sports. They worship the idols of the movies, such as the Liz Taylors, et al. and let's not forget the Beattles. These idol worshippers smile with every step to the bank. The mother of idol worship — Roman Catholicism — smiles too as she informs us that for every dollar this government of ours spends, she spends 50c. The jingle of this ill accumulation of wealth blends most harmoniously with the 30 pieces of silver that Judas received for selling out himself.

These religious chameleons will change color in their pitch for publicity as we saw recently in the classic example of Luci Johnson, the President's daughter. What a sorry, sickening spectacle this must be in the sight of God. It is this same crowd with THEIR FORM of godliness the medium of communication refers to as "belonging to the church." Their form of godliness is a far cry from revealing the Son of God in them as the above text insists is the purpose of God in our life. However their form is revealing — it reveals that they need to be "born again" and learn what it means to be a *new creature in Christ*, 2 Cor. 5:17. The moral character of His Church will not cry out "bigotry" to cover up sin nor will it falsify the truth and dignify the lie. Religious carnality will leave no stone unturned to make the courage of a God-called man a crime and their voice a virtue. Noah experienced it in his time — and time certainly hasn't improved the human race. Back to the question:

"SHOULD A PREACHER PREACH CHURCH TRUTH REGARDLESS OF THE COST?"

A God-called preacher will. "My sheep hear my voice, and I know them, and they FOLLOW me." —John 10:27.

The authority here is no less

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than our blessed Saviour speaking. He says His preachers HEAR and FOLLOW Him. Others won't. John 8:47.

A God called preacher will not dodge the issue of his time. (a) NOAH: "Condemned the world" of the Liz Taylors of his day, and "became heir of the righteousness which is by FAITH" Heb. 11:7.

(b) MOSES: Forsook the pomp, pageantry and plush of Egypt, "Esteeming the reproach of Christ greater riches than the treasures of Egypt." Heb. 11:26. Moses knew more about the COST to preach the truth than most of us.

(c) JOHN THE BAPTIST: paid the cost of preaching the truth



ELDER FRANK McCRUM

with his life. He went into the high places and called adultery by its proper name and didn't call it another marriage. He faced the issue without fear or favor in his day. Matt. 14:4.

A God-called preacher recognizes the ugliness of sin as he looks upon Calvary's Cross and sees that sin is more than some slight discourtesy to a whimsical God to be cured with an "excuse me please" mercy. This is why every member of a Baptist Church should make his "calling and election sure." II Peter 1:10. The standard of being a representation of His body on earth requires more than reformation of this old nature of Adam. Society and its jails can do that. A new life from above in us is the work of God through Christ, who made Calvary the universal showcase, displaying the depth of man's guilt and depravity as well as the heights of God's love and mercy. THIS is the truth which every God-called man will preach regardless of the cost, and this same truth is the line of demarcation that sets so-called churches apart from New Testament churches.

When a God called preacher insists the Bible be the final and only authority (2 Tim. 3:15-17) to settle all controversy regarding "doctrine, reproof, correction, for instruction in righteousness:" especially concerning the NATURE of the Church (my second point) invariably the voice of a doctrinal bushwacker screams, "Everyone has a right to HIS OWN opinion." God isn't concerned about "our opinion." No one has the "right" to take it for granted that any port of mental dug-out of "his opinion" confers on him any sacred immunity so that even God is bound to respect. Not "our opinion" but His Word, "To the law and to the testimony; if they speak not ACCORDING TO THIS WORD, it is because there is no light in them." Isa. 8:20.

Only two teachings of any importance are taught concerning the NATURE of the Church and

THE BAPTIST EXAMINER

DECEMBER 31, 1966

PAGE EIGHT

they are the Universal theory, and the teaching of the Scriptures that the Church is local. The Universal theory for all practical purposes makes the church and kingdom the same. Catholicism teaches that they are the church (singular) with the Pope as its head. Mr. J. F. Noll, a Roman Catholic editor of their paper, "Our Sunday Visitor," likens the Roman Catholic Church to a tree, and says: "The leaves represent the Catholic laity throughout the entire world. They are in direct communion with their respective priests of their parish (the smaller branches of the mystic tree). The priests, in their turn, are in direct and constant communion with the Sovereign Pontiff, that is, the trunk, or stem, of the entire tree." THIS MEANS THAT THE CHURCH IS A WORLD-WIDE, HIERARCHAL ORGANISM UNDER A VISIBLE HEAD — THE POPE. This is completely foreign to the Scriptures. The Scriptures never confuse the terms of KINGDOM and CHURCH and never use them interchangeably. The following contrasts show that this distinction is maintained throughout the New Testament.

(1) The church is an assembly; the kingdom is the domain of the King.

(2) The church as an assembly is necessarily local; the kingdom is universal.

(3) The church is spoken of as that which was to be built (Matt. 16:28); the kingdom is never spoken of in this fashion.

(4) Christ, "Tell it to the church" (Matt. 18:17). No such command is given concerning the kingdom. ONLY THE LOCAL NATURE of the church makes this command possible.

(5) The church is called a body (Eph. 1:22-23; Col. 1:18; I Cor. 12:27); the kingdom is never thus spoken of in this manner.

(6) The church is a democracy under the headship of Christ; the kingdom is a monarchy.

(7) The church has organic character, being visible and having officers (I Cor. 12:28); the kingdom is neither organic nor visible (Luke 17:20).

(8) The church membership is subject to the democratic action of the body (Rom. 14:1; Acts 9:26; I Cor. 5:5; 2 Cor. 2:6); while God, purely independent of church action, puts men in His kingdom by the new birth (John 3:3; Col. 1:13).

(9) The fact that a local church — the church in Corinth (I Cor. 1:2) is addressed, "ye are the body of Christ" (I Cor. 12:27) reveals the true NATURE of the Saviour's church. In Rev. 1:4 we read of "the seven churches which are in Asia . . ." they were all local in nature; Ephesus, Sardis,

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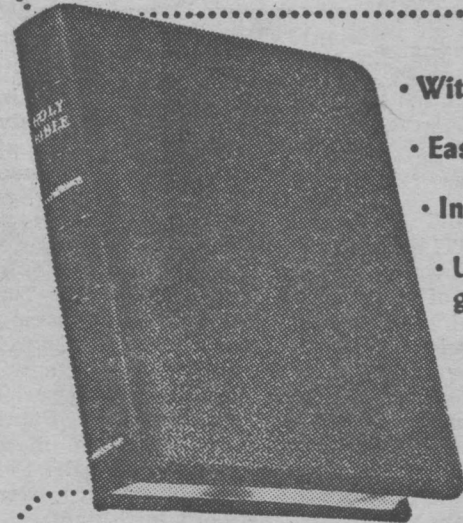
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The Origin And Perpetuity Of Baptists

(Continued from page seven)

other groups held to the same truths for which the churches of the New Testament stood. That in some of these groups there were things which are not in harmony with what we believe to be New Testament teaching is not denied. But let us remember that what is recorded in history as being the position of a certain group does not mean that the entire group or even the majority of the group held to such. Furthermore, let it be remembered that right along side these groups who had some error mixed with truth we do not know that there weren't other churches that were entirely free from the error and held solely to the truth. Today a person could go into a church called Baptist and hear many things which sound Baptists do not believe. If that person were to judge all Baptists by this one church he would have a wrong impression. *Now this is exactly what happened in many instances in ages past, no doubt.* When someone points to some inconsistency on the part of a certain group, we say, "Prove that all the churches held to that. Prove that there were not other churches standing against this error."

Also, it should be remembered that most history has been written by the enemies of Baptists. Baptists, as a result of persecution, were unable to do much by way of writing. They were too busy seeking a place to worship without persecution to give time to write; and furthermore, they were poor people and unable to buy equipment to print or pay for the printing. One more fortunate Baptist brother wrote a little tract in which he said: "We that have most truth are persecuted, and therefore most poor; whereby we are unable to write and print, or we would, against the adversaries of truth. It is hard for us to get our daily bread with our weak bodies and feeble hands. How, then, should we have means to defray other charges, and to write and print?" (*The Origin of Baptists* by S. F. Ford, page 20).

We should expect, then, that Baptists of the past would be greatly slandered and misrepresented, even as they now are in this day when we have again and again made our views clear. Papists and Pedobaptists have never been satisfied with Baptists and their doctrines and never will be. They shall try to annihilate them one way or another as long as Baptists stand for the truth. (To be continued next week, D.V.)

—REPRINTED FROM A PREVIOUS ISSUE OF THE

Philadelphia, etc. These churches were not "leaves" on some mystical trees as Roman Catholicism would have us believe in their Universal Church theory, but the BODY OF CHRIST in THEIR PARTICULAR LOCALITY. A body is a compact, living, working association of parts. It is a medium through which action is obtained. The body exists to perform the functions determined by the mind working in the head, so in like manner the church (body of Christ) exists to carry out the purpose of its head, the Lord and Saviour Jesus Christ. The NATURE of the Universal Church makes it impossible to function COLLECTIVELY. It holds no services — neither can it observe any church ordinance, or send out and support missionaries. Its sole existence is in the mind of an heretic, and is therefore without function, purpose, or reason for existence.

PREACH CHURCH TRUTH REGARDLESS OF THE COST? Yes, and without hesitation whenever opportunity permits. This great church truth came at a tremendous cost. Christ died for the church (Eph. 5:25) because He loved it. All of His preachers will do the same and will consider it a privilege to keep the honor and purity of His body before the eyes of a frowning world.



Appreciated Letter

Just a little note to thank you for the paper and the many blessings I get out of it. I have been getting the paper for a good many years. I can say it is the best paper I have ever gotten. I am sending you \$10.00 to be used as you like. I know it will be used for the Lord's work. May the Lord bless you.

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SHOULD A PREACHER