

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries
"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

VOL. 35, No. 47 ASHLAND, KENTUCKY, JANUARY 14, 1967 WHOLE NUMBER 1468

BEST BOOKS FOR A CHURCH LIBRARY

Big Special Offer As To Recommended Church Library

51 BOOKS AND 15
SUBSCRIPTIONS FOR \$107.75

Many times in the course of a year, we are called upon to recommend books for a church library. This, we are always glad to do, and I am happy to pass on to our readers that which we consider the very best of Christian literature by way of church library. These books are as follows:

All About the Bible
by Collett \$ 3.50
Marian's Big Book of Bible
Stories \$ 3.95

Satan by Chafer \$ 2.95
An Expository Dictionary
of New Testament Words
by Vine \$11.95
Four Hundred Silent Years
by Ironside \$ 1.35
Alien Baptism and the Bap-
tists by Nevins \$ 2.00
John's Baptism by Graves \$ 1.50
Church That Jesus Built
by Mason \$ 1.00
Fifty Years in the Church
of Rome by Chiniquy \$ 3.95
In His Steps by Sheldon \$ 1.25
The Baptist Faith and
Roman Catholicism
by Rone \$ 1.50
Holiness by Ironside \$ 2.25
Romans by Haldane \$ 4.50
The Tabernacle, Priesthood,
and Offerings
by Haldeman \$ 5.50
The Two Babylons
by Hyslop \$3.50

Vatican Imperialism
by Manhattan \$ 5.95
The Seven Dispensations
by Graves \$ 3.25
A History of the Baptists
by Christian \$ 3.25
What the Cults Believe
by Robertson \$ 2.95
A Concise History of Bap-
tists by Orchard \$ 1.50
Fox's Book of Martyrs \$ 3.95
What the Bible Teaches
by Torrey \$ 4.95
Gleanings in Genesis
by Pink \$ 4.95
Gleanings in Exodus
by Pink \$ 4.95
Gleanings in Joshua
by Pink \$ 4.95
Seven Sayings of the
Saviour on The Cross
by Pink \$ 2.00
(Continued on page 8, column 1)

An Expose Of Continued Heresy Of John R. Rice

By WAYNE COX
Memphis, Tennessee

I noticed in the "Sword of the Lord," December 2, 1966 edition, a paper owned and edited by John R. Rice (a sermon on the subject "Will Thou Be Made Whole" from the 5th chapter of the Gospel of John). In the first part of the message, Rice stated, "Now I want you to notice first of all that He was impotent, or powerless. Isn't that a good picture of all of us human beings?"

Now, Bro. Rice was certainly correct in his conclusions as to the fact that all human beings are impotent or powerless. The reason that all are impotent is that all are sinners, all are totally depraved; and until men are quickened by the Spirit of God they are dead in trespasses and sins, they are without spiritual life and I might add, their will is also depraved.

Now after pointing out that men are powerless, yet on page ten of the "Sword of the Lord" publication, he says, or asks the question, "Wilt thou be made whole?" Then he states, "Why don't you just decide to be?" How inconsistent can you be? (One moment saying that a man is powerless (and that is correct), but in the next breath saying that "Why don't you just decide?")

My friend, men do not just decide to become Christians. God has already decided that, for those for whom Christ died, Matt. 1:21.

Long Time Friend Appreciates TBE In Its Entirety

Dear Brother Gilpin:

It has been quite a spell since you have heard from me but we still greatly enjoy THE BAPTIST EXAMINER.

First we look to see if there is a letter from Brother Halliman, and then we look for a good sermon on the doctrine of election. My wife and I believe in, and enjoy, sermons on this precious doctrine.

As I see it, it is the only way that you or I will, or can give, God all the honor for our salvation. May God grant that I do not fail him in this!

Not only does your paper hold him up as a sovereign God, who plans His work, and works His plans, but there is also so much good reading in all of it.

I'll never understand in this life how you can print the truth as you do, and — let's say — "get by with it." I am sorry to say that I only know a few preachers and a few laymen — yes, a very few — who believe as you and I do on this subject. There are such a few, and far between. It seems as though most people only talk about it to try to explain it away.

Keep this good news coming!
Your Brother in His Service,
Purdum Carney (Kentucky)

On page ten again, "Wilt thou be made whole? Have you decided? Do you choose it? Do you settle it? If you do, you can say, 'I will,' by God's Grace I will."

If you will carefully observe



Eld. Wayne Cox

everything in Bro. Rice's statement it becomes obvious that man actually saves himself; man wills, man chooses, man decides, man settles the issue. In all of this man is exalted and God debased. The (Continued on page 8, column 2)

Baptist Churches Are The Only True Churches Today

PREACHED AT CALVARY'S 1965 CONFERENCE

By J. C. SETTLEMOIR
Kalamazoo, Michigan

"And I also say to thee, that thou art Peter, and on this rock I will build my assembly, and (the) gates of hades shall not prevail against it."—Mat. 16:18, Berry's Interlinear.

Jesus Mentions His Church First

The first time the church is mentioned in the Bible, we hear it from the lips of Jesus Christ Himself. The church was very important to Him. Paul declares in Eph. 5:25, "... Christ loved the church and gave himself for it." With this text in view we may forever cast aside the false notion that it does not matter to which church you belong, just as long as you are sincere. Jesus thought it made a difference; He gave Himself for His church.

The Original Meaning of Ekklesia

The word "ekklesia" (translated church in the KJV) is a frequent New Testament word. The writer was amazed to find that this word, with its plural, occurs in the New Testament more times than the words home, hell, or reward! "Ekklesia" means an assembly called out for a special purpose. In the New Testament we may always substitute the word "assembly" for "church," without doing violence to the Scriptures. Berry's Interlinear renders the Greek word ekklesia assembly in every passage where it occurs. This word, ekklesia, has been

abused and distorted to such great extremes for so long, that in all probability it will never be restored to its original clarity and simplicity.

What Is a Baptist?

Now that we have given what we believe to be the meaning of the word church, we wish to define the word



Elder J. C. Settlemoir

Baptist, as it will be used in this message. It must be pointed out that many churches are wearing the name Baptist and yet they do not believe, practice nor teach Baptist doctrine. (Continued on page 6, column 4)

WHAT'S THE SCORE?

Are "The Beatles" more popular than Jesus?
Beatle John Lennon has said in a nationally circulated magazine the group is "more popular than Jesus."

Is it true?
The American Bible Society, with headquarters in New York City, reports approximately 150 million Bibles were sold throughout the world in 1965, the Society's last compilation of sales.

In the same year, a spokesman for Capitol Records in Los Angeles, which has a contract with the Beatles, said it is "fair" to estimate Beatle record sales at 13 million throughout the world.

What's the score?
Jesus, 150 million.
Beatles, 13 million.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WILL A BACKSLIDER COME BACK?"

"Go and proclaim these words toward the north, and say, return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord."—Jer. 3:12, 13.

At the very outset, may I say that the world is certainly getting farther and farther and farther from God. I use two illustrations to prove what I am saying. You

and I, of course, are familiar with the automatic coke and coffee dispensing machines. We are even familiar with the fact that in some cities you can walk up to one of these automatic dispensers and place your money in the slot and dial the type food you want, and out comes a sandwich or a bowl of soup. But this last week there was brought to my attention that which I have never heard of, or never would have even thought of. Over in Italy, which is strictly Catholic, the Catholics have installed a vending machine for the dispensing of the wafer of the Mass. If you are feeling low spiritually, walk up to a machine, put

your coin into the slot, and out comes the wafer of the Mass which you are supposed to put upon your tongue without biting into it. Thus, the crucifixion of the Lord Jesus Christ takes place all over again. You are familiar, I say, with coffee vending, soft drink vending, cigarette and chewing gum vending machines, and even lunch vending machines, and now we have these machines for the dispensing of religion to the individual who feels his need of it.

Well, I just wonder, beloved actually if there is very little lost. Perhaps the automatic vending of (Continued on page 2, column 1)

THE MEANING OF SACRIFICE

Two wealthy Christians, a lawyer and merchant, joined a party that was going around the world. Before they started, their minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised, carelessly, perhaps, to do so.

In Korea, one day they saw in a field by the side of the road a boy pulling a crude plow, while an old man held the handles and directed it.

The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes, was the quiet reply, " that is (Continued on page 8, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50; Five years — \$7.00; Life — \$25.00.

CLUB RATES: 15 or more each \$1.50

When you subscribe for others or secure subscriptions each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

TRACT EXPOSING RUSSELLITES NOW MADE AVAILABLE

The tract "Jehovah's Witnesses vs. Jehovah's Bible" is again in print, after having been out of print for over a year.

We have a large edition this time on a good grade of white paper which is most attractive. It contains 24 pages and the price of it is \$5 a hundred.

This is one tract we urge our readers to buy and scatter liberally, especially since the Russellites, which it exposes, are busy day by day scattering their heresies.

"A Backslider"

(Continued from page one) the wafer of the Mass is not quite as personal as securing it from the priest, but I wonder if very much of it is lost thereby, since it is worthless regardless of how it is secured. Nevertheless, it is an indication of the drift of the times.

Then I mention a second event that would indicate the drift of the times, how the world is getting away from God, and that is the observance of Christmas. Last year, in Christmas of 1965, we Americans spent 8 billion, 500 million dollars on Christmas gifts. This was an average of \$73 per family, in America, that was spent for Christmas gifts, which was an increase over the preceding year, for in 1964 the average per family was \$67.

Then in addition to that, may I call your attention to the fact that an additional 150 million dollars was spent to wrap up those Christmas gifts that cost 8 billion, 500 million dollars. That is a pret-

ty good size sum that was spent for wrapping gifts in 1965. But then if Santa Claus is going to find your house, you have to have a Christmas tree, and those Christmas trees last year cost 100 million dollars to the American public.

Then, of course, there are some people who at least want to send a greeting card even if they don't want to send a gift. Last year, it took 3 billion, 500 million Christmas cards for the people of the United States to say Merry Christmas and a happy New Year unto their friends. When you think about that, beloved, certainly we have come a long way from God.

Whenever I think of sins of this type, I go back to the time when the Pilgrims came to this country, and landed at Plymouth Rock, and said that they were seeking a place where they might worship God. I say we have come a long way from Plymouth Rock. I contend that the world is getting farther and farther and farther from God every day.

With that in mind, I ask a question, will a backslider come back? A fellow said to me years ago, "I didn't know Baptists believed in backsliding." I said, "Brother, they ought to; they have been practicing it for about two thousand years. If they don't believe it, it is about time they come to believe in it, because we have had more time to practice it than anybody else in the world."

So I say, beloved, Baptists believe in backsliding, and they also practice it, and I wouldn't be a bit surprised but that this message will reach a lot of backslidden Baptists, and perhaps the message will be appropo to them, so far as the question is concerned, "will a backslider come back?"

I don't know any other way to answer this question than just to turn to the Bible and take some illustrations. After all, that is the best way to prove any truth. So let's look to the Word of God, and get some illustrations from it and see whether a backslider comes back.

I

JONAH WAS A BACKSLIDER.

I think he became a backslider as a result of his refusal to go to the city of Nineveh to preach the Word of God when he was commanded by God to do so. I recognize the fact that there were some reasons that Jonah didn't want to go to Nineveh. He was a Jew and the people of Nineveh were the sworn enemies of the Jews. I can realize why he didn't want to go, due to his civic pride and his patriotism to the country of Judah. But God told him to do so. Listen:

"Arise, go to Nineveh, that great city, and cry against it: for their wickedness is come up before me."—Jonah 1:2.

This is an indication that Jonah was not only fleeing to get away from his duties to Nineveh, but he was actually trying to get away from the presence of the Lord. Therefore, I consider Jonah to be a backslider. As I often say about Jonah, he was pretty much a Hardshell Baptist preacher — he

didn't believe in foreign missions. He didn't believe in going to foreign countries to preach. Therefore, Jonah just didn't go to Nineveh.

The Word of God tells us of Jonah's experiences, how they finally had to throw him overboard. That fish came up at the opportune moment and practiced the passage of Scripture in the New Testament which says, "I was a stranger and you took me in." The fish practiced this New Testament Scripture, and just opened his mouth at the proper time, and Jonah tumbled down the hatch.

But it is a different Jonah that went down the hatch to the Jonah that was riding in the vessel. The Jonah that was riding in the vessel, fleeing from the presence of the Lord, was apparently happy to get away from God, as he went down into the vessel and went to sleep, but the Jonah that landed in the bottom of the belly of the whale — that Jonah was a praying preacher.

I can see Jonah as he prays, and I know what he said to the Lord. He reminded the Lord how the weeds in the belly of that whale were wrapped around his head, and he told God how he was suffering. He told God of the pain that he had. I can see him as that fish carries him around. Talk about something laying on your stomach that you are not able to digest! That poor fish couldn't get rid of Jonah. He had him there for three days and three nights. Finally, the fish got sick. He was so sick of that old Hardshell Baptist preacher that he

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read
THE
PASTOR'S
DILEMMA
75c

couldn't stand him any longer, and he brought him up to the surface, and out came Jonah.

I guess Jonah was as well off as he had ever been, except for the fact that he had learned a lesson. He had been to school in the belly of a fish, and he learned what I call "whale-belly theology." He learned that, "Salvation is of the Lord." Beloved, when Jonah got out of the belly of that fish, he was a different man to what he was when he went down the hatch. I tell you, when Jonah got out of the belly of that fish, he said, "I will pay that which I have vowed." He promised God something when he was down there in the belly of that fish.

What would you suppose he promised? I imagine he promised God he would be a good boy. I suspect he promised God he would be a good preacher from now on. I suspect he promised God he would go wherever God wanted him to go. I can hear him; "Oh, God, if you'll just get me out of here, I'll be a different man to what I have ever been before." The Word of God says:

"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord."—Jonah 3:2, 3.

The other time when God said, Jonah, I want you to go to Nineveh, he fled from the presence of the Lord. Now when God said,

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND

SEPTEMBER 1-2-3-4)



ELDER JOHN L. STEPP

Grace Baptist Church, Madison, Ohio

I realize that it is a long time until the 1967 Conference but I am looking forward to another wonderful time in the Lord, and to the fellowship with you, your family, Calvary Baptist Church, the many brethren from all over the U.S.A., and the many preachers that take their stand for the whole counsel of God. My cup is still running over from the sermons preached at the last Conference. Many of the members of our church plan to attend the 1967 Conference with me.

I have been reading the Baptist Examiner for about a year and it has truly been a blessing to me. It has opened up and enlightened us on many of God's truths. We truly thank God for

you, Bro. Gilpin and the Baptist Examiner, for the manifestation of the sovereignty of God. We pray that we will get more people to read it, also that we will be able to encourage more people to attend the 1967 Conference, that they too may receive the blessing that I did.

We want to thank God and you, Bro. Gilpin, for the privilege of using the Grace Baptist Church to help in our little way. Keep up the good work. Our Lord deserves all the glory and we know the Baptist Examiner puts Him on His throne where He should be.

If it's the will of Our Lord we'll see you at the next Conference.

"Jonah, I want you to go to Nineveh, that great city, and preach there the preaching that I bid you," Jonah did exactly what God told him to do.

Will a backslider come back? I see Jonah when he walked into the city of Nineveh. God said that Nineveh was a big town. Of course it was, since there were over six hundred thousand persons there that were in infancy. We read:

"And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right and their left hand; and also much cattle?"—Jonah 4:11.

In view of the fact that there were that many youngsters, not counting the adults, we know that it must have been a tremendous city. I see Jonah walking into that city. He does not pull any punches. He preached a powerful sermon — a sermon that frightened the people to such an extent that the king got down off his throne, and sat down in an ash heap, and repented, and begged his people to repent, and turn to God for forgiveness. Talk about a sermon that was preached with power! I don't know of a sermon in all the Word of God where there were more results, than from the sermon that was preached by Jonah that day.

Will a backslider come back?

Jonah did. Oh, I know some other things we read about Jonah that would indicate Jonah was just about like you and me. He got most pettish and peevish. He fussed at the Lord about the sun and the blistering heat. He fussed about his shade tree dying. He was just about like everyone of us. I suspect if we would look closely in the mirror we would probably see ourselves as we try to look to the Word of God, to see Jonah. But there was one thing certain — a backslider came back.

II

MARY WAS A BACKSLIDER.

I turn to the story of Mary, the mother of our Lord. I think of her as a backslider. We read in the second chapter of Luke, where she went up to the city of Jerusalem, and worshipped God at the passover. She left the city, to return home, and left the child Jesus behind.

They traveled in a caravan — a great group of them walking together. I realize that it was an easy matter for them to have their minds on the worship service which they had been attending, and for them to be discussing the passover that they had just been enjoying so greatly. I realize how it was that they would walk off and leave Jesus. But beloved, mark it down, they lost the Lord Jesus Christ.

(Continued on page 3, column 3)



THE FLOOD

By ALFRED M. REHWINKEL

Paper Cover — 374 Pages

\$1.95

Study the flood in the light of the Bible, Geology and Archaeology. You'll never believe in evolution after reading this great book. The closing chapter showing the flood to be a prototype of the final judgment is an astounding revelation in itself!

— ORDER FROM —

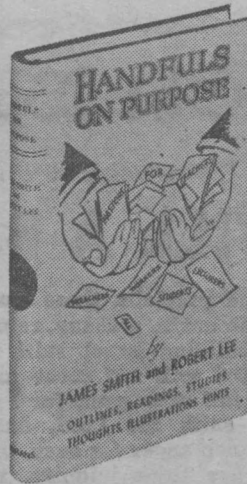
CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

JANUARY 14, 1967

PAGE TWO



HANDFULS ON PURPOSE

13 volumes

\$39.50

Single volume

\$3.25

A most helpful series for Bible students and busy workers. Bible readings—Gospel Outlines—Thoughts—Illustrations—Hints.

Practical — Helpful — Useful

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

The Origin And Perpetuity Of Baptists

(Continued from page one)

happy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the "one Lord, one faith, and one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder — what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement. (From *The Metropolitan Tabernacle Pulpit*, 1881, Volume 2, page 249).

John T. Christian, author of probably the greatest work on Baptist history ever written says: "I have no question in my own mind that there has been a historical succession of Baptists from the days of Christ to the present time." (*A History of the Baptists*, Volume 1, pages 5, 6).

Again: "The author believes that in every age since Jesus and the apostles, there have been companies of believers, churches, who have substantially held to the principles of the New Testament as now proclaimed by the Baptists." (*Ibid.*, page 21.)

And again: "Baptist Churches have the most slender ties of organization, and a strong government is not according to their polity. They are like the river Rhine, which sometimes flows as a river broad and deep, but at other times is hidden in the sands. It, however, never loses its continuity or existence. It is simply hidden for a period. Baptist Churches may disappear and reappear in the most unaccountable manner. Persecuted everywhere by sword and by fire, their principles would appear to be almost extinct, when in a most wondrous way God would raise up some man, or some company of martyrs, to proclaim the truth.

"The footsteps of the Baptists of the ages can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a martyrdom of principle, rather than a dogmatic decree of councils; a golden chord of love, rather than an iron chain of succession, which, while attempting to rattle its links back to the apostles, has been of more service in chaining some protesting Baptist to the stake than in proclaiming the truth of the New Testament. It is, nevertheless, a right royal succession, that in every age the Baptists have been advocates of liberty for all, and have held that the gospel of the Son of God makes every man a free man in Christ Jesus." (*Ibid.*, pages 22, 23).

J. R. Graves, an outstanding proponent of Baptist truth, wrote: "Baptists claim that they are successors to the 'Witnesses of Jesus,' who preserved the faith *once* delivered to the saints, and kept the ordinances as they were originally committed to the primitive churches. They claim to be the lineal descendants of the martyrs who, for so many ages, sealed their testimony with their blood. They claim that they can trace the history of communities, essentially like themselves, back through the 'wilderness,' into which they were driven by the dragon, and the beast that succeeded to him, and the image of the beast, by a trail of blood, lighted up by a thousand stakefires, until that blood mingles with the blood of the apostles, and the Son of God, and John the Baptist. They believe that they never did, ecclesiastically, symbolize with the Papacy, but ever repudiated it as Antichrist, and withdrew from it, and refused to recognize its baptisms or ordinances, or its priests as the ministers of Christ. These are bold claims, we admit; yet if we can sustain them successfully against those of any other communion, it is not only our right, but our imperative duty to do so." (*Trilemma*, pages 119, 120).

D. B. Ray, in his *Baptist Succession*, says: "No point in history has yet been found, this side of the days of Jesus Christ on earth, where the Baptist denomination had its origin. Notwithstanding all the efforts of bitter foes, no break has yet

(Continued on page six)

"A Backslider"

(Continued from page two)

They went a day out of the city. I guess when nighttime came they started looking for Jesus. He wasn't there. They were one day away. It took another day to get back. On the third day they found the child Jesus in the midst of the lawyers in the temple, hearing and asking questions. I think then that Mary was a backslider because she lost the Lord Jesus Christ.

Who was it that she lost? She had lost Jesus. And who was it that had lost Jesus? His mother—the most unlikely person in all the world to lose Him. She was a part of Him, and He was a part of her. She had borne Him, but she lost Him — lost Him in the most unlikely place. Notice, the most unlikely person in the world to lose Him, lost Him in the most unlikely place — in the temple.

I think there are lots of so-called temples today where Jesus Christ is lost completely. I think there are a lot of Baptist churches (so-called, at least) that you go into, but you will never find the Lord Jesus Christ there. I am satisfied that He has been lost amongst the rubbish of Santa Claus and Christmas trees and tinsel during this Christmas season in many a Baptist Church. I am satisfied that the Lord Jesus Christ is lost in many a Baptist Church among the six-point Record System and the Cooperative Program. I am satisfied that the Lord Jesus Christ is lost in the deluge of all the things that the Convention does that is so contrary to the Word of God. I am sure there are many so-called Baptist churches where you never find the Lord Jesus Christ. Beloved, He is lost.

She was the most unlikely person in all the world to lose Him, and she lost Him in the most unlikely place in all the world — in the temple? Do you know how she lost him? She just took things for granted. Listen:

"But they, SUPPOSING him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance."—Luke 2:44.

Notice, they supposed. They took it for granted.

The saddest thing I know is the fact that we Baptists take so many things for granted. We take for granted that a man is saved and we urge him to join the church. We take for granted that he is saved and we urge him to be baptized. We take for granted that a man is born of the Lord, and we make a Sunday School teacher or a Sunday School superintendent out of him. We take for granted these things. It is a sad thing that most of us never take time to look a man squarely in the eye, to ask him if he is right with the Lord, and if he has been born again.

Beloved, they took for granted that Jesus was in the company. They supposed He was in the company, and they went away and left Him, and they were without Him for three days' time.

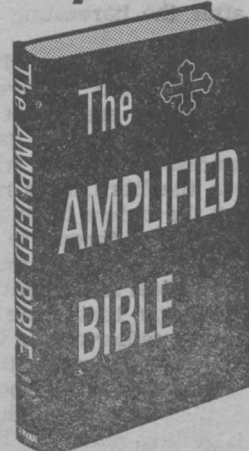
Notice, three wasted days. Every day without Jesus is a waste of time. Every day without Jesus is a wasted day. Spurgeon said that if he went one hour without feeling the presence of the Lord Jesus Christ, he counted that a wasted hour. I say to you, this father and mother were without Jesus for three days' time.

Oh, I wonder about you, and I wonder about the individuals that we come in contact with each day, how many professing Christians are actually without the presence of the Lord Jesus Christ. I am not saying that they are lost. I am not saying that they are going to Hell. I am not saying that the man that has lost Jesus Christ from himself has lost the Saviour from his life. No, no, beloved, I am just saying that he has lost the joy of the Lord Jesus out of his life. You can't lose your salvation, because once the Lord Jesus becomes your Saviour, He is your Saviour forever, but you can lose the joy of Jesus Christ in your life.

David said:

"Restore unto me THE JOY OF

Now Behold All The Beauty Of Scripture!



LEATHER EDITION—Genuine leather, Morocco grain, semi-overlap, gold edges, silk marker, gold stamping ————— \$17.95

DELUXE EDITION—Maroon leatherette, Morocco grain, limp binding, gold edges, silk marker, gold stamping ————— \$12.95

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE
ASHLAND, KENTUCKY 41101

thy salvation." —Psa. 51:12.

He hadn't lost his salvation, but he was surely a miserable man. As a result of sin, he lost the joy of that God-given salvation.

The interesting thing was that Mary and Joseph found Jesus just where they had left Him. Beloved, I tell you, if you are a backslider, you will find Jesus Christ right where you left Him. Mary, I say, in a sense, was a backslider, but she found Jesus right where she left Him. Mary came back.

III

JOHN MARK WAS A BACKSLIDER.

In the New Testament we have the story of a man who was promising, then unpromising, but he finally came back — and that was John Mark. We read how the Holy Spirit called Paul and Barnabas to be foreign missionaries. Listen:

"And when they had fasted and prayed, and laid their hands on them, they sent them away. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister." —Acts 13:3, 5.

The Holy Spirit is the author of foreign missions, and the Holy Spirit worked through this church at Antioch for the first missionary endeavor. The Holy Spirit told this church to send out these missionaries — Paul and Barnabas, and the church did exactly what they were told to do. The Word of God tells us that when they left, they took John Mark along with them.

Beloved, I want you to notice one thing — the Holy Spirit did not call John Mark to be a missionary. The Holy Spirit called Paul and Barnabas, but Paul and Barnabas took John Mark with them, and he went with them for a season.

I imagine John Mark was a good helper. I don't think there was anything wrong in taking him along, even if the Holy Spirit didn't call him to be a missionary. He was a helper. He was an assistant. He did lots of things to be of help to them. Then we read:

"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and JOHN DEPARTING FROM THEM returned to Jerusalem." —Acts 13:13.

What had happened? John Mark had gone to the isle of Paphos. He had gotten his first glimpse of Elymas the sorcerer, and that frightened him. To be sure, Paul stood up in the presence of Elymas and said:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness,

Unless you are an ancient language scholar, you have never glimpsed all the beauties of Holy Scripture. But now you can savor full flavor of God's Word in THE AMPLIFIED BIBLE.

This illuminating new version includes the *additional* words and phrases required to unlock rich, subtle shades of meaning from ancient Greek and Hebrew. Superbly translated by outstanding Biblical scholars, it brings you new clarity, new meaning, new significance without actually changing the text!

Come in and examine THE AMPLIFIED BIBLE . . . you'll see why amplification has sparked a nationwide trend to renewed interest in Bible reading!

only \$9.95

wilt thou not cease to pervert the right ways of the Lord?" — Acts 13:10.

Paul wasn't scared of him, but Paul was more seasoned than John Mark. Apparently, the experience did something to John Mark. Then Paul and Barnabas and John Mark left the isle of Paphos, and went over to the mainland, to the city of Perga, in the country of Pamphylia, and Paul preached there. John Mark looked off into the distance and he saw the city of Derbe. He saw Lystra. He saw all the balance of those cities that were out there where Paul was destined to be persecuted. Somehow John just feared that there would be another Elymas, and maybe something might happen to John Mark. John Mark became a backslider. Even if God didn't call him to be a missionary — even if he did just go along to be a helper. John Mark got "cold feet," and John Mark pulled back. John Mark was a backslider.

I tell you, beloved, John Mark didn't see the power of God when Paul was stoned and literally dragged out of the city for dead. He didn't see the power of God when Paul got up and walked off. He was pronounced dead by the multitudes, but was raised by the power of God. John Mark really missed something when he failed to go along with Paul.

By and by, their first missionary journey was over. Paul came back home. Barnabas came home with him. They told the church all that had happened. After they had rested for a season, they determined to go on another missionary journey. We read:

"And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work." —Acts 15:37, 38.

Barnabas wanted to take John Mark with them, but Paul didn't want to. The Word of God says that they had a fuss. They were fussing over a backslider. One of them believed in him, and the other one didn't. Maybe Barnabas was interested in him because he was related to John Mark. At any rate, he wanted to take him. Paul said, "No." The contention became so great that the Word of God tells us how those two men, Paul and Barnabas, separated, Paul took Silas for a travel companion and went on the second (Continued on page 4, column 5)

OUR LORD PRAYS FOR HIS OWN

A STUDY OF JOHN 17

By

MARCUS RAINSFORD

Cloth-bound — 476 pages.

\$4.95

Nothing like it in print!

This exposition of John 17 is also available with paper cover in a condensed form at \$1.00.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

JANUARY 14, 1967

PAGE THREE

The Baptist Examiner FORUM

"Please explain the parable of the wheat and tares?"

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



tirely to the cleansing of the wheat, or the children of the field after the harvesting of the kingdom.

In the parable the wheat is taken to the barn (Heaven) before the tares are burned, but notice that the tares are gathered into bundles before the wheat is taken to the barn. It is my belief that the orders have already come from the throne to gather the tares, in order to burn them. The ecumenical movement of our times is proof that there is the gathering together of the tares to be burned. Unionism is the goal of Protestantism and Catholicism; to me this is a sign that our Lord is getting ready to place the wheat into His barn, or we might say He is getting ready to rapture His saints from out of His field, in order not to harm them when He destroys the works of the evil one.

This parable is teaching the work of the Son of Man in sowing and reaping His field, and the work of the enemy to destroy the fruitfulness of the wheat (children of the kingdom). However, he works in vain, for there is going to be a harvest, for each seed that is sown by the Master should bring forth fruit for the sower, but though it doesn't it still will be a seed—a child of the kingdom.

ROY
MASON

Radio Minister
Baptist
Preacher

Aripeka, Florida



Fortunately I am able to refer the questioner to a much better interpreter than I — the Lord Jesus himself. The parable of the wheat and tares is given in Matt. 13:24-30. Following this the disciples came to Jesus and said, "Declare unto us the parable of the tares of the field." Jesus did so, and His explanation is found in verse 37-43 of the same chapter.

I have known some to fall into error through wrong interpretation of this parable. For instance I once knew a pastor who somehow identified his church with the "Kingdom of Heaven" mentioned here, and objected to church discipline on the ground that the tares should be allowed to grow with the wheat until the end of the age. Another insisted that the parable showed that Christians would go through the Great Tribulation. No telling how many theories have been sustained by unwarranted interpretations of this parable.

It is better to take the simple unadulterated explanation given by Jesus and to stop right there.

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



Before reading the answers on this question please read Matthew 13:24-30. This parable is to show us how the devil works. The field is the world; the seed is the Word of God. The man who sowed the good seed is the Lord Jesus Christ. The tares are weeds that closely resemble wheat and cannot easily be distinguished from the wheat until harvest. (Read Matthew 13:37-43).

Now let us study the lesson. The Lord gives the word of salvation. "For I am not ashamed of the gospel of Christ: FOR IT IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH; to the Jew first, and also the Greek." (Romans 1:16).

After the Lord ministers the Word, the devil, who is always imitating, also sows seed. "For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their work." (II Cor. 11:13-15).

The seed that the devil and his ministers sow is an imitation gospel. It uses, but misuses, the word of God. The fruit of this seed is an imitation fruit. Verse 29 shows us that to take up the tares would mean the possibility of rooting up the wheat. This is showing that there are many who are Christians in name only. They act like Christians outwardly but do not have the Lord as their personal Saviour. They are depending on self. They think their works save them. We have many religions that have been started in this world as a result of the sowing of the tares.

The next thing we should notice is when the tares are sown. In verse 25 it tells us that it is while men slept. In other words the devil sows his seeds in darkness. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12). The devil and his ministers teaches the sin-darkened world, an imitation salvation, and the world grabs it. We have, therefore, in this field, the world, the Christians and the imitation Christians growing side by side.

There are many of them, for it says they will be gathered in bundles at the time of harvest. We will not go into a study of premillennialism here, but notice it does not say that the tares are burned at this time. The wheat and the tares are separated and the wheat is put in the barn, the tares are left "to be burned" later.

One more lesson we must get out of this parable is the message to leave them alone. In Matthew 15:13,14 we are told, "... Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." It is not our duty to try to stop or destroy the false preachers and false doctrines. The Lord will root them up. We are to stand for the truth of God's word, preach the gospel to the lost, and teach the doctrines of God's Word. When we do this, we are actually destroying these false doctrines with the truth. This is one reason why I am not too much in favor of debating these false religions.

It is to be feared that too many of us deal with this parable in somewhat the same manner in which my dog in my boyhood days dealt with the rabbit's trail. He would keep his nose to the ground long enough to learn that a rabbit had gone that way recently. But very soon he would figure out in his own mind the way he thought the rabbit had gone. And with his nose high in the air he would go his own preconceived way making music to a country boy's ears. After losing a lot of valuable time he would finally get his nose back to earth and find that he had gone one way and the rabbit another. Then it was necessary for him to circle back and find where he had left the trail. Sometimes it seems that some of us never get our nose back in the Book and find that we have left the trail. This always leads to false teaching.

If we turn to Mt. 13:36-43, and listen while our Lord interprets

this parable it sure does help. He tells us that He sows the good seed. He also says that the good seed are the children of the kingdom. But in verse 19 we are told that the seed is the Word of the kingdom. There is no contradiction here, but rather a different expression. If you came by my garden some day in early spring and asked me what I was doing

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I might say I'm sowing turnips when there is not one single turnip in that little paper bag in my hand. But the seed that I am sowing will produce turnips. So the Word of the kingdom produces children of the kingdom. He says He sows the seed, but He does it through His servants. In Dan. 10 God answered Daniel's prayer, but He did it through an angel.

As the children of the kingdom are produced by the Word of the kingdom, so the tares are produced by the false preaching that Satan does through his ministers. These tares look so much like the wheat that you and I are often unable to tell the difference, but God through His angels will take care of that. We are not to try to root up the tares, and we sure do make a mess of things when we try to make wheat out of these tares. But the abominable teaching that we should let them grow together in the church is inexcusable. And to use this Scripture to justify the lack of church discipline is to wrest the Scriptures to our hurt. The seed is sown in the WORLD, not in the church. In verse 38 Jesus says the field is the world. The church is not under consideration at all whatsoever in this parable. So verse 30 should never be used to discourage church discipline. We are not to try to root up the tares in the world (the religious world), but we should do everything possible to keep them out of the Lord's churches. The church that throws her door wide open without any restrictions, sucks in tares like a vacuum.

Our King James version has a very misleading statement in verse 39. Here we are told that "the harvest is the end of the world." The word "world" here comes from AION which means an era of time, or an indefinite period of time. So this statement would make more sense if, we read it "The harvest is the consummating age." In Heb. 9:26 we have the same expression where we read, "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Now you and I know that this took place at the very beginning of this

church age. In Jno. 4:35 Jesus told His disciples that the fields were ready to harvest at that time.

I once thought that the tares would be bound and burned at the end of this age. I must have gotten it "out" of the Bible, because I am unable to find it "in" the Bible. The binding of these tares into bundles has been going on now for several centuries. The first bundle to be bound was what we know as the Catholic Church. Then came the Lutheran Church, the Episcopal Church, the Presbyterian Church and on, and on, and on. But when the angels were ready to bind the apostate Baptists into bundles, it was necessary to do it by means of associations and conventions, because there is no such thing as "the Baptist Church." And if you would like to know if these bundles are securely bound, just try getting out of one of them sometime. It can be done, but I, the voice of experience, can assure you it is not easy.



"A Backslider"

(Continued from page three)

missionary journey, sent forth by the church. Barnabas took John Mark and went on his own — they were not sent out by the church — and we never hear of Barnabas and John Mark again so far as their second missionary journey was concerned. They just drifted into oblivion so far as that second missionary journey was concerned. Why? The church didn't send them out. The church sent out Paul and Silas and they had a great and glorious time in the Lord, and they came back and told the church about it.

Sometime later, John Mark, who might have been a blessing had he not gotten scared on the isle of Paphos — John Mark came back. He came back to serve the Lord.

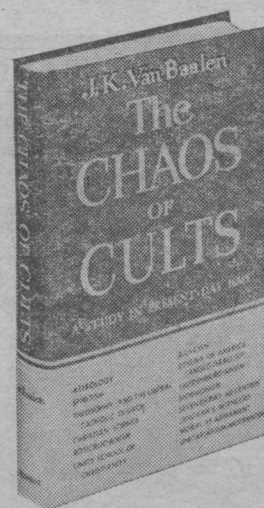
Then we find Paul saying: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me in the ministry." — II Tim. 4:10, 11.

Paul didn't say that John Mark (Continued on page 5, column 1)



"And the Word of the Lord was precious in those days; there was no open vision." I Sam 3:1. How wonderful, in these days of famine of hearing the Word of God, to receive the Baptist Examiner and feast on the true Spiritual food! Surely, through God's Word and this good paper, our soul feasts from the table of the Lord has prepared for us in the wilderness. Too long have God's people existed on wilderness food when we could partake of the abundance of the promised land. Saved but suffering from spiritual malnutrition.

Robert L. Poindexter
(Texas)



The Chaos of Cults

By J. K. VAN BAALEN

The best one volume treatment of the major cults such as—

Astrology	Mormonism
Spiritism	Seventh Day
Theosophy	Adventism
Christian Service	Jehovah's
Rosicrucianism	Witnesses
Anglo-Israelism	Unitarianism

\$3.95

This truly trust-worthy guide as to major cults was first printed in 1938 and is now in its fourth edition. Over 400 pages; cloth bound.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

FOUR MEN AT GRAVE OF LAZARUS

I perceive four strong men on their journey toward Lazarus' grave, for the purpose of raising him to life. One of them who is eminent for his piety, says, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well with the sponge of natural ability." He enters the grave, and commenced his rubbing process. I watch his operations at a distance, and after a while inquire, "Well, are there any symptoms of life there? Does he arise, does he breathe, my brother?" "No such thing," replies he, "he is still quiet, and I cannot salt him to will — and besides this, his smell is rather heavy."

"Well," says the second, "come you out; I was afraid that your means would not answer the purpose; let me enter the grave." The second enters, carrying in his hand a whip of the scorpions of threatening; and, says he, "I will make him feel." He directs his scorpion and fiery ministry at the dead corpse; but in vain, and I hear him crying out, "All is unsuccessful; dead he is after all."

Says the third, "Make room for me to enter, and I will see if I cannot bring him to life." He enters the grave, and takes with him a musical pipe; it is melodious as the song of love; but there is no dancing in the grave.

The fourth says, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life." Immediately he leaves to seek for Christ, and speedily returns, accompanied by the Saviour. And when the Lord came, he stands in the door of the sepulchre, and cries out, "Lazarus, come forth!" and the dead body is instantaneously instinct with life.

Let our confidence be in the voice of the Son of God. And let us turn our faces toward the wind, and say, "O breath, come from the four winds, and breathe upon these slain, that they may live!" — Christmas Evans

"A Backslider"

(Continued from page 4)

was profitable to preach, but he said that "he is profitable to me for the ministry." I say to you, John Mark was a backslider that God brought back.

IV

NAOMI WAS A BACKSLIDER.

I turn to the book of Ruth and read about Naomi. She became a backslider. The first chapter of the book of Ruth tells us that there was a famine in the land, and that Naomi, her husband, and her two sons left Bethlehem and went over into Moab, because there was food there. Wasn't God able to take care of the Jews in the land of Palestine? Wasn't God just as able to feed them in the land of Palestine, in the city of Bethlehem, as He was to feed them in Moab? Yes, but they weren't looking to God. They could feed themselves in Moab. In Bethlehem, God would have to feed them, and they were looking more to themselves than they were to God. So they went over to Moab.

You remember the story how those two boys made eyes at the girls in the land of Moab, and you know what happens when a boy begins to make eyes at a girl. Pretty soon there is a wedding. Those two boys got married to heathen women. Talk about a backslider. Naomi was really a backslider and she damned and destroyed her family. She had backslidden in that she had gotten away from God. She had gotten away from the place of blessing. She had gotten away from Bethlehem.

Incidentally, that word "Bethlehem" means "the house of bread." When bread got scarce, she turned her back on the house of bread, and went over into the

land of Moab where she could feed herself rather than depend on God.

It looked like a good match for her boys to marry these two girls. Naomi is away from the land where God put her, and her sons have married heathen women, and her sons are following after those heathen women, and there isn't any evidence of God in the lives of any of them.

God hasn't lost out yet. You know what happened to Jonah. God gave a Jonah a whaling. He "whaled" the daylight out of Jonah, and Jonah came back. And God "whaled" this woman Naomi. Do you know what happened? A cemetery — a group of graves — one, two, three sprang up. Her husband and her two sons — God took all three of them.

You say, "Oh, that just happened. They just happened to die. They just didn't happen to be healthy." Beloved, you know better. God took them. They sinned, and God took those three; and it took three deaths before Naomi woke up.

Yes, beloved, it takes a lot of dark experiences sometimes before God's people come back. You know sometimes God has to bring us low. I often say that we love Him much better when we have an ice pack to our head, and a hot water bottle to our feet. We love Him much better then, than when we are walking around in good health. I think sometimes that God has to take one person out of a family in order to save the family.

I look at these three graves in the land of Moab — one, two, three. They are there because Naomi was a backslider. But she went back home. The people at home said, "Oh, this is Naomi." She said, "No! No! Don't call me Naomi. Call me Mara." "Naomi" meant "pleasant"; "Mara" meant "bitter." Naomi went out full;

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
Jefferson City, Missouri

THE UNEQUAL YOKE

In the summer of 1964, I had a most revealing experience about the sin of an unequal yoke. It had been the practice of my pastors to refuse to perform the marriage ceremony wherever one partner was not a believer. I had continued that practice, and it had been the source of several problems in my first pastorate. The pastors in that association would perform the ceremony for almost any couple, regardless of their qualifications, or lack of them.

What occurred that summer — now nearly two years past — confirmed, for me, such a firm stand against unequal yokes. I had begun attending another state university, and my wife was working in a hospital. There she met one of her school mates from nurse's training. This school mate had also attended the same college that I had attended my freshman year.

Having finished Nurses School and believing that God had called her to be a missionary, she had enrolled in the college to get a degree. While there, she worked part time in a small hospital. In caring for a couple who had been in a car wreck, she met their son. (This was after I had left the college.) He became infatuated with her, and proposed marriage. She, evidently feeling that he was the one, accepted, and they were married shortly thereafter. Six months later, he walked out on her, saying, "I've had all this, I can take." He wasn't a Baptist. He didn't even give any indication that he had ever had a saving experience. Yet she married him — knowing this. And this was the end of it: He just walked off and left her, because he was tired or bored with the responsibilities of marriage. What made it worse, was the fact that she was pregnant.

When we saw her in 1964, her son was nearly four years old. He had never seen his father. Her heart was broken. Her dreams cruelly shattered. Her career as a missionary nurse wrecked. She realized too late, the price of disobeying the Lord in selecting a mate. And you, my friend, if you are seeking to be married, remember this: "Be ye NOT UNEQUALLY YOKED WITH UNBELIEVERS." (II Cor. 6:14). And "... she is at liberty to be married to whom she will; ONLY IN THE LORD." (I Cor. 7:39). The Old Testament condemned and forbade marriage between the Israelites and the unbelieving races around them, and the New Testament also forbids the spiritual children of God to marry the unsaved. It is true that some women and some men have seen their spouses saved after they married them, but THIS STILL DOES NOT MEAN THAT THEY OBEYED THE LORD. And it does not mean that you have a right to marry a lost person with the hope that he or she might be saved, when God's Holy Word has clearly forbidden it.

she came back empty. She went out pleasant; she came back with bitter experiences. She said, "Call me Mara." She came back. It took three funerals, but she came back.

Will a backslider come back? Jonah did. Mary, the mother of Jesus, did. John Mark did. Naomi did. Yes, a backslider will come back.

V

SIMON PETER WAS A BACKSLIDER.

He is a good example of back-

THE BAPTIST EXAMINER

JANUARY 14, 1967

PAGE FIVE

The Weaver

"My life is but a weaving
Between my Lord and me,
I cannot choose the colors
He worketh steadily.

Ofttimes He weaveth sorrow,
An I in foolish pride
Forget He sees the upper
And I, the underside.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why.

The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned."

—Author Unknown

sliding. We read:

"Then took they him, and led him, and brought him into the high priest's house. And Peter FOLLOWED AFAR OFF."—Luke 22:54.

If you will read the rest of this chapter, you will find that Peter warmed himself around the enemy's campfire. He warmed his hands, but the thing that was wrong with Peter was his heart. He denied the Lord.

He had said, "Though all men deny you, I will never deny you. He started out pretty good. When they came to arrest Jesus, he brought his sword down across the head of the servant of the high priest, and cut off his ear. He started out all right, but the Word of God says that his heart got mighty cold about that time.

Now, we find Peter sitting down with the enemy. He had stood there for a while. Now he sits down with them. Then three different people came out and said, "You are one of His men." Three times they ask him, and each time Simon Peter denied Him. He sat there and lied about Jesus, for he said, "No, I don't know Him." When the third one came along, Simon Peter knew he was in a spot, so he put in some profanity to prove that he didn't belong to the Lord. He denied and blasphemed to prove that he was innocent.

About that time the rooster crowed. Oh, what a blessed thing it was when that rooster crowed! The crow of that rooster called to mind the words of Jesus when He said:

"Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."—Luke 22:34.

He had done exactly what Jesus said he would. He had denied the Lord Jesus.

I see Simon Peter then as he goes out and weeps bitterly. However, Simon Peter came back. We read:

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I

love thee. Jesus saith unto him, Feed my sheep."—John 21:17.

Simon Peter had denied his Lord three times. Now he has to make a public confession that he loves Him. Public sins demand public restitution. He has publicly denied the Lord three times. Now he has to publicly admit that he loves him, three times.

Then Peter was given a commission. Beloved, he didn't hesitate about that commission, for very shortly after that he stood up, and said:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2:36.

Peter wasn't a backslider now, for here is a man that stands up and says, "God hath made that same Jesus whom ye have crucified, both Lord and Christ."

Will a backslider come back? Based on God's Word, a backslider will come back.

VI

A BACKSLIDER EITHER COMES BACK, OR ELSE.

We read:

"For this cause many are weak and sickly among you, and many sleep."—I Cor. 11:30.

Paul is speaking about the Lord's Supper. He says to this group, "You ought to examine yourselves. You ought to take the Lord's Supper worthily." He didn't say, "You ought to be worthy," because none of us are worthy. However, He said, "You had better not take the Lord's Supper in an unworthy manner. Some of you haven't examined yourselves, and some of you are sickly, and some of you are even dying. You are sleeping—the sleep of death."

Will a backslider come back? He will either come back or God will take him home to Glory.

Listen again:

"Every branch in me that beareth not fruit HE TAKETH AWAY."—John 15:2.

Some people say that these were unsaved people. No, beloved, they were saved people, because Jesus said, "Every branch in me." He is talking about people (Continued on page 6, column 3)

TRULY, A GREAT BOOK

WHAT THE BIBLE TEACHES

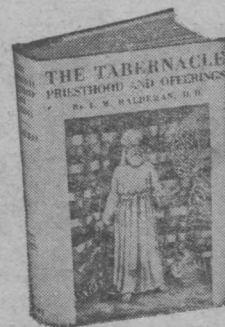
About God, Christ, Holy Spirit, Man, Angels and Satan

BY R. A. TORREY

535 pages—cloth

\$5.00 Postpaid

One of the greatest books I've ever owned. Have used it for 40 years. I didn't even know it was back in print again until we had the opportunity to buy it last summer for our readers. JRG.



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By

I. M. HALDEAN

408 Pages

\$5.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

The Origin And Perpetuity Of Baptists

(Continued from page three)

been discovered in the chain of Baptist succession. There has been no point of time since the apostolic age, when it can be said, in truth, there were no witnesses for Christ on earth holding the faith and practice of Baptists. Every other professed Christian denomination, either admits a human origin in modern times, or claim its succession through the Romish apostasy. But as the Romish succession is the succession of Antichrist, therefore those churches whose history is identified with the Church of Rome, can lay no claim whatever to the true succession. The Baptists are the only people on earth who claim a succession from the apostolic age, independent of the Church of Rome; and as Jesus Christ has a church against which the gates of hell have never prevailed, which has existed independent of the Romish hierarchy, therefore the Baptists are really the only claimants to this succession. All others, by their own acknowledgments have no just claims to be the church established by Jesus Christ Himself, which has been perpetuated to the present time. We take it for granted, that every denomination is competent to give the leading facts of its own history. Even the most depraved denominations except the Catholics have sufficient candor and honesty to give a correct account of their own origin. The Romish Church herself, confesses that many of her rites and ceremonies have been introduced since the apostolic age. She acknowledges that she has changed the ordinances of Jesus Christ on the supposed authority of the keys. Even Rome herself with her present rites and ceremonies does not claim an apostolic origin. The Lutheran Church claims its origin from Martin Luther, about the year 1525. It has no succession beyond the sixteenth century, unless it was the Romish succession through Rome herself, yet she is compelled to look to King Henry VIII, about the year 1530, for her origin separate from the Romish jurisdiction. The Presbyterian Church boldly claims the 'godly-learned' man, John Calvin, as its founder. Its succession extends no further back in history than the year 1541. The various branches of Presbyterianism are of still more recent date. The Methodist Church glories in John Wesley as her founder and head. She can not go beyond the year 1729, for the term of that system of ecclesiasticism known as Methodism. And it was not until the year 1784 that Methodism was rent off from the Episcopal Church. The Cumberland Presbyterian Church claims its origin from the fourth day of February, 1810. It has Messrs. Ewing, King, and McAdow as its founders. The Campbellite society, which makes higher pretensions than all the modern sects combined, boast of Alexander Campbell, of Bethany, Virginia, as the head of their religious movement. They claim the year 1827 as the date of their origin as an organized ecclesiastical body. After all their claims to be the Christian Church, and their noise about Pentecost, they are forced to admit the humiliating fact, that as an organization, they are not yet one hundred and fifty years old; and that they fall short of the day of Pentecost nearly 1800 years.

"But the Baptists boldly claim Jesus Christ as their Founder and Head, and a continued succession through succeeding ages from the apostles to the present time. And if the Baptists do not give a correct statement of their own origin, they are the only denomination outside of the Church of Rome too dishonest to give the truth of their own history. But if Baptists are too dishonest to tell the truth as to their origin, then other denominations ought not to desire religious correspondence with them; but if their claims are true, then they are the only people who possess the true church succession." (Pages 406, 407.)

George W. McDaniel: "To be born well is to enter life with advantages. Baptists are justly proud of their parentage—the New Testament. They have an ancient Scriptural origin. Certain characters in history are named as founders of various denominations—the Disciples of Christ began with Alexander Campbell, the Methodists with John Wesley, though Wesley never left the 'Church of England,' the Presbyterians with John Calvin and John Knox, the Lutherans with Martin Luther, and the Church of England with Henry VIII and Cranmer's Book of Common Prayer in the reign of Edward VI. Not so with the Baptists. There is no personality this side of Jesus

(Continued on page seven)

"A Backslider"

(Continued from page five)

ple who are in Him, and He says that saved people who do not bear fruit, He will take away.

I say, beloved, a backslider will come back, or else. He will either come back, or God will take him.

CONCLUSION

In closing, I ask you, are you a backslider or only an unsaved church member? How can you know that you have been saved?

The first thing, I ask, in your heart have you felt your guilt before God? God's Word says:

"I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."—Jer. 17:10.

I tell you, beloved, the first thing I would ask anyone who questions whether he is a backslider, or whether he has ever been saved, is this: In your heart, have you felt your guilt before God?

A second question I would ask is, have you denounced all pretense to goodness? The Lord Jesus Christ gave a parable of two men that went up to the temple to pray. Listen:

"And he spake a parable unto certain which TRUSTED IN THEMSELVES that they were righteous, and despised others."—Luke 18:9.

Notice, He was speaking to individuals who trusted in themselves. Beloved, the person that is trusting in himself has never denounced all pretense to his own goodness.

I ask another question: Do you realize that God's wrath is abiding upon you? No man is saved that hasn't realized that. I tell you, a man isn't saved who has never seen the wrath of God. The Bible tells of God whetting His sword. The Bible tells us that God is a God of wrath. Listen:

"If he turn not, he will whet his sword."—Psa. 7:12.

I ask a fourth question: Did you ever actually abandon your sin? I don't believe you have been saved if you haven't abandoned your sin. Jesus says:

"All therefore whatsoever they did you observe, that observe and do; but do not ye after their works: for THEY SAY, AND DO NOT."—Mt. 23:3.

Do you want to know whether you are a backslider, or an unsaved church member? Then I would ask you a fifth question: Have you ever believed that the death of Jesus Christ was fully sufficient for your salvation? Jesus said:

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 7:47.

I would ask these five questions to any individual who is questioning whether he is backslidden or an unsaved church member:

(1) In your heart have you ever felt your guilt before God?

(2) Have you ever denounced all pretense to your own goodness?

(3) Do you realize that God's wrath is abiding upon you?

(4) Have you ever actually abandoned your sin?

(5) Have you ever believed that Jesus Christ died for your sins?

I say, beloved, everyone that can answer these questions affirmatively is saved this morning. He is a child of God, and when he dies he can't go to Hell, because there is nothing for him to go to Hell for since Jesus Christ has already suffered his Hell on the cross of Calvary.

Will a backslider come back? Yes, he will come back. He will either come back, or God will take him. The question is, are you a backslider, or are you an unsaved church member? Maybe you are one who has never yet made a profession at all. May God help you to search your heart and soul, and may God this morning enable you to see where you stand before Christ. Might it please God

WRITINGS OF C.H.M.

ages, world without end.

A Scriptural Foundation

Every true church must be built on the Scriptural foundation. A foundation is the strong, stable resting place of all sound buildings. The most desirable foundation on which a building can be built is solid rock. It is only with a deep and unmovable foundation that great structures can be made practical. Occasionally a mistake is made in selecting a proper foundation for a building. The famed leaning tower of Pisa, Italy is an example.

The foundation of the church is important. Jesus said on this "rock" I will build my church. Many denominations believe that Peter was the rock of our text. Still others hold the testimony of Peter (when he said "Thou art the Christ") is the rock on which Jesus built His church. Our view is that Jesus built His church on Himself and it was to Himself that he referred when He made this statement of our text.

The Catholics are very bold, and claim Peter as the foundation of the church by perverting Mat. 16:18. The Lutherans are founded on Martin Luther; The Methodists on John Wesley; The Presbyterians on John Calvin; The Campbellites on Alexander Campbell; The Mormons on Joseph Smith; The Christian Scientists on Mary Baker Eddy; The Seventh-day Adventists on William Miller, of the Foursquare Gospel on Aimee Pherson. We could give others but these will satisfy all honest hearts.

The foundation of the church is spiritual: "For they drank of the spiritual rock that followed them: that rock was Christ." Many Testament passages imply that the name of the Lord's names is "Rock." As said of the Lord: "He is the Rock." Deut. 32:4,15,31; Cf. Psalms 18:62,2; II Sam 22:2; Isa. 8:14.

Christ is the beginning of the church (all things that exist) and must include the church, Rev. 3:14. Truly, then, Jesus would be the beginning or foundation of His church. Colossians 1:18, says that "He is the Father's dear Son, v. 13) is the head of the body, the church . . ." (Eph. 5:23). Jesus is a "living stone" I Peter 2:4. Isaiah prophesied of Jesus and by inspiration called Him "a precious stone, a sure foundation" Isa. 28:16.

The reason most churches believe that Christ is the foundation of the church, is because they all founded on some man. If they would just read their Bibles with honest hearts, they would be seeing some Scriptural church in order to become a member of a New Testament church. What kind of foundation does your church have? Is your church built on Christ or man? If your church is on man, that is a foundation of and it will fall in the storms of wrath; if upon Jesus Himself, your church is set on the eternal of Ages.

The Scriptural Way of Salvation

The second great essential of a Scriptural church is the Bible way of salvation. Can anyone conceive of a Scriptural church that is not right in the doctrine of salvation? Look at the of the churches that were present at the Council of Nicea, A.D. 325. He has commanded; (4) glorifying God by Christ Jesus throughout all

(Continued on page 7, column 1)

Notes on the Pentateuch—

6 volumes\$14.95

Miscellaneous Writings—

6 volumes\$14.95

In case, as illustrated\$29.90

this morning to reach down and save somebody. It is my prayer that God might save somebody in this audience.

Let me appeal especially to you that are unsaved. Do you feel in your heart guilty before God? Are you ready to denounce all pretense to your own goodness? Do you realize that God's wrath may fall upon you at any moment—that God may whet His sword, that God may bend His bow, that God may cast you into Hell in a moment's time? Might it please God to give you saving faith this morning, that you might believe on Jesus Christ and be saved.

May God bless you.



Baptist Churches

(Continued from page 1)

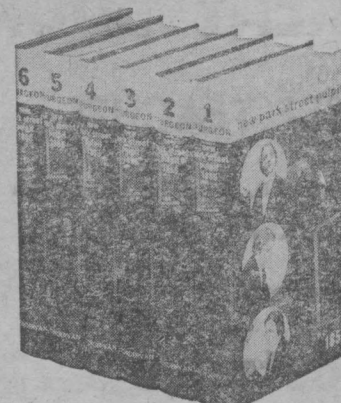
As an example: Harry Emerson Fosdick is the pastor emeritus of the large Riverside Baptist Church, of New York. Although he was the professor of practical theology at the Union Theological Seminary, he is not now a Baptist and I doubt seriously that he ever was. It takes more than signs on a building where you worship or degrees behind your name to make you a Baptist.

Baptists are those who believe: (1) In only one way of salvation for all time and for all people, and that by the mercy and grace of God, without works on the sinner's part; (2) In one kind of baptism, and that the immersion of a believer in water; (3) In one complete revelation from God, and that revelation is the Bible; (4) The church and salvation are two separate and distinct doctrines, and church membership must be preceded by salvation. One may be saved without ever belonging to the church, but no man can ever be a member of the church without first having been saved—born again; (5) Those who are, by God's grace, saved, can never be lost. God begins the work, He will finish the work. See Phil. 1:6.

Therefore, a Baptist Church is an assembly of saved people called out, baptized, and united together for the purpose of: (1) disciplining all nations; (2) baptizing the disciples in the name of the Father, and of the Son, and of the Holy Ghost; (3) teaching them to observe all things whatsoever He has commanded; (4) glorifying God by Christ Jesus throughout all

PARK STREET PULPIT!

NO MORE COMPLETE SETS AVAILABLE
VOLUME ONE AND TWO ARE ALL SOLD OUT!



Volumes
3, 4, 5, and 6
are still in print
at

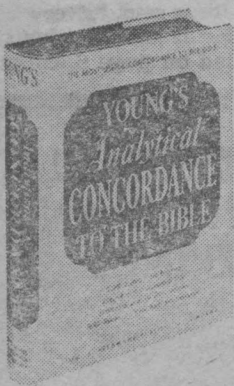
\$2.00 each

Postage extra at this price

We bought the last 600 copies the publisher had for our ers. Printed to sell at \$4.95 each, but we can sell them savings of practically \$3.00 each.

Order from Calvary Baptist Church, Ashland, Kentucky

MASTERPIECE — INVALUABLE — SERVICEABLE



YOUNG'S CONCORDANCE

118,000 References not
found in other Concordances

\$13.75

Plain

Young's contains nearly 5,000,000 references — 1280 pages — 311,000 translations arranged in strict alphabetical order — 30,000 readings of the Greek Testament — 70,000 Hebrew and Greek words with translations. A 50-page section, recent discoveries in Bible lands.

Indispensable — Informative — Analytical

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

JANUARY 14, 1967

PAGE SIX

What Spurgeon Said About Defending Of The Faith

We must defend the Faith; for what would have become of us if our fathers had not maintained it? If Confessors, Reformers, Martyrs, and Covenanters had been recreant to the name and faith of Jesus, where would have been the churches of today? Must we not play the man as they did? If we do not, are we not censuring our Fathers? It is very pretty, is it not, to read of Luther and his brave deeds? Of course, everybody admires Luther! Yes, yes, but you do not want anyone else to do the same today. When you go to the Zoological Gardens you will admire the bear; but how would you like a bear at home, or a bear wandering loose about the street? You tell me that it would be unbearable, and no doubt you are right. So we admire a man who is firm in the Faith, or say four hundred years ago; the past ages are a sort of bear-pit or iron cage for him; but such a man today is a nuisance, and must be put down. Call him a narrow-minded bigot, or give him a worse name if you can think of one. Yet imagine that in those ages past, Luther, Zwingli, Calvin, and their compeers had said, "The world is out of order; but if we try to set it right we shall only make a great row, and get ourselves into disgrace. Let us go to our chambers, put on our night-caps, and sleep over the bad

times, and perhaps when we wake up things will have grown better." Such conduct upon their part would have entailed upon us a heritage of error. Age after age would have gone down into the infernal deeps, and the pestiferous bogs of error would have swallowed all. These men loved



Eld. Charles H. Spurgeon

the faith and the name of Jesus too well to see them trampled on. Note what we owe them, and let us pay to our sons the debt we owe to our fathers. It is today as it was in the Reformer's days. Decision is needed.

How many small children and adults have been deceived by this unscriptural method, only the Great White Throne judgment will reveal. "All is vain unless the Spirit of the Holy One comes down." These words are worth pondering.

There was a boy of eleven years of age who went forward in a revival meeting. They instructed him to kneel down, and he did. In fact he did everything he was told to do. Those who were supposedly instructing did not point him to Christ, nor His blood. A man prayed and asked the boy if he were saved, the boy said "yes." The boy thought he had been saved, he felt better. After a few years he began to preach and eventually was called to pastor a mission. The mission grew quickly and was organized into a church. There was one problem, this man had never been saved. The Spirit convicted him and he was saved. That man is the author of this message.

The purpose of giving this personal illustration is that you might see the evil which so often comes from the before mentioned methods of soul-winning (?).

So important is this subject of salvation that God tells us: "Give diligence to make your calling and election sure." 1 Peter 1:10.

Why this admonition? First it may be shown that good works, alone, are not sufficient to prove your salvation. Nicodemus was evidently a good man. He was a master of Israel and a Pharisee, which was a very strict religious group. But Jesus told him: "Except a man be born again he cannot see the kingdom of God." Even Judas was enough like the other apostles (in works) that they never detected that he had not been saved until he was exposed as the traitor. Jesus said one of you shall betray me, and they all began to ask, "Is it I?" Mat. 26:22. The Lord said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them I never knew you: depart from me, ye that work iniquity." Mat. 7:22, 23. The "wonderful works" of these men were in God's sight, works of iniquity.

The Scriptural Way of Baptism

The Baptists are the only churches on earth that in all their history have never connected salvation with baptism! Rivers of Baptists blood have drenched the earth because of their unswerving stand on baptism.

You cannot have a Baptist Church without baptism. Baptists are the only people on earth who maintain that baptism is not essential to salvation, and yet, cannot exist without it!

There are four things necessary to Scriptural baptism. (1) Scriptural authority: that is a true and proper New Testament Church; (2) A Scriptural candidate: that is one who has been saved; (3) A Scriptural mode: that is immersion in water; (4) A Scriptural design: that is a picture of what has already taken place in the heart; to show the death of the baptized to the world and his newness of life to God by the death, burial, and resurrection of Christ.

Baptism is an outside picture of an inside change. The meaning of baptism is to dip or immerse in water. John said that God sent him to baptize, therefore the pattern of baptism is referred to as a burial, Rom. 6:4. The most natural and obvious way to bury a person is to lay him down. That is what Baptists have always done. All the groups that have the right mode of baptism have copied that mode from the Baptists.

The authority to administer baptism is in the church. Not in the hands of pastors or deacons but in the assembly. Any Baptist Church may authorize any male member of her own congregation to administer baptism.

Who is a Scriptural candidate? No unsaved person, no person too young to understand its meaning. No one but a person who has already professed to be saved, who desires to become a member of a body authorized to baptize.

The mode is important! John immersed Christ in Jordan. If you would be a Christian (Christlike) you must be immersed in water. If any seeker of truth will look up the etymology of our English word "baptize," his dictionary will give the meaning of the Greek "baptizo." Thus, all controversy for those who accept facts,

The Origin And Perpetuity Of Baptists

(Continued from page six)

Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, nor in the Dark Ages, not in any century after the Apostles but our Marching Orders are the Commission, and the first Baptist Church was the Church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no founder but Christ." (The People Called Baptists, pages 7, 8).

S. H. Ford: "Where, then, did the Baptists come from? When the learned Mosheim, after tracing the origin of every sect, came to the Anabaptists, or Mennonites, that laborious investigator paused and said:

"The true origin of this sect is hidden in the depths of antiquity; and it is of consequence extremely difficult to be ascertained."

"Never was truer statement penned. All up the stream of ecclesiastical history he had tracked them—up to its main spring he had gone, and found them there. Amid the scenes of apostolic labor, in the purest ages of the church, he traced their existence, but not their origin. Further up into the light of inspired history he would not pass. Their origin was hidden in those remote depths of antiquity. It could be found in the Epistles and Acts of the Apostles, and in the testimony of Jesus. But here he would not seek for their origin, and so he proclaimed that it was lost. It is not hid in those remote depths. It stands forth in unadorned simplicity on the shores of the Jordan, amid the scenes of the Pentecost, and the cities of Greece, while the New Testament flings a flood of historic light over the whole subject. Here, then, is our ancestry—of whom we are proud—the origin of our denomination—for which we are grateful." (The Origin of the Baptists, pages 103, 104).

H. B. Taylor, Sr.: "The church which the Lord Jesus built was not only a Baptist church, but He promised that the gates of hell should not prevail against it. He kept that promise."

—REPRINTED FROM A PREVIOUS ISSUE OF TBE

Baptist Churches

(Continued from page 6)

Twenty years ago, but now the candlestick has been removed from its place. Where did these churches go wrong? Most of them left the strait and narrow for the broad way, that is, they left off the preaching of the gospel and turned to the weak and beggarly elements. Rom. 1:16.

Baptists believe that salvation is of the Lord. No one would be saved if we were left up to men to seek God. Eden it was not fallen Adam that sought God, but it was God who said: Adam where art thou? God did the seeking in the beginning and he does the seeking today.

Some people want to depict fallen man as one who is struggling on the surface of a deep sea, needing help but, nevertheless very much alive. God's word gives a far different view of fallen man: Man is not on the surface struggling, but is dead and a hundred fathoms below the surface. That this man needs to be brought to the surface, given life and then will have a desire to reach and call for help, Eph. 2:1-10.

In order to preach the truth on salvation a church must teach Total depravity. This doctrine is death to all Arminians, whether they are full half-blooded. This is something the Arminian will not teach. When one believes that man is dead in sins (Eph. 1:1; Gen. 2:1) he realizes that God is the only source of help.

Paul said the gospel is the power of God unto salvation to everyone that believeth. The problem is that most churches, so-called Baptists in-

cluded, no longer believe this. Today we see and hear of "New Methods," "new plans" and "how to be a successful soul winner." But God's Word gives the only way to win souls—by preaching the gospel.

A great many of our churches have gone down the road to Arminianism. They would evidently like to rewrite the Bible, especially concerning the doctrine of salvation. For when the Philippian jailer "fell down before Paul and Silas and brought them out, and said, Sirs, what must I do to be saved? And they said . . ." Now, hold it, Brother Paul! We know what you told the jailer, but after a few hundred years a new method has been developed that is believed to be better than your inspired answer.

We just tell them to kneel down and say: "Lord be merciful to me a sinner," or "Lord save me." Is it any wonder that so many are deceived today?

Border Line Baptists

There are some groups (so-called Baptist churches!) going from house to house (this part is good) with a salesmanship plan of salvation. They knock on the door and ask the person if he wants to go to Heaven. Naturally almost everyone says that he wants to go to heaven. "Just repeat after me: I believe that Jesus Christ is the Son of God." After this they are urged to study their Bible because they have been saved! "Claim the promise," "praise the Lord!" So these modern day sons of Sceva rush on to "save" someone else by the name of Jesus whom Paul preached.

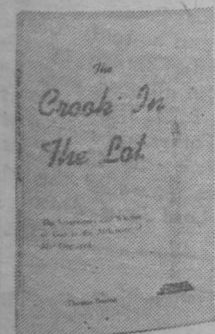
Another group equally as bad, is those who give long "hot" invitations.

THE CROOK IN THE LOT

By THOMAS BOSTON

Krome-Kote Cover—143 pages

\$1.50



A marvelous presentation of the Sovereignty and Wisdom of God displayed in the afflictions of men. Read it and thank God for the stimulation and encouragement brought thereby.

— ORDER FROM —

CALVARY BAPTIST CHURCH
ASHLAND, KENTUCKY 41101

will be ended and all others will continue to be deceived.

The design being pictorial in baptism limits it to that single motive. If baptism is administered for any other purpose, it is null and void. Christ referred to baptism as "righteousness." Mat. 3:15. Peter called it a figure in his first epistle, 3:21. Therefore baptism is a work, and works that do not stand the testing fires are destroyed, 1 Cor. 3:13. Reader, for what purpose were you baptized?

An Important Ordinance

The Lord's supper is not essential to the existence of a New Testament church, for the first church was in existence about three years before the supper was instituted! Nevertheless the Lord's supper is essential to the well being of His church.

The first observance of this ordinance was just prior to our Lord's agony in the garden and his crucifixion the next day. The motive of the supper is plain and simple. All may understand it. Jesus was about to leave His disciples—the inner circle—and they could not go with Him. His work, which He was about to do, had been typified by the high priest who went alone into the holy of holies. He desired to leave some memorial with His disciples which they would keep until He should return.

The purpose of the Lord's Supper. "This do in remembrance of me." The only real reason for observing the supper is to remember our Lord. Remember His birth, His perfect life, His betrayal, His agony in the garden, His illegal trial, His suffering, His crucifixion, His shed blood, His death, His burial and finally, and triumphantly, His resurrection; then His appearances and glorious ascension into heaven. Finally we are told in 1 Cor. 11:26 "For as oft as ye eat, ye do shew forth the Lord's death till he come."

Then we even show our belief in the coming of Christ by observing the Lord's Supper.

Irregularities of the Lord's Supper. The first, and one of the most ignominious irregularities, is a church that never eats the supper. How can a church profess to love Him who has done so much for her and yet, refuse to keep His memorial supper? Some churches have not observed this supper in years. They are waiting for the utopia. Although the church should be in good spiritual health before observing the supper, if she cannot reach a reasonable state of health in a year or two in all probability she never will.

The elements. It is surprising at the weak and feeble "excuses" one can hear about the elements of the Lord's Supper. The elements at the first supper were wine and unleavened wheat bread. Does any church have

the authority to change an ordinance given to the church by Christ? Certainly not?

One church was accustomed to using wine in the supper, but finally changed to grape juice. Someone asked the pastor why the church used grape juice. The pastor answered that he had spilled some wine on his clothes, when pouring the wine; and he didn't like to walk down the street smelling like a winery. So the church began to use grape juice. With such reasoning (?) as the foregoing, we could remove every precious principle given in God's word.

Baptists will stand on the Bible and what it says they will do. Jesus said: "If ye love me keep my commandments."

A Scriptural Government

Scriptural churches vote to receive and dismiss members. Paul wrote the church at Rome and said "Him that is weak in the faith receive ye." Thus proving the church had authority to receive or reject members. In fact Paul himself attempted to join the church at Jerusalem, but the church did not believe he had been saved. Barnabas recommended Paul and the church then received him, Acts 9:26-28.

As the church has authority to receive members, it also has the power to settle problems and if necessary exclude disorderly members. Jesus said that if a brother were offended, that he ought to go to the offending brother and tell him the matter alone. (Eighty-five per cent of all trouble among God's people would end here if this command were obeyed!) If he fails to hear, then take one or two more and go to him again. And if he fails to hear, (or to reconcile the matter) tell it to the church, i.e., the assembly. Some churches of this day would accuse a man of stirring up trouble if he were to follow these instructions. But to the point: What is a church supposed to do? If the offending brother is clearly in the wrong shall the church pass it off as "just one of those things." No, indeed! Jesus said if he fails to listen to the assembly, "let him be unto thee as a heathen man and a publican." Mat. 18:15-18. The church at Corinth, was instructed to deliver their incestuous member to Satan, for the destruction of the flesh, that the spirit might be saved in the day of the Lord. 1 Cor. 2:6-8.

If your church is not a pure democracy, if it does not vote to receive members nor to exclude them—does not by the majority vote, elect (Continued on page 8, column 3)

Sacrifice

(Continued from page one)

the family of Chi Nui. When the church was being built they were eager to give something to it. But they had no money so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves.

The lawyer and the business man by his side were silent for some moments.

Then the business man said, "That must have been a real sacrifice." "They did not call it that," said the missionary, "they thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my offering to the church," he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given any thing to my church that cost me anything."



Church Library

(Continued from page one)

Sovereignty of God	
by Pink	\$ 3.95
Exposition of the Gospel of John	
by Pink	
(3 volumes)	\$14.85
The Flood by Rehwinkel	\$ 2.25
Lectures to my Students	
by Spurgeon	\$5 .95
The Soul Winner	
by Spurgeon	\$ 1.75
Baptist Church Manual	
by Pendleton	\$ 1.75
The Holy War by Bunyan	\$ 4.95
Dictionary of the Bible	
by Davis	\$ 5.95

If bought regularly through our book shop, these 36 books would sell for \$134.70. During the next few weeks, we offer this church library for \$107.75, just to be of help to the various churches that support THE BAPTIST EXAMINER.

BONUS

Then to everyone that buys these books at this price, we give free the following bonus:

6 Cloth-bound Bibles	@ \$3.00	\$18.00
Park Street Pulpit		
by Spurgeon (4 volumes printed to sell for \$4.95 each)		\$19.80
Sermons on Catholicism		
by Gilpin		\$ 2.00
2 copies of Seven Questions and Answers as to Church Authority		\$ 1.00
3 copies of The Biblical and Historical Faith of Baptists on God's Sovereignty		\$ 1.00
It Happened in China		
by Bousfield		\$ 2.00
When God Comes to Earth		
by Muse		\$ 1.25
Mabel Clement by Sallee		\$ 2.00

This means that in addition to securing \$134.70 worth of books for \$107.75, you are also getting \$47.05 worth of books absolutely free as a bonus.

SURPRISE

Then in addition to this, we promise you a \$3.00 surprise vol-

ume free of charge.

This means that if you buy 36 volumes costing \$107.75, that you get free of charge, 15 other books including the surprise volume, all of which, if bought regularly, would cost \$184.55.

We are doing this to encourage churches to buy and read good literature. While this offer is good, we would certainly recommend to all our readers that they take advantage of this special.

EXTRA SPECIAL

Finally in this offer, you may send us 15 subscriptions to TBE absolutely free of charge. This means that you get 51 books, and 15 subscriptions to the paper for one year, which would regularly cost you \$199.55 for the amazingly low price of \$107.75. We are anxiously waiting to see which church will be the first to take advantage of this outstanding bargain by way of reading material.



An Expose

(Continued from page one)

word of God declares that it is God who did the choosing in the eternal ages past. Read Eph. 1:4. John 15:16.

In the text in John 15:16, Jesus said, "Ye have not chosen me, but I have chosen you." Evidently Bro. Rice has never seen this particular verse. He takes the position that man, though depraved and spiritually dead, can just decide for Christ; can just choose to become a Christian; can just get up any time and go to Christ through his own volition, and in his own power. That is asinine. That is a reflection on God and His divine purpose. Men only come to Christ because God has from all eternity chosen them; and too, because God draws them, and no one can come to Christ except God draw him. John 6:44. I maintain that the drawing referred to in John 6:44 means to quicken, or to be made alive.

Men do not believe in Christ in order to be elected; but rather because they have been elected, because they have been ordained to eternal life. Acts 13:48.

Bro. Rice states again on page 10 of his paper, "And Jesus comes and says, you are a poor lost sinner, and you are about to go to hell, will you let me be your Saviour, you say I will, Lord Jesus, I will." Now, what is the thing implied in the above? The thing implied is this, that Jesus is pleading with men to let Him save them, and men relent and let Him save them. Isn't that the most ridiculous thing that you have ever read or heard?

If Jesus has to secure man's permission to save them, then He might not be able to save them after all; and if He did save anyone He might have a most difficult time keeping him saved, for BIG MAN might just decide to divorce himself and divest himself of the salvation that Christ, after gaining the man's permission, gave him. No, my friend, that is not the way that God saves alien sinners. God quickens the dead souls of sinners and imparts unto them spiritual life, giving them

a new nature; not the eradication of the old, but a completely new nature. This new nature is of divine origin and desires that which is of a spiritual nature, being spiritual itself; and this new nature that God imparts after quickening turns to Christ in faith for that the justification of life. Romans 5:18.

In quickening the dead sinner, God imparts with the new nature a new will; so it can be readily seen that a saved man has two wills, a carnal will, or the old will, but also a new will that he receives in the quickening of God. God gives those whom He quickens a new nature and a new will that goes with the new nature, and this new will is made willing in the day of God's power. Psalms 110:3.

As a matter of fact, the new will does not necessarily have to be made willing, but it is willing, because it is the will of the new nature and the will cannot be separated from the nature or character. The text in Psalms 110:3 states that "Thy people shall be willing in the day of thy power." The power referred to is the quickening power of God in regeneration, thus when God quickens the dead soul the will of the new man is willing, and wills to believe in Christ and is justified thereby.

The order, regeneration or quickening first, faith in Christ second.—The Bible Pilgrim.



Baptist Churches

(Continued from page seven)

a pastor as well as other servants, then your church needs to get back to the Bible.

False churches oppose democracy because the plans of modernistic men are usually too fast for God's people. Some churches have adopted by-laws which require a large majority of the members support before the pastor can be dismissed. This is a gimmick to protect lazy preachers and to maintain ties of some association or convention. Baptists thrive on a democratic form of church government because they take all their doctrines from the Bible. "If it's in the Bible it's Baptist doctrine, and if its Baptist doctrine you can find it in the Bible!" All other churches must hold some ecclesiastical rod over the heads of their people in order to keep them.

In the first church at Jerusalem, they elected an apostle to fill Judas' place. The assembly nominated two according to the requirements set forth by the apostles. There is God's plan for electing any one for a church vacancy. God's word outlines what one must be as pastor or deacon. Then it is up to the church to set forth qualified men and elect one as the Holy Spirit leads.

It would be well if everyone, not acquainted with Baptist history, would take the time and energy to survey their long history. Indeed, here may be found the greatest preachers of all time, the most glorious martyrs of all ages, missionaries whose zeal has seldom been equalled and never exceeded, "who loved not their lives unto death," "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The Destiny Of Baptist Churches

What now is before the Lord's churches? What is the destiny of Baptists? In our text Jesus said they would never cease to exist. Then Baptists churches are going to be somewhere when the Lord comes for his own. Baptists are destined to continue. He promised to be with all churches which keep His commandments, Mat. 28:20. This promise (to be with them always) is not to disobedient churches, but to those who teach "all things" He commanded them to observe.

Baptists have been for the last century in comparative peace. This is probably just the "eye" of the storm. As the storm approaches we must be faithful to our Captain's or-

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 BIBLE TRUTH AS TO . . .

What Election Is Not

Not **salvation**, but unto salvation.—II Thess. 2:13, 14. Eph. 1:4, Rom. 8:29, 30.

Not **exclusive of means**.—II Thess. 2:14, Eph. 1:5, 13, I Tim. 2:10, I Pet. 1:2.

Not a **respector of persons**.—Romans 9:18-24. Fame, wealth, wisdom, position, etc., did not cause God to have respect for some and elect them. (Job 34:19). All being ungodly, none could have been saved had He not shown grace to some.

Not **"salvation regardless,"** but unto a salvation **for certain** through the redemption of Christ, applied by the Spirit through the gospel. John 6:37, Rom. 10:17, I Thess. 1:5, II Thess. 2:13, 14, Acts 13:48.

Not **opposed to the Gospel**, but the Gospel is a **means** accomplishing election's purpose. (See Scriptures already cited).

Not an **enemy of righteousness**, but through its appointed means causes those once ungodly to live godly.—Eph. 1:4-10. I Thess. 1:4-10.

Not based on **foreseen faith or works**, but it produces faith and works.—Rom. 9:11-16, 11:5, 6, Phil. 1:6, II Tim. 1:5, Eph. 2:8-10, Acts 13:48, I Cor. 3:5, Rom. 12:3, Eph. 4:1, Acts 5:31, II Tim. 2:25.

Does not **shut the door of salvation**, but opens that door to all those who come to Christ.—John 6:37, 44, 63, 65, 10:9, 14:6.

Not a **hindrance to gospel preaching**, but assures the gospel of success.—Isa. 55:11, John 10:27, 6:37, 45, 17:20, 21, Acts 15:14, 16:14, 18:27, II Tim. 2:9, 10.

Not of **the Jews only**.—Rom. 9:24, 11:5-8, 11, 12, 25, John 11:52.

Not merely to **service**, but to salvation.—II Thess. 2:13, 14, II Tim. 2:10.

Not **fatalism**, but is the work of God.—I Thess. 1:4, Rom. 8:28-30.

Does not destroy man's so-called **"free will."** The will of man is his desire, wish or choice. His choice is sin (John 3:19, 20, 5:40, 3:11, 2:2, 3, 4:17-19, Jer. 17:9, 13:23, etc.). Man "freely" chooses sin and by God's grace the elect freely choose Christ (Psalms 65:4, 110:3, John 6:44, 65, Acts 13:48). Lazarus "freely" rotted, but at the word of Christ he "freely" came forth (John 11). So do the elect of God.

Not **anti-missionism**, but gives the foundation for mission.—John 6:37, 17:20, 21, II Tim. 2:10, Isa. 55:11, II Pet. 3:9, 15.

Does not destroy the **responsibility** of man. Men are responsible for whatever light they have, be it **conscience** (Rom. 2:15), **nature** (Rom. 1:19, 20), **written law** (Rom. 2:17-21) or the **gospel** (Mark 16:15, 16). Man's inability to do righteousness no more frees him from responsibility than does Satan's inability to do righteousness.

Does not make God **unjust**. His blessing of a great number of unworthy sinners with salvation is no injustice to the rest of the unworthy sinners. If a governor pardons one convict is it injustice to the rest?—I Thess. 5:9.

Does not discourage **convicted sinners**, but welcomes them to Christ. "Let him that is athirst come" (Rev. 17:17). The God who convicts is the God who saves. The God who saves is the God who has elected men unto salvation. He is the same God who invites.

Does not discourage **prayer**. To the contrary, it drives us to God, for He it is who alone can save. True prayer is the Spirit prompting; and thus will be in harmony with God's will. (Rom. 8:26).

Not of **man**. Some say, "God votes, the devil votes, and man votes." The Bible teaches that election is not of the devil and man, but **"of God."**—I Thess. 1:4, John 10:16, I John 4:10, 19.

Not of **reason**, but of Revelation. At first, it does not appeal to man's reason, but when man accepts God's Word, it is seen to be the only thing that could be "reasonable." (Mark 20:15).

The gospel **must** be preached in Lord's coming. As a whole the world all the nations of the earth. This is has always rejected the gospel part of our destiny, but the laborers the people who preach it.

The destiny of Baptists goes beyond this age. When Paul wrote to the church at Ephesus he said: "Unto the end of the world." Eph. 3:21. This text teaches that God the Father will receive a few disciples made, but it is plain in the church, by Christ Jesus, that we are not going to see any throughout the ages of the real world wide revival before the Even so come Lord Jesus. Amen.

Treasury of David

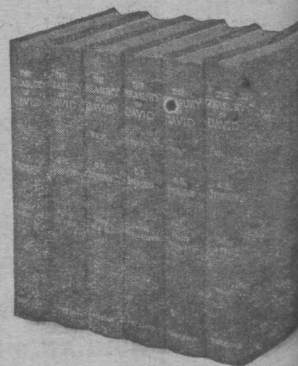
A Commentary on the Psalms

By C. H. SPURGEON

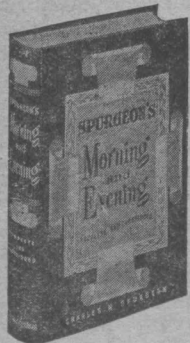
3 Volumes — \$29.75

(Formerly 6 volumes)

Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.



Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky



MORNING AND EVENING

By

C. H. SPURGEON

744 PAGES

\$3.95

This devotional classic has never grown old nor out of date. This edition of the book is complete and unabridged, published just as Spurgeon wrote it. Each devotional is one page in length, printed in large, easy-to-read, bold type. There are two devotions for each day of the year — one for the morning and one for the evening.

CALVARY BAPTIST CHURCH

P. O. Box 910—Ashland, Kentucky

THE BAPTIST EXAMINER

JANUARY 14, 1967

PAGE EIGHT