

The Baptist Examiner

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

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BRO. ROBERTS TELLS OF EARLY EXPERIENCES AND . . .

LIFE IN NEW GUINEA

ELD. FRED ROBERTS
(New Guinea Missionary)

"But they that wait upon the
Lord shall renew their strength;
they shall mount up with wings
as eagles; they shall run, and not
be weary; and they shall walk,
and not faint." — Isa. 40:31.

This verse came to mean very
much to me a week ago. I went
with Brother Halliman one day's
walk from the mission. The trip
usually takes Brother Halliman a
little over three hours. With me
along it took 4 hours and forty-
five minutes. The trail we used
had been especially built for
Brother Halliman. At that, there
were places where it went almost
straight up or straight down
sometimes as much as two hun-
dred feet. We walked most of the
time in one valley. I only saw the

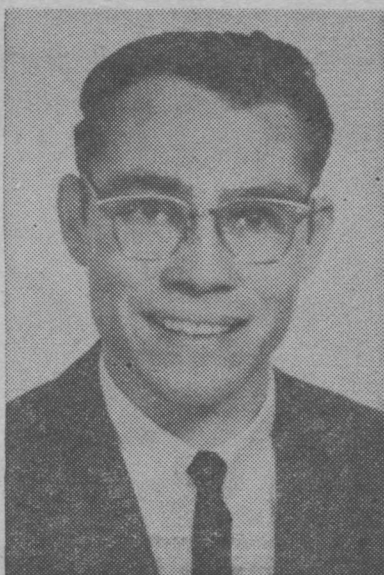
sun a couple of times while we
were in that valley.

The trail had mud about a foot
deep, with no way around it, all
along the way. There was a place
where we actually walked in a
creek bed which had running water
in it. In some places the water
came to the top of our boots. This
is probably as close to a freeway
as you can get in New Guinea as
it had a solid, smooth rock bot-
tom. The water doesn't bother
the natives' shoes as they don't
have any.

As we walked along, it seems
that there was a light rain most
of the way. Brother Halliman said
that he didn't think that the val-
ley had ever dried out from the
flood. Almost every inch of the
ground was wet. If I grabbed
something to steady myself, it was

wet. Everything was wet. The
Lord was with us though, as it
wasn't too hot. I would say about
seventy degrees. (It is hard to
judge as I was laboring quite
hard.) I took a couple of pictures
on this trip, but it was dark so
I don't know how they will come
out. They were also color pictures
so I won't be able to put them in
the Baptist Examiner.

When we finally reached our
destination for that day, there
was a large pig feast going on. I
was so hungry after that trip that
I thought I could have eaten sev-
eral pigs. We ate some pig, pump-



ELD. FRED ROBERTS

kin, onion, fern, and drank our
own coffee. The food tasted so
good I couldn't believe it. The pig
was excellent. There's only one
thing wrong — I was so hungry
that I had "bummed" some sweet
potato, off one of the natives, and
ate it before we got there, so I
don't know if it was good or whe-
ther I was so hungry anything
would have been good! I am an-
xious to go to a pig feast close-by,
to find out if the food was really
that good.

We had a service just before
dark, and almost all of the na-
tives there came to it. It opened
with prayer, and two songs were
(Continued on page 8, column 4)

We Invite You To Listen To Our
WEEKLY RADIO BROADCAST
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SUNDAY 8:30 A.M.

PASTOR JOHN R. GILPIN
is the speaker for each broadcast

We Believe This To Be A Real Message On . . .

DIVINE HEALING

ELD. ROBERT S. WHITEHEAD
St. Louis, Missouri

THROUGH THE AGES man
has sought for the healing of his
body. The average Christian will
usually refer to man as being
"body, soul and spirit," whereas
God's Word reverses the order by
describing man as "spirit, soul and
body." (1 Thess. 5:23). Like the
woman with the issue of blood,
(Mark 5:26) who spent all that
she had on her body, and not one
cent on her soul, she sought,
like millions today, deliverance
for the flesh and finally after
having spent all, was drawn to
Jesus Christ. What man needs to
learn is that many times sick-
ness comes because we are spirit-
ually out of tune with God. A phy-
sician once told me that he im-
agined that at least fifty percent
of the people that came to his of-
fice for treatment had nothing
wrong with them. It was psycho-
somatic and not actual body dis-
orders. After a study of God's
Word on this subject, I came to
the conclusion that many, many
times our body diseases come
upon us because of some spiritual
disorder in our lives. Note the
number of times in the Bible that
the Lord Jesus tells a person that
He has just healed, "Go thy way
and sin no more."

The Lord Jesus does not intend
every Christian to be delivered
from sickness, for if He did every
Christian would be healed. The
Apostle Paul and Timothy, both
had physical ailments, and they
sought deliverance from the
maladies, but God replied to
Paul, "My grace is sufficient for
thee," and to the latter Paul said,
"take a little wine (a jellied mix-
ture to be mixed with the water
he was to drink. R.S.W.) for thy
stomach's sake and THINE OPT-
TEN INFIRMITIES." (1 Tim. 5:23).
Paul and Timothy were godly
men, and yet they suffered bodily
ailments.

DIVINE HEALING through the
ages is noted in the Bible. In
Genesis 20:7 we see Abraham
praying for Abimelech. So also
Genesis 20:17. Next, in Exodus
15:26 we read, "For I am the
Lord that healeth thee." So then
it is the Lord who does the heal-
ing.

Notice Numbers 12:14. Miriam
had grieved God because of her
murmuring; and God smote her
with leprosy. Then we see God's
man on the job, praying for her
healing.

Coming down the line we note
next, Deut. 32:39 and our all
wise Sovereign Lord says, "I kill,
I make alive; I wound, and I
(Continued on page 7, column 1)

\$200,000 FOR PROOF OF THE SOUL

A miner in Phoenix, Arizona,
by the name of James Kidd, has
left a will in which he offers
\$200,000 for some scientific proof
of a soul of the human body
which leaves at death.

Superior Court Judge Robert L.
Myers said a hearing, expected to
start 18 days, will begin March 6,
1967.

Whether or not the question
will be answered scientifically,
we know it can be answered
scripturally. The Apostle Paul
said "I pray God your whole spirit
and soul and body be preserved
blameless" (1 Thessalonians 5:
8).

The soul is the seat of our emo-
tions, affections, lusts, love, hat-
red and passions. The Law com-
manded: "Thou shalt love the
Lord thy God with all thy heart,
and with all thy soul, and with
Continued on page 8, column 1)

Baptismal Regeneration Is A Gross Religious Fallacy

The wrong idea on baptism has
been the door through which
much of the heresy in the church
has crept. Most major denomina-
tions believe to some degree that
baptism is essential to salvation.
Therefore, it is termed as sacra-
ment by many. Let's look at this
fallacy.

1. If baptism is essential to
salvation the Bible is guilty of
gross contradiction. For example:
If Christ said that baptism saved
or helped save in John 3:5 then
He contradicts Himself in John
3:15, 16, 18, 36 and 5:24.

If Peter was saying that bap-
tism was a means of salvation
in Acts 2:38 then he refuted this
in Acts 2:21 and 3:19 and 4:12
and 1 Peter 1:18, 19. If Paul said
in Acts 22:16 that baptism saved
him then he did not tell the
Philippian Jailer the truth when
he asked the way of salvation and
was guilty of error and untruth
when he stated to the Ephesians
that we are saved by Grace, Eph.
2:8, 9. Paul received the Holy
Spirit before he was baptized.
Acts 9:17.

2. If baptism saves, then salva-
tion becomes a matter of works:
Folk that teach this doctrine
plainly state that men are saved
by works and often use James
2:21 to justify such teaching. I
am sure that the Epistle of James

is to Christians and that this pas-
sage does not refer to a sinner
being justified in the presence of
God. Paul's letter to the Romans
states again and again that we are
justified by faith. He further
states that there will be saved
people in heaven without any
works whatsoever. I Cor. 3:15 re-
fers to works being burned up.

3. If salvation is by baptism
then salvation does not depend
upon the shed blood of Christ and
His atoning death. In recent
months a Catholic girl baptized a
boy that was mortally wounded
by a shark. It was stated he was
saved by this. I contend that
this is rank paganism to place the
blood of Christ on the same level
as the water of the Pacific Ocean
and those that teach such show a
gross ignorance of the Word of
God. If a person were to put faith
and trust in Christ here they
would not be saved according to
these until they were baptized,
but if we had failed to pay our
water bill and the water had been
cut off he would be lost. Not
upon the basis of whether Christ
paid for our sins on the cross
but upon the basis of whether we
had paid our water bill. If bap-
tism saves then the only place a
person can be saved is where
there is sufficient water to bap-
(Continued on page 8, column 2)

WHAT ABOUT HIS CIVIL RIGHTS?

Perry Smaw, an 89-year-old
Negro citizen of Greensboro,
Ala., was neither an agitator, a
demonstrator nor any kind of out-
law.

He was a typical, lifelong, de-
cent law-abiding Negro, well re-
spected in his community.

The aged Negro, a farmer and
landowner, had been in downtown
Greensboro on Saturday, August
21, 1965, and spoke out against
the picketing of stores by so-
called "civil rights" demonstra-
tors.

Sunday he was found by rela-
tives who visited his small coun-
try home. He had been severely
beaten over the head with an iron
skillet and his tongue had been
cut out. He died a short time
later.

We have waited in vain to see
any account of the Lyndon John-
(Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A MINIATURE BODY OF DIVINITY"

"Blessed is the man whom thou
choosest, and causest to approach
unto thee, that he may dwell in
thy courts: we shall be satisfied
with the goodness of thy house,
even of thy holy temple."—Psa.
65:4.

It might be a good idea for me
to define my subject: "A Mini-
ature Body of Divinity." There is
a big book that we sell in the
bookstore entitled, "Body of Di-
vinity," by John Gill. It takes
up just about every one of the
great doctrines of grace. It starts
with the existence of God, and
goes all the way through the great
doctrines, and finally comes to
the end of the book with a prac-

tical application for living. As I
say, the title of it is, "Body of
Divinity." It is an exceedingly
large book. So when I speak of
this text as a miniature body of
divinity, I mean that though it
is only one verse in length it
takes up a lot of Bible truth, and
encompasses a great number of
doctrines.

In the New Testament we read
of a similar verse:

For whom he did foreknow,
he also did predestinate . . . whom
he did predestinate, them he also
called; whom he called, them he
also justified; and whom he justi-
fied, them he also glorified."—
Rom. 8:29, 30.

You will notice that this
begins with God, it takes up fore-
knowledge and predestination, it
talks about justification, and it
goes out into the future to glori-
fication. Now that is a body of
divinity in the New Testament.

Likewise, in the Old Testament
my text is a miniature body of
divinity, for you will find that it
just about encompasses most of
the great truths of the doctrines
of grace; in fact, the majority
of the truths that we hold so
dear.

ELECTION.

The first thing that my text
(Continued on page 2, column 3)

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JOHN R. GILPIN Editor

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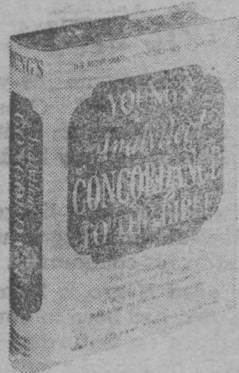
Baptist Layman Sends This Letter To Xmas Card Senders

Dearly Beloved;

With the Greatest Love in Christ toward you, and the Deepest Humility before Him, I set down (with a heavy heart) to acknowledge the card I received from you in connection with the celebration of the birth of our Lord Jesus Christ during the season of Saturnalia, in which the pagans of Rome worshipped and celebrated the birth of Jupiter their Sun god and his mother Fortuna, queen of heaven. And as idolatrous Israel did of old when God thru the prophet said of them, "The children gather wood, and the fathers kindle the fire and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger. (Jer. 7:18). Read also Jeremiah 10:1-4, and 44:15-27 and compare this with the one who introduced our Lord's name, and that of His virgin Mother Mary, into this season of religious idolatry, and this idolatry into the present day Christianity. (As found in Revelation, chapters seventeen and eighteen). This is that Great City which reigns over the kings and peoples of the earth, causing all to commit religious, idolatrous fornication with her, and bringing that Holy Name of Jesus Christ down into the filthy abominable slop of religious harlotry.

When WAS the birth of Christ? you might ask. I would ask, why DID NOT the Sovereign God permit to be known, even the YEAR of our Lord's birth, much less

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the DAY?"

The more I study concerning this, and other Romish festivals introduced into what is now come to be known as Christianity, the more I am convinced of this one thing. I must be one of three things.

I must be either an unbelieving pagan idolatrous worshipper of the Sun, and the various gods of the Sun, or, I must be a full-blooded Roman Catholic, (which is the same thing, only disguised with the name of Christ). But, as I have no desire to be either of the above two, or in any way connected with, or attached to them, there remains only the one other exit, as you well know, which is found in 2 Corinthians 6:14-7:1. And having been called by the gospel to this separation unto the true and living God in Christ, how, in all faithfulness to Him, can I add this leaven of religious idolatry of the world, and fornication of the apostate Roman Church, to my profession of faith in the Lord Jesus Christ, and, even in the smallest way, consider myself SEPARATED UNTO HIM? God Forbid!

God who has "separated me" unto Himself, and "called me by His Grace, to reveal His Son in me" so that "I am crucified with Christ" and the life I now live is Christ living in me, (Gal. 1:15, 16; 2:20), how can I anymore do service, even to these "weak and beggarly elements" of the world and "observe days, and months, and times, and years"? (Gal. 4:8-10).

No! I do not care in any way to "frustrate the Grace of God" (Gal. 2:21). Nor do I care to so live my Christian life as to dispense with His Cross of separation from, and death to, the world, and the world to me (Gal. 6:14). "Then is the offense of the Cross ceased" (Gal. 5:11), and I am no longer a cross-bearer, (though I should pretend to be), and no longer worthy of Him, (Matt. 10:38).

This one thing I would learn of you. Received you Christ as LORD of your life through the teaching of His birth, or through the preaching of His cross? Having been called out of the world, religious and otherwise, thru the preaching of the gospel of Jesus Christ crucified, dead, buried, risen from the dead, ascended into Heaven, and coming again to receive His own unto Himself, how can you any longer walk through this life hand in hand with this pagan idolatrous world and its wife and daughters (the Roman Catholic and Protestant Churches), and count yourself among those who with Abraham and the great host of faithful witnesses of Hebrews chapter eleven, confessed that they were strangers and pilgrims in the earth? (Heb. 11:13).

Dearly beloved, as we learn in Ephesians, chapter five, we should be followers of God as dear children. Knowing that no whore-monger, unclean person, covetous person, or idolator, has any part or inheritance in the kingdom of Christ and of God. We are not to be deceived by these things, nor partakers with them, but having been called out of darkness and become children of light, we should have no fellowship with the unfruitful works of darkness, but rather reprove them.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the WILL OF THE LORD is. Proving what is ACCEPTABLE to the Lord." (Eph. 5:1-17).

"Be NOT conformed to this world... that you might PROVE what is the acceptable will of God" (Rom. 12:2).

Are you among those who wait for the Spirit, patiently, with hope of righteousness by faith? (Gal. 5:5). Faith in the risen Lord of whom this world is not worthy, and so they crucified Him, and do crucify Him every

day, thru rejection of Him as their Lord and Saviour, and the Lord of all the earth? Those who by their dedication unto Him, do declare themselves to be His followers?—Then I would exhort you to be obedient to your Master, and adorn the doctrine of God our Saviour (Titus 2:10), which is the doctrine of the CROSS of our Lord Jesus Christ by Whom came "Grace and Truth," (John 1:17). And remembering that the—"Grace of God which has appeared unto all men, bringing salvation, teaches US that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from ALL iniquity, and PURIFY unto Himself a peculiar people zealous of GOOD WORKS" (Titus 2:11-14).

And every man that has this hope in him purifieth himself, (from all these filthy abominations), even as He is pure. (1 John 3:3).

May the Lord God of all the

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

75c

earth cause the eyes of your understanding to be enlightened (Eph. 1:18), and give you repentance to the acknowledging of the truth, and that you may recover yourself out of the snare of the devil, who are taken captive by him at his will. (2 Tim. 2:25, 26).

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen." (Jude 24, 25).

Saved by His Grace,
Eltham Teetzel
New Testament Baptist
Church
Elyria, Ohio

"Body of Divinity"

(Continued from page one) speaks of is the doctrine of election, for it says, "Blessed is the man whom thou chooseth." I would like to insist that our God chooses the subjects of salvation. We read:

"I am sought of them that asked not for me; I am FOUND of them that SOUGHT ME NOT: I said, Behold me, behold me, unto a nation that was not called by my name."—Isa. 65:1.

Now this is the doctrine of election—the fact that God Himself says, "I am found of them that sought me not." This proves to us that God is a God of election.

I ask you, how many of you sought the Lord before He sought you? Not one of you. Every once in a while somebody will say, "I sought the Lord." Beloved, I did

too, after He sought me. He had already worked a work in me so far as regeneration was concerned, and He made me alive to spiritual things before I ever sought Him. The same is true of you. You never sought Him until the Lord had sanctified you by the Holy Spirit and you had become alive to spiritual things.

I say, beloved, God is a God of election. He chooses us. If you will go back in the Old Testament, you will find that God chose Abel and rejected Cain. Why? That is God's business, not mine. A little further along you will find that God chose Isaac and rejected Ishmael. Abraham certainly didn't want Ishmael set aside, and he did a lot of praying in behalf of Ishmael, but God chose Isaac and rejected Ishmael. Still a little later you will find that God chose Jacob and rejected Esau, though Esau didn't like the idea of being set aside. Listen:

"For he found no place of repentance, though he sought it carefully with tears."—Heb. 12:17.

I say, beloved, God chose Abel and rejected Cain. He chose Isaac and rejected Ishmael. He chose Jacob and rejected Esau. God is found of them that sought Him not. He is a God who chooses. In fact, I would insist it is not that you chose the Lord, but it is the Lord that chose you. Listen:

"Ye have NOT CHOSEN ME, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

Oh, I remember the time when I was saved. I can take you with-

in ten feet of the spot where I stood on a hillside farm in Boone County, Kentucky, in a tobacco patch and leaned on a hoe handle about ten o'clock in the morning and received the Lord Jesus Christ as my Saviour. If you asked me that day, "Did you choose the Lord?" I would say, "Yes, I chose Him that morning." But, you know, loved, my choice was only ratification of Almighty God's eternal choice. All I did that day was to ratify what God had chosen for me eternally in my behalf. He chose me long before I chose Him. This text says, "Ye have chosen me, but I have chosen you."

Notice again:

"But the Lord said unto Go thy way: for he is a CHOSEN VESSEL unto me, to bear my name before the Gentiles, kings, and the children of Israel."—Acts 9:15.

God was speaking to Ananias in this instance, and was talking about Saul. He said, "Saul, chosen vessel unto me." The word "chosen" is the word "election," so when it says Saul was a chosen vessel, it means that God had elected Him to salvation.

I heard a man here in Ashland several years ago say that he never yet had saved a man who didn't seek Him. I had listened to him pretty patiently that time, but when he said, "God never saved a man who didn't first seek Him, he only parted company right after that," I went to him and asked him he would explain the experience of the Apostle Paul. Paul was on the roadway to Damascus (Continued on page 3, column

CHRIST-MASS BELLS

By Ferrell Kenney, Grafton, Ohio

I heard the bells on Christ-mass day
Their old familiar carols play
The uproar in the downtown bars
The rending crash of rolling cars
As Catholic crooner Crosby sings
Of joys that Poper's Christ-mass brings.

The blood that on the highways run
Is all a part of Christ-mass fun.
The drunken revelry is part
Of Christ-mass spirit in the heart.
This is the time for all to pause
And worship dear old Santa Claus.

The sage professor shakes his head
And blandly says, "Your God is dead."
Then takes his students out to see
The gorgeous campus Christ-mass tree,
And shouts above the noisy din
"Peace on earth, good will to men."

I saw a dwelling all aglow
With phony trinkets, ice, and snow,
The family is getting tight
And loudly singing "Silent Night."
The burning incense from within
Smelled of whiskey, beer, and gin.

An ambulance went screaming by
A reveller about to die
Was lying white and mute within
Unmindful of the Christ-mass din.
Take him away. Let's not be grim
Old Santa will take care of him.

And downtown in a crowded jail
The Christ-mass drinkers start to wail
And in back alleys vandals play
Their childish games on Christ-mass day.
Forbid them not. It's Christ-mass, see?
And Santa brought them LSD.

The smirking preacher smiles to see
His church's lovely Christ-mass tree
The choir then begins to croon
A modern swinging Christ-mass tune
The devil whispers from his pew
"I wish that I had more of you."

I heard the bells on Christ-mass day
Their old familiar carols play
But underneath this pagan bliss
An undertone that goes like this
"The sounds you're hearing clearly tell
These Christ-mass paths lead down to hell."

The Origin And Perpetuity Of Baptists

(Continued from page one)

"First. John Smyth was a minister of the established church of England.

"Second. About the year 1606, Mr. Smyth led a company of exiles—Separatists or Brownists—from England to Amsterdam, in Holland.

"Third. He here united with the English church of Brownists, under the pastorate of Mr. Ainsworth.

"Fourth. A difficulty occurred in Mr. Ainsworth's church, on account of John Smyth's opposition to infant baptism, which resulted in the exclusion of Smyth and his party from said church.

"Fifth. John Smyth and his party proceeded to administer baptism, and to the formation of a church. There is no evidence that Smyth baptized himself, but it is probable that one of his company baptized him.

"Sixth. John Smyth and a part of his company soon became dissatisfied with their rash proceedings, upon which a difficulty arose between them and the majority of the church, on account of which Smyth and his party were excluded. Thus, it appears that John Smyth was excluded from this 'Baptist church' of which he was the founder. Of this, Mr. Evans, the historian, says: 'It is admitted, on all hands, that, from some cause or other, the church over which Smyth and Helwys presided was divided, but the cause of division is not so manifest. Smyth, with some twenty-four persons, was excluded from the church, and these sought communion with one of the Mennonite churches in the city.'

"Seventh. Mr. Smyth repudiated his own baptism and church organization as invalid, and, with his party, sought admission into one of the Mennonite churches in Amsterdam, and as received after making the following confession: 'The names of the English who confess this their error, and repent of it, are: that they undertook to baptize themselves, contrary to the order appointed by Christ, and who now desire, on this account, to be brought back to the true Church of Christ as quickly as may be suffered.'

"We unanimously desire that this, our wish, should be signified to the church."

"Names of Men. — 'Hugh Bromhead, Jarvase Neville, John Smyth, Thomas Canadyne, Edward Hankin, John Hardy, Thomas Pygott, Francis Pygott, Robert Stanley, Alexander Fleming, Alexander Hodgkins, John Grindall, Solomon Thompson, Samuel Halton, Thomas Dolphin.'

"Names of Women. — 'Ann Bromhead, Jane Southworth, Mary Smyth, Joan Halton, Alis Arnfield, Isabel Thomson, Margaret Stanley, Mary Grindall, Mother Pygott, Alis Pygott, Margaret Pygott, Betteris Dickinson, Mary Dickinson, Ellyn Paynter, Alis Parsons, Joane Briggs, Jane Argon.'

"The above confession may also be found in Latin, on page 244 of Evans' Early Eng. Bap. His., Vol. 1.

"Eighth. After Mr. Smyth and his party were 'cast out' from his own church, and confessed their error in setting up for themselves, on their humble petition, they were received into the Mennonite church, whose 'mode of baptism was by sprinkling or affusion.'

"Ninth. Not long after this, 1610, John Smyth died in Holland. He never returned to England. He never belonged to any English Baptist church; neither did he ever belong to a legitimate Baptist Church at all.

"Tenth. The remnant of the John Smyth church left in Amsterdam, united with the Mennonite Church in 1615, and thus became extinct." (Ibid. pages 894-895).

"John Smyth never was connected with any Baptist Church in his life, and no Baptist Church with him." (Ibid., page 845). So the idea that Baptists descended from Smyth is not to be accepted. Baptists had been in existence in many countries including England (see Jarrell, chapter 23) — long years before the birth of the man.

The historian Crosby says of Smyth: "If he were guilty of what they charge him with (as to baptism), it is no blemish to the English Baptists, who neither approved of any such method, nor did they receive their baptism from him." (History of English Baptists, pages 445, 446).

The Anabaptists of Munster

Some enemies of Baptist perpetuity say that Baptists originated with the "madmen of Munster," a name used of the sixteenth century Anabaptists who supposedly caused great disturbances in that city, according to some Protestant historians.

Graves, in his debate with Ditzler, clearly answers this historical error (see pages 890-893).

It is a well established and notorious fact of history that the "Munsterites" were sprinklers, and not Baptists, they were Protestants. They had followed Luther, Calvin, and Zwingle out of Rome, and broke away from their influence and ran into fanaticism and excesses of all sorts. Was this the origin of the Baptists — were these my ancestors, or those of my opponents? Mosheim the Lutheran, whose history is published by the M. E. church, says:

"The true origin of that sect which acquired the name of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from that famous man to whom they owe the greatest part of their present felicity, IS HID IN THE REMOTE DEPTHS OF ANTIQUITY, and is consequently, extremely difficult to be ascertained."—Vol. iv. p. 427.

Have the Baptists of America and England any connection with the sprinkling Anabaptists of Germany? Merle d'Aubigne, the distinguished author of the History of the Reformation, says:

"On one point it seems necessary to guard against misapprehension."

(Continued on page six)

"Body of Divinity"

(Continued from page two)

was not seeking the Lord. He wasn't going to Damascus on a religious pilgrimage. Rather, he was going to Damascus because Christian kindling wood was getting scarce in Jerusalem and he was trying to find every Christian that he could to bring such bound to Jerusalem, that they might be persecuted. But as he went along God spoke, and God struck him down, and God saved him right there on the road to Damascus, and he wasn't seeking the Lord. He was doing everything else besides seeking the Lord, yet God said concerning him three days later, as He talked to Ananias, "He is a chosen vessel unto me."

I insist, beloved, there is not a saved person in this world that has ever been saved but on this same basis, that God chose us before He saved us.

Listen again:

"Salute Rufus CHOSEN IN THE LORD, and his mother and mine."—Rom. 16:13.

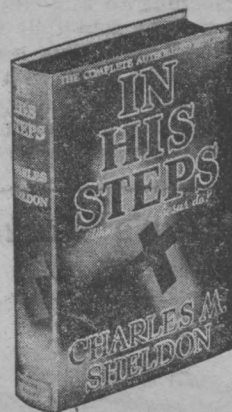
Some man, in criticizing THE BAPTIST EXAMINER, said that election was of nations and not of individuals. Now that was about the most asinine statement that I ever heard any individual make, in the light of the Word of God. Here was a man that was an individual, not a nation, and it says, "Salute him." Who was he? He was Rufus—a man chosen, or elected, in the Lord. Rufus wasn't a nation. He was an individual.

Notice again:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But GOD HATH CHOSEN the foolish things of the world to confound the wise; and GOD HATH CHOSEN the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, HATH GOD CHOSEN, yea, and things which are not, to bring to nought things that are."—I Cor. 1:26-28.

Three times in these three verses God says to the Apostle Paul that He has done the choosing. I insist that God works on the basis of the choosing of the recipients of salvation.

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Let's notice another Scripture which is to me one of the greatest in the Bible. Listen:

"According as HE HATH CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

You chose the Lord, did you? Well, God was a little bit ahead of you, for He chose you before the foundation of the world. Maybe you made a choice in time, but your little choice was certainly a tiny one, and it was surely antedated by hundreds and thousands of years, because God chose you before the foundation of the world.

I ask myself every once in a while, how old is this world? I don't know. The evolutionists say it is millions of years old. Others say it is billions. If you ask me how old the world is, I would say it was about 6,000 years old. I don't think it is a day over 6,000 years old. But regardless of how old it is, I know one thing—I am older than creation. I know that before God ever laid down one slab of rock, before God ever put any soil on top of that rock, before God ever sprinkled any grass seed on that soil, before a tiny slender violet ever peeped from beneath the sod in the springtime, God had already made a choice. All the saved, were chosen before the foundation of the world. How old is the world? I don't know, but I know one thing—I am older than creation.

I look at the rocks, and I say, "How old are they?" I look at some trees, and I say, "How old are they?" I think about those mighty redwoods on the West Coast. They are so big that even while standing, they have been hollowed out at the base, and you can drive your car through the tree. I think of that virgin timber that I saw down south of Mexico City a few years ago. There are hundreds and thousands of trees standing tall and straight, about 200 feet in the sky. Oh, what a massive tract of timber it was! I say, "How old is it?" Beloved, I don't know. But before one single acorn had ever sprouted in the soil, before one seed of one of those Redwood trees of California ever germinated, before one of those Yellow Poplars in Mexico had ever begun to grow, God had already chosen you and me before the foundation of the world. Oh, what a blessed thing it is to know that you are older than creation, if you are saved!

We read again:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because GOD HATH FROM THE BEGINNING CHOSEN YOU to salvation through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

"To whom coming, as unto a living stone, disallowed indeed of men, but CHOSEN OF GOD, and precious."—I Pet. 2:4.

"But ye are a CHOSEN GENERATION, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9.

Thank God, if you are saved, it is because you were chosen of God before the foundation of the world.

Haven't you often looked at people and said that it is strange that this one is saved and this one is not? You can look at the sons of the same parents—children of the same father and mother. One of them shows marked spirituality while another is absolutely in ignorance of the Word of God, and has no interest in spiritual truth. What does it tell us? It tells us that God is a God of choosing. God chooses the recipients of salvation.

II

EFFECTUAL CALLING.

My text says, "Blessed is the

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PAGE THREE

man whom thou choosest, and causeth to approach unto thee." What does it mean? He causes men to approach to Him. There is an effectual call that comes forth from the Lord, that causes men to approach unto God.

Some preachers say that there are two calls — a general call and a specific call. Some preachers say that everybody hears the general call and only the elect of God hear the effectual, or the specific call. But I prefer to say it like this: if an unsaved man lives and goes to Hell, it is because God never called that man one single time. I think God just calls His own, one time. When He reaches down and calls someone, He never lets up. When the Lord sends the Holy Spirit after an individual, the Holy Spirit never lets up on him. It may be a good while before he hears the calling, but as the Holy Spirit is working in his life, the Holy Spirit never quits. Listen:

"Being confident of this very thing, that he which hath begun a good work in you will perform (finish) it until the day of Jesus Christ."—Phil. 1:6.

(Continued on page 5, column 2)

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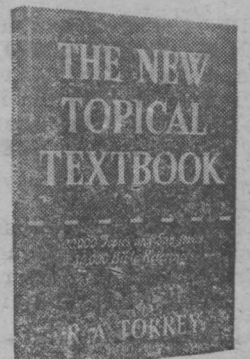
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"Does regeneration precede repentance and faith? If not, explain how a dead sinner can believe."

ROY
MASON

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Arlpeka, Florida



In replying to this, let me remark first that I do not know all about regeneration and the new birth. There is a profound mystery here. Jesus in talking to Nicodemus, as recorded in John 3:8 said, "The wind bloweth where it listeth and thou hearest the sound thereof, yet canst not tell from whence it cometh, or whither it goeth, so is every one who is born of the Spirit." We can't see the wind, either as it comes or goes, yet we can feel its power.

There are certain things about regeneration however that should be very evident from the Scriptures. Arminians, who like to exalt man and his works, seem to blindfold themselves to these truths.

1. Truth number one: A DEAD SINNER is so spiritually dead that he cannot become a believer.

2. Truth number two: A SPIRITUALLY DEAD PERSON HAS NOTHING GOOD ABOUT HIM IN THE SIGHT OF GOD. Paul said "I know that in me, that is in my flesh there dwelleth no good thing? How can he choose good and God?"

3. Truth number three: AN UNSAVED PERSON DOES NOT BECOME A SAVED PERSON THROUGH HIS OWN WILLING. John 1:13 says, "Which are born, NOT of the will of the flesh or the will of man, but of God."

4. Truth number four: In connection with regeneration there MUST BE A TURNING FROM SIN. Man by nature cannot do this. Jer. 13:33, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."

5. Truth number five: Turning from SIN UNTO THE LORD, is a thing pleasing unto God. Man cannot by himself turn to the Lord, for Rom. 8:8 says, "They that are in the flesh CANNOT PLEASE GOD."

One could go on and on with Scriptures that show conclusively man's spiritual powerlessness in his natural state. This all sums up Jonah's words, "Salvation is of

the Lord." If it is of the Lord, then he must take the initiative. Arminians point to Calvinists in ridicule and say, "They believe that people are saved before they ever repent and believe." The mental picture that they wish to convey is that of a person who has never repented of his sins and who has never believed in Christ in a saving way, walking around for an indefinite period of time, a saved person. Such a mental picture does not represent what this Calvinist believes. The chronology of the thing is wrong.

In the light of the natural man's helplessness, THERE MUST BE A SPIRITUAL QUICKENING THAT PRECEDES REPENTANCE AND FAITH. Repentance and faith are NOT MERITORIOUS WORKS. They are divine gifts. Acts 5:31 says, "Him did God exalt . . . a Savior to GIVE repentance to Israel and remission of sins." Eph. 2:8 says, "By grace are ye saved through faith, and THAT (faith) not of yourselves, it (faith) is the GIFT of God."

So then, I would say that LOGICALLY regeneration MUST PRECEDE REPENTANCE AND FAITH. Since man in his natural state is powerless, there must be a Divine quickening before he can do anything. But CHRONOLOGICALLY there isn't a long period of time involved. Conversion may take place in the very briefest period, as God exercises his quickening power, and gives the repentance and faith that is needed in the producing of a new man in Christ Jesus.

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Cook

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BIBLE TEACHER

Philadelphia
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If you and I are to agree on the answer to this much misunderstood question, it is imperative that we agree on some other questions first. Is the lost person really and truly dead? Eph. 2:1 says, "And you hath He quickened, who were dead in trespasses and sins." Then in verses 4 and 5 we read, "But God, who is rich in mercy, for His great love where-with He loved us, even when we were dead in sins, hath quickened us together with Christ." Please note that these Scriptures do not say that we were dormant, they say we were dead. And if we were dead before God saved us, are not all lost people just as dead as we were? So, if we believe the Bible we must believe that lost people are dead. Then what is a dead person capable of doing?

Brother Buford, my pastor, and I drove some four hundred miles, round trip, yesterday (Jan. 9th) to attend the funeral of one of my dearest friends. When we arrived at the home and went in to see the physical remains of Brother B. A. Wilson, who in my estimation, was one of the greatest preachers of our generation, he did not see the tears that welled up in my eyes. He did not hear the crying of his beloved companion as she stood by his casket. Nor did he feel the warmth of the love that poured forth from his family, the members of his church, and the some thirty, or more preachers, many of whom came from far to pay their respects to one whom they loved dearly. And he, who had been so appreciative of every

little favor, did not even thank us for coming so far to be at his funeral. If you had asked some three year old child why Brother Wilson could not see, hear, feel, or talk, he would have said without hesitation, because he is dead.

The question that divides the people who claim to be the Lord's people into two groups, a small one, and a large one, is, does the person who is dead in trespasses and sins have any ability to do anything about his dead condition? In all love and humility, may I ask, are there degrees of death? Is Abel who was slain by his brother, Cain, some six thousand years ago any more dead than Brother Wilson who was buried yesterday? Does the word "dead" (NEKROS) which means absence of life, mean the same in the spiritual realm that it does in the physical realm? I must admit that I am unable to find any other meaning. To be dead means to have no life. To be dead means to be as helpless as an old log lying out in the forest. All it can do is rot, and it cannot help doing that.

If we are arm in arm thus far, may we go on arm in arm to the answer to our question. Repentance (METANOEO) means a change of mind, or a new mind. Turning around and going in the opposite direction is not repentance. Quitting our meanness and living for God is not repentance. In Acts 5:31, 11:18 and in 2 Tim. 2:25 we find that God gives us repentance. If He gave repentance to a person who was dead, what could that dead person know about it, or what could he do about it? I know that godly sorrow worketh repentance to salvation (2 Cor. 7:10), but no one can have godly sorrow except those who are godly. Paul is talking here to the church at Corinth. These people had already been saved from the penalty of sin, but they, like all of us, needed to be saved from the power and practice of sin.

According to Eph. 2:8 our faith is also a gift of God. And according to Rom. 10:17 it comes to us through the hearing of the word about Christ. Please note that the Word must be heard in order for it to produce faith. And please remember that a dead person cannot hear. I know there are untold millions of people in Hades today who have heard this Word with the natural ear. They hear the sound, but they do not understand what it means. It is like trying to teach trigonometry or Calculus to someone who has never learned his arithmetic. He could hear the teacher's words, but they would have no meaning to him. But in John 5:25 we are told that they that hear shall live. This means that everyone who hears with the spiritual ear shall live. And it goes without saying that a person must have spiritual life before he can

have a spiritual ear.

Then since regeneration (PALINGENESIA) means a new birth which involves the communication of a new life, and since a lost, spiritually dead person must have that new life before he can be given a new, or changed mind (repentance), or before he can exercise the faith that God gives him, therefore, regeneration must come before repentance and faith.

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The Bible tells us that a man must be born again. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John 3:3). This fact is undisputed. Even the Arminian will say this. The question that must be considered is how this comes about. I John 5:1 tells us that "Whosoever believeth that Jesus is the Christ is born of God." (John 3:3). This belief must be based or founded on some truth, hence we have the teaching that we are born by the word. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." (1 Pet. 1:23).

It is for this reason that we have the admonition to "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (II Tim. 4:2). This is why the Apostle Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that

that before a birth there is conception. "Of his own will begat us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18). We have seen that before birth there is conception and before life there is a quickening. This quickening is done by the Holy Spirit using the word of God. "But we are bound to give thanks always for the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto he called you by his gospel . . ." (II Thess. 2:13, 14).

Obviously regeneration should we say conception) comes before repentance and faith. The question is how soon after. Personally I am of the opinion that it is all an instantaneous thing. That the Spirit quickens us as we believe. Remember even faith (or belief) is a gift of God (Eph. 2:8). I know that some think that a person can be convicted for a long period of time before he is saved. I will not argue over this because I am reminded that a baby is conceived 9 months before it is born. It may be that the Lord quicken a person by the Word and wait a period of time before he is born again by faith in Christ.

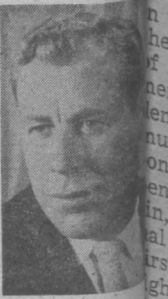
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Yes, regeneration is the quickening work of the Holy Spirit and it is the initial work in the realm of salvation. Regeneration is the sole and special work of the Spirit, and this work precedes our turning from our sins and believing in Jesus Christ as our Saviour.

Here a great many stumble and fall for they make the fruit of regeneration to be the cause. Repentance and faith are two inseparable gifts of God, but what use would they be to those who are spiritually dead? It is a definite fact that those who are dead spiritually cannot understand any circumstances receive things of God.

"But the natural man receiveth not the things of the Spirit" (Continued on page 5, column 1)

Send TBE to A Friend.

believeth; to the Jew first, and also to the Greek." (Rom. 1:16).

Thus far, without going into too much detail, we have found that it is necessary to be born again (or regenerated) and that it is through belief of the truth. Now we must find out why we need to be born again.

Because the Bible so emphatically teaches the new birth we realize that there is the implication of a death. When a child is born into this world we know that that child did not exist before. What does this tell us of the new birth? This tells us that before the birth there is no existence of spiritual life. This is shown in the Scripture. Ephesians tells us that the saved of the church were dead. "And you hath he quickened, who were dead in trespasses and sins." (Eph. 2:1) "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with Him, having forgiven you all trespasses." (Col. 2:13).

Now, my friends, many people find it hard to believe that death means death, but it does. It does not mean partially dead but completely dead. What is death? It is a separation. When a person dies, his soul and body separates. His body is placed in the grave but his soul goes to hades (the place of departed souls), the unsaved to a place of torment, the saved to be with the Lord. (See Luke 16: 19-31). Spiritual death is also separation — from God. Isaiah 59:2 says, "But your iniquities have separated between you and your God . . .". When a person is dead physically he cannot walk. When a person is dead spiritually he cannot come to God. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44). Because of this there must be a birth. Jesus said, " . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). How is this going to happen? We all know

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If a care is too small to be turned into a prayer, it is too small to be made into a burden.

The Origin And Perpetuity Of Baptists

(Continued from page three)

hension. Some persons imagine that the Anabaptists of the times of the reformation and the Baptists of our day are the same. But they are as different as possible."

To this testimony we add that of Fessenden. In his Encyclopedia quoted with approbation by d'Aubigne, he says:

"ANABAPTISTS. — The English and Dutch Baptists do not consider the word as at all applicable to their sect. It is but justice to observe that the Baptists of Holland, England and the United States are to be held essentially distinct from those seditious and fanatical individuals above mentioned, as they profess an equal aversion to all principles of rebellion of the one, and enthusiasm of the other."—Pref. to Ref. p. 10.

Dr. Barnas Sears, late President of Brown University, has recently contributed an article upon the History of the German Anabaptists of the sixteenth century and has proved to the world that the Anabaptists of the sixteenth century were the veritable followers of the Zwickau prophets, and originated in the year 1522, were Protestants and sprinklers and not Baptists. He says:

"It should be remembered that THIS sect appeared at first not under the name of Anabaptists, but of the Zwickau Prophets, and that for several years those in Germany with whom Luther and Melancthon were concerned, cared little about baptism in any way, and did not practice differently from the church. Of Munzer, the leader of the Anabaptists, Scidemann his latest and most critical biographer says: Oecolampadius says that Munzer visited him in Basle, near the beginning of 1521, which was about three years after the Zwickau party was formed. Oecolampadius asked him how he administered baptism, to which he replied, 'I baptize publicly, once in two or three months, all the children of the parish that are born during this interval.' Both Fussli and Schriber says that Munzer never rebaptized any person. The first instance of rebaptism, say they, occurred near Zurich in 1524.

"In 1521 and 1522, Stork, Munzer and others broached the Anabaptist doctrines in Wittenberg, Zwickau, and other places in Saxony. But, as I have said, none of them at that time went farther than to discuss the theory of infant baptism, and that was quite incidental as relating to a mere subordinate question. They did not rebaptize adults. The first rebaptism by the Anabaptists of this period did not take place in Germany, but in Switzerland; and was not performed by the disciples of Luther, but by those of Zwingli; and not in the year 1521, but in 1524.

"Conrad Grebel, in a secret assembly in Zurich, baptized George Blaurock in the spring of 1524. The original account runs substantially thus: 'Blaurock arose in the assembly and in an ecstatic state threw himself prostrate upon the floor. When he came out of that state, he said it was the will of God (as revealed to him) that they should, without delay, be rebaptized by Grebel. Then he in turn baptized the rest.' This is the first definite account we have of rebaptism by this sect." See "The Baptist," v. 9, p. 123.

MUNZER HIMSELF THE HEAD AND LEADER OF THE MUNSTER "ANABAPTISTS" WAS A PEDOBAPTIST.

Let this fact be remembered and used in repelling the charge of Eld. Ditzler.

I conclude with an article from the New American Cyclopaedia "Art. Anabaptists":

"There was another class of Anabaptists, widely different from those who have been described (the Munster men). In some instances, undoubtedly, when the former class fell back upon their purely spiritual views, the two parties coalesced. Brandt refers to an instance in which the moderate were brought into difficulty by being found in such association with the fanatical. The distinction, however, is real, and may be traced. It is a mistake to suppose that the rejection of infant baptism during the reformation, was found among the unlearned only. Melancthon, Zwingli and Oecolampadius were all troubled by the questions which arose respecting the adjustment of this rite to the personal faith required by Protestantism.

"Some of those who became leaders of the Anabaptists were the associates and equals of these reformers. Mantz, Grebel and Hubmeyer were men of learning, the last of great genius and eloquence. Mantz had been the friend and fellow-student of Zwingli, and was an early martyr in the cause of the Anabaptists, Zwingli himself pronouncing the sentence in the words 'Qui iteram mergitur.' The persecution of such men and their followers in Switzerland, shocked the moderate of all parties. In expressing his views of this persecution, Erasmus pays a tribute to the character of the sufferers in these words: 'A people against whom there is very little to be said, and concerning whom we are assured there are many who have been reformed from the worst to the best lives; and though, perhaps, they may foolishly err in certain opinions, yet have they never stormed towns nor churches, nor entered into any combinations against the authority of the magistrate, nor driven anybody from his government or estate.'

"These people, so persecuted, demanded a church composed of spiritual persons, introduced into it by a voluntary baptism. They demanded likewise the separation of the church from the state, and the non-interference of the magistrate in matters of religion.

"Anabaptists of the same class were found in the Netherlands in large numbers. The records of their sufferings, their martyrs multiplied by thousands, furnishes a melancholy and affecting chapter in human history. William of Orange, founder of the Dutch republic, was sustained in the gloomiest hours of his struggles by their sympathy and aid, and has left his testimony to their loyalty, industry and virtue. That great prince, however importuned, steadfastly refused to persecute them.

"The same class were found in England during the reign of Edward VI, and Burnet declares that not books, but flames, were used in reply to their arguments. Simon Menno, born at the close of the fifteenth, or, as some say, at the commencement of the sixteenth century, educated for the priesthood of the Roman Catholic Church, and converted in the prime of manhood to the faith of the Anabaptists, became their chief leader, and the instrument of their organization into a recognized body of Protestant Christians. Menno disavowed for himself and his brethren any connection whatever with the fanatics of Munster, though it is not impossible that some of the more rational of the furious party were won by him to great sobriety of views, and to peaceful lives.

(Continued on page seven)

"Body of Divinity"

(Continued from page five)

Who said that God ever called a goat? A goat remains a goat. A sheep remains a sheep. A sheep may be a lost sheep, but he is always a sheep. This text says, "And I lay down my life for the sheep."

Who is going to be drawn by the Lord Jesus Christ. Listen:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but IT SHALL ACCOMPLISH THAT WHICH I PLEASE, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

I tell you, God sends His Word, and He is going to make it powerful as He sends it. He says, "It shall accomplish that which I please." Beloved, that is the effectual call. God chooses men unto salvation, and God effectually calls them. He causes them to approach unto Him.

III

SECURITY.

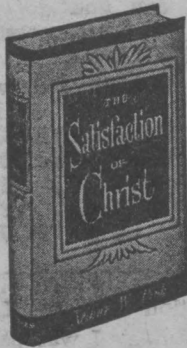
My text also talks about security, for it says, "That he may dwell in thy courts."

Notice, He didn't say that you might make a visit, but that you may dwell in His courts. Beloved, there is a lot of difference between "visiting" and "dwelling." You visit somebody — that is just for a little while. But when you dwell, you are there forever. You are there permanently.

I go to John Jr.'s house once in a while. I don't dwell there. I visit there. I dwell up on top of the hill. I go around to visit other folk. I might come knocking on your door, and visit with you for a little while, but I don't dwell there. I dwell up on top of Gilpin hill.

Listen, beloved, a man that has been called of God, after having been chosen of God, doesn't come to visit God. He doesn't come to pay God a little visit. Rather, he comes to dwell in His courts. Talk about security, we have it in this verse. Thank God, it is a glorious Baptist doctrine. It is a glorious Bible truth. Saved once, we are saved forever, and all Hell cannot take us out of the hand of God.

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We read concerning Mary, the sister of Martha:

"But one thing is needful: and Mary hath chosen that good part, which SHALL NOT BE TAKEN AWAY FROM HER."—Luke 10: 42.

Are you saved? If you are, then don't worry about losing your salvation. You should be concerned about living like a Christian. You should be concerned about your personal service to the Lord. You should be concerned about how you are going to live. Beloved, so far as your salvation is concerned, you have something that shall not be taken away from you.

I go back to the Old Testament and I find the Psalmist David saying:

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he SHALL NOT BE UTTERLY CAST DOWN: for the Lord upholdeth him with his hand. The Lord loved judgment and forsaketh not his saints; they are preserved forever."—Ps. 37: 23, 24, 28.

Thank God, He doesn't forsake His saints. They are preserved forever.

You have seen somebody that has made a profession turn back and start living for the world even worse than ever. That doesn't disprove this text. Do you know who he was? He was one of the preacher's converts. He wasn't the Lord's preserves, because those that the Lord calls, He preserves, and He says that they are preserved forever.

I have seen some that have made a profession, and followed along for a while, and then all of a sudden they seem to go to pieces, and my, how bad a testimony they give! It reminds me of an experience in the prohibition days. A lot of people then made homebrew. One day I was in a fellow's home to visit with him. I was quite interested in him spiritually and I went to see him. I heard something that sounded like an explosion down in the basement, and I said, "What is that?" He said, "I don't know," and he took off running. I thought, I had better go too, so I followed him. Do you know what had happened? His home brew had blown up, and had spewed all over the basement ceiling. It made an awful mess. Beloved, I have seen some of those individuals that the preacher button-holed and pulled into the church, and got them to make a profession and baptized them, and I have seen them spew up, and they made just about as big a mess in the church.

But you know, beloved, God doesn't "can"—He "preserves," and what He preserves, are preserved forever.

Notice again:

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I REMEMBER NO MORE."—Heb. 8: 12.

Beloved, God won't even remember your sins. He says, "Their sins and their iniquities will I remember no more." God forgets about them, and that means nothing short of security.

IV

SATISFACTION.

My text also talks about satisfaction, for it says, "We shall be satisfied with the goodness of thy house, even of thy holy temple."

I ask, how else could we be, but satisfied?

What could be wanting in the house of Him that made everything? Are we going to be satisfied? I am dwelling in the house of the one that made everything.

What could be wanting? I am living in the house of the One who made everything.

I ask you again, what could be wanting in the house of One who is Master of everything? He is the Master of all circumstances. He is the Master of the winds

and the waves. He is the Master of everything. I ask, what could be wanting in the house of Him who is the Master of everything?

What could be wanting in the house of Him who has inexhaustible treasures? Beloved, I want you to know that the God we preach to you from this pulpit is a God of inexhaustible treasures. Do you think we will be satisfied? How could it be otherwise? I dwell in the house of Him who made everything. I dwell in the house of Him who owns all—who has inexhaustible treasures. How else could I be but satisfied?

We read:

"Who SATISFIETH thy mouth with good things: so that thy youth is renewed like the eagle's."—Psa. 103:5.

Yes, beloved, He satisfies us with good things. You and I have lots of problems in this old world, but the Lord satisfies us with good things. This world can't satisfy you. You need not expect to find satisfaction in human beings. You might as well make up your mind you are not going to be satisfied with human beings. You may search all around the world, and go all over the country, and you will never be satisfied with human beings, and what they have to offer. Beloved, He satisfies our mouth with good things.

Notice again:

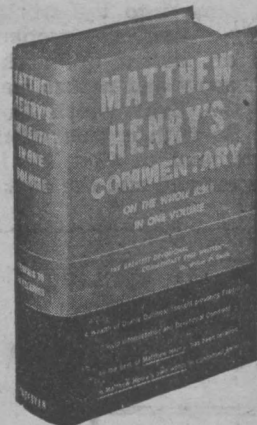
"As for me, I will behold thy" (Continued on page 7, column 1)

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"Body of Divinity"

(Continued from page 6)

face in righteousness: I shall be SATISFIED, when I awake, with thy likeness."—Psa. 17:15.

Some of these days, we know not when, you and I are going to bid goodbye to the fleeting things of time, and we are going to our Father out yonder. Isn't it blessed to know that we shall be satisfied when we awaken with His likeness?

I ask you, are you satisfied? You may say you are, but you know, deep down in your heart, that you are not. You have never been satisfied. This world can't satisfy you. But some of these days, if you are saved, you are going to awaken with "thy likeness."

How I rejoice that He elects us, He causes us to approach unto Him in that He does the calling, He secures us, and He satisfies us. So I say, all praise be to Him for what He does for us.

May God bless you.

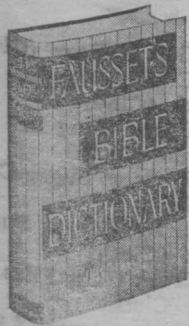
Divine Healing

(Continued from page one)

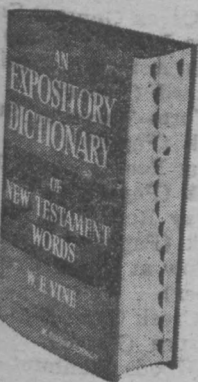
heal." David the Psalmist, the man after God's own heart, in Psalms 103:3, declares by inspiration of the Holy Spirit, "Who forgiveth all thine iniquities, who healeth all thy diseases." Elijah, Elisha and many more prayed for others to be healed and they were healed.

Now let me hasten to say, it is my conviction God has a plan for the New Testament church in di-

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ship of God.

II.

THE SICK Vs. 14

Here we note there are three things to be followed. First, the sick person is to call for the elders of the church. In the early church there were several elders, or pastors, in the church. These were to come at the call of the one which was afflicted. Sometimes we hear a complaint, "I was sick and you never came to see me." I reply, "Did you call for me?" And while they are telling me they told a neighbor or a member of the church and they "assumed" they would tell me, I say to them, "Did you tell your neighbor and did he call the doctor, or did you get the telephone and make the call yourself?" While they are thinking on that, I reply again, "How did the doctor find out you were sick? You told him. Now my brother, if you want the pastor to visit you in your affliction you must do what the Bible says to do, 'Call for the elders of the church,' and if you did not do that you have no one to blame but yourself.

Second, "... and let them pray over him"; Third, "anointing him with oil in the name of the Lord." I want you to notice that the main subject is prayer, and not the oil. Note verse 15, there is no mention of oil there. Only prayer, the "prayer of faith." Now you may want to know, do I use oil. What does the Bible say to do? In Mark 6:12 we read "And they went out, and preached that men should repent." Then verse 13 says, "And they cast out many devils, and anointed with oil many that were sick, AND HEALED THEM."

It must have sounded very foolish to the mighty General Naaman to go wash himself seven times in the Jordan River, but he OBEYED and God healed him. It must have sounded foolish to Noah to build that ark, since he had never seen rain even, but he OBEYED God and God saved him and his family. Many of God's ways seem "foolish" to men, but when we are given faith to believe, and we take God at His Word, He performs what His Word said He would do.

Yes, I anoint with oil, and I have seen miracles performed by God. I'm not a Pentecostal preacher, but I believe in Pentecost. God did not tell me to understand all the miracles, just believe them. I'm just simple enough to believe. I have seen things, as have the members of the West Page Baptist Church, performed by God that doctors are astounded by. We saw with our own eyes, a boy named Timothy, who could not walk, had to be carried into the church, and was seated in his wheel chair by a relative, healed by God. Let me share this experience with you. I visited Timothy and his parents in their home some time ago. I noted the ramp his father had built at the back door so that they could wheel Tim into the house. Tim's mother is a godly woman, a believer in Christ to say the least. Tim's father is not a Christian. Soon after the visit Tim and his mother came into our fellowship by baptism. Tim's uncle would carry him into the church and place him in his wheel chair in the aisle. One day I asked his mother if she believed James 5:14. She affirmed that she did. On a Wednesday night I called the church to prayer and asked Tim to come forward. Down the aisle he came, his mother pushing the chair. At the front I had assembled the deacons, and then only those who believed James 5:14. In a circle we knelt around the lad. Then laying hands on him each prayed (The church was also praying) and then I anointed Tim's head with oil and asked God to heal him for His own glory. The next day Tim's mother took him to the doctor to have X-rays made. Tim's hip joints would not support his legs. There was no change. He was still the same. Listen, God's Word does not say,

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PAGE SEVEN

The Origin And Perpetuity Of Baptists

(Continued from page six)

Mennonites, and Anabaptists have from his time been interchangeable terms, and the communities so called have descended to the present time. Even while he lived, however, they became separated into two great divisions, the 'Fine' and the 'Gross,' the former claiming a more strict adherence to the austerity of the older Anabaptists, and the latter relaxing into closer resemblance to Protestants generally."

John T. Christian says of the matter:

"It may be concluded that Munzer was a follower and friend of Luther; he practised infant baptism to the close of his life; he was never in the practice of Anabaptism; he was opposed by the Baptist leaders; held doctrinal views radically different from the Baptists on the use of the sword; and he was never intimately associated with the Baptists.

"All parties seem anxious to rid themselves of the responsibility of the Munster affair. The Roman Catholics charge the Lutherans with the disturbances, and the Lutherans in return lay all the blame on the Anabaptists. It suited the purposes of each party to make the account of the disturbances as horrible as possible. This is only one more instance of how the dominant class of every age writes history in its own interest, and how it has hitherto succeeded not only in imposing its views on the average intelligence of its own time, but in passing it down to the second-hand historians of subsequent ages (Box Rise and Fall of the Anabaptists, 173). The accounts given by the enemies of a party, are to be received with caution. This is doubly true in this instance, since the Lutherans were trying to shield themselves from the Roman Catholics, and were endeavoring to lay the blame on the Anabaptists. The Lutherans became the historians, and they wrote what they pleased, and there was no one to correct them." (A History of The Baptists, pages 157-158).

"... and they shall be healed immediately." Mark 16:18 says "... they shall lay hands on the sick and they shall recover." Please note, the word "shall," which means "will recover." It may be a day, or a month or a year later but they "shall recover." We continued praying for Tim, and then about 2 or 3 weeks later it happened. Timothy came WALKING INTO THE BUILDING. Was he healed? What do you think? All I know is, we anointed him with oil, we believed, God did the rest. Oh there are others that I could tell about, but space will not permit it.

Now with every original there is a counterfeit. The church of Rome, that city on the seven hills that God tells us about in Revelation 17, the "Mother of Harlots" (Rev. 17:5) has a sacrament called "EXTREME UNCTION." While they use James 5:14 for the basis of the sacrament, they use it, as many, many other Scriptures in a perverted way. In this sacrament the priest anoints the sick person with olive oil, which is blessed once a year by a bishop. The oil is applied in the form of a cross to his closed eyes, to his ears, lips, hands and feet, whilst the anointing is accompanied by prayer that God may forgive whatever sins might have been committed through these members. The Catholic anointing is for deliverance of sin, and to enable them (they pretend) to combat with the evil powers of the air.

Please note, it is "The prayer of faith" Vs. 15, that saves the sick. It is not the oil. But the oil is the act of obedience that God tells us to employ. I shall not go into any detailed study of the "oil" for I feel it is not necessary.

Prayer for the sick must be accompanied by a lively faith. Let it be noted that the person praying, and the person prayed for must believe and have faith. Verse 14 confirms this by the fact that they are to "call" for the elders. They must have faith in order to do this.

Note also this anointing is in the "name of the Lord." Or, as if the Lord Jesus were actually doing the anointing. When we pray we end the prayer, "In Jesus' Name." Why? Because we are told in John 14:13 "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." And then in verse 14 we read "If ye shall ask any thing in my name, I WILL DO IT." There is a condition, Verse 15 "If ye love me, keep my commandments." Vs. 23, 24 points out that the keeping, or obeying of Jesus Christ assures answered prayer. Also Vs. 21. John 9:31 points out another condition to prayer. John 15:7 is the clincher though, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and

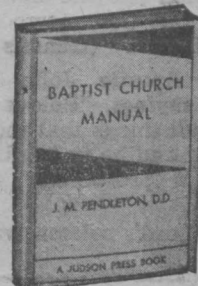
it shall be done unto you." With every promise of God, there is a condition to be met. In this we see God's sovereignty, and man's responsibility, side by side.

Matthew Henry points out, "When you are sick and in pain, it is most common to pray and cry, O give me ease! O restore me (Continued on page 8, column 4)

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ELDER FRED W. PHELPS
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But they need it. Miseries, cramps and all. They like the sweet, accommodating hospitality of the members of the Calvary Baptist Church. The boys like to play the instruments and truly feel that they are thereby serving the Lord. Those old enough to talk English talked about the preaching and the food all the way back to Topeka. The Lord willing we will be present at the 1967 Bible conference.

The Soul

(Continued from page 1)
"all thy strength, and with all thy mind" (Luke 10:27).

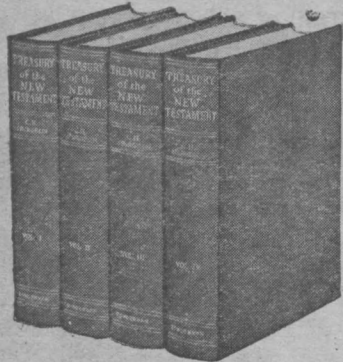
Even our Lord said, "Now is my soul troubled" (John 12:27). And again, "My soul is exceeding sorrowful unto death" (Mark 14:34).

In conformation of the fact that the soul departs from the body at death, we have the case of Rachel, of whom we read: "And it came to pass, as her soul was in departing, (for she died) that she called his (her newborn son's) name Benoni" (Genesis 35:18).

The Apostle John wrote to Gaius saying: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III John 2).

The Lord's solemn warning is:

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and the Spirit of God. I feel that Christ all along is drawing a line between the physical and the Spiritual. As it takes two persons to bring about a physical life it takes both the Word of God and the Spirit of God to bring Spiritual life. No soul is ever saved without these two, while men have been saved without water baptism. The Bible likens the Word to water and states it has cleaning power. Christ here is talking about regeneration. Titus likens it to washing. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost. Titus 3:5.

Paul speaking of the church says, "That he might sanctify and cleanse it with the washing of water by the Word." Eph. 5:26.

"Now are ye clean through the Word which I have spoken unto you." John 15:3.

I personally have witnessed the regeneration of scores of people before they ever reached the waters of baptism. But I have never seen one soul saved apart from the use of the Word and the work of the Holy Spirit.

Mark 16:6. "He that believeth and is baptized shall be saved," is another proof text. Any honest student will discover that this passage does not appear in the best manuscripts. Besides, the last half of this verse says that unbelief causes a person to be lost. "But he that believeth not shall be damned." Those that use this passage use it as a very uncertain prop, and are not consistent with what they claim "where the Bible speaks we speak and where it is silent we are silent." If they were they would drink deadly poison.

Acts 2:38. "Then Peter said unto them repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins." In the first place they did not ask him how to be saved. There is one word that throws light on this passage once you see it. The passage does not say that baptism is remission for sins. The word is a preposition (eis) translated here "for." The word also means unto, in, upon, for, at or because. Let's look at (eis) as it is used in Matt. 12:41 and Lk. 11:32. Jesus said that Nineveh repented at (eis) Jonah's preaching. They didn't repent in order for Jonah to preach but because he preached. Bro. A. T. Robertson says it is on the basis of or ground of that Peter urges each one to be baptized on the basis of forgiveness of sin which they had received. If you translate it for, it still has causative meaning. Men are executed for, (because) of murder and not in order to commit murder. See again Acts 2:21 and 3:19. Here Peter told people how to be saved before and after Acts 2:38. He did not say you had to be baptized.

Acts 22:16.
"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

The ones that would teach that baptism is essential to salvation connect "and wash away thy sins" with the phrase that preceeds "arise and be baptized" but according to the laws of Greek grammar the phrase "wash away thy sins" goes with the phrase "calling on the name of the Lord." The word calling is a circumstantial participle of means. The law of Greek is that whenever this is used it is like an arrow that points ahead. So sins are not washed away by means of baptism but by calling on the Lord.

I Pet. 3:19-21. V. 20 says eight souls were saved by water. While v. 2 explains by saying it is a figure. The like figure whereunto even baptism does now also save us not the putting away of the filth of the flesh but the answer of a good conscience towards God. The Genesis account relates that those in the water drowned, were lost while Noah was saved in the ark a type of Christ and salvation. Peter states it was a figure and makes it clear that baptism is not the instrument of a good conscience but the expression of it.

No place does the Bible make baptism a minor thing. It is the command of Christ. Matt. 28:19.

We cannot claim to be His friends and not follow His command. The early Christians were baptized soon after placing their faith in Christ. I feel that every Christian will want to do the same thing. I seriously doubt the salvation of any that don't. Never let us be guilty of making baptism a minor thing because some have perverted a great doctrine.

Ed Note: This is a great message, although we do not agree that the water Jn. 3:5 refers to the Word. Our position is that the water of Jn. 3:5 refers to the physical birth.

—Baptist Beacon, Dayton, Ohio

Fred W. Roberts

(Continued from page one)

sung in Huli even though these were Duna people. Then Brother Halliman preached in Pidgin English, and it was translated to Duna. You say you would like to learn a language? Come on! There are eight languages spoken alone on the mission. There were no professions in this service. The next day I came back to the mission, and Brother Halliman went on, according to our plans.

I have received word from him that there have been one hundred people saved this week. Sixty-six were saved in one service. Brother Halliman said he didn't know when he had preached on election any stronger than he did when the sixty-six were saved.

Brother Halliman plans to cross the Strickland River this trip as some of the natives have built a bridge, and want him to come very badly.

What kind of people are on the other side of the Strickland? Let me tell you of an actual event. The government went in and deputized one of the headmen. What did they do when the government patrol left? They promptly ate him! This is not a joke. Brother Halliman has already had one of his cargo boys quit because he is afraid to cross the Strickland River. To be frank, Brother Halliman doesn't know what he will find over there. Please be in much prayer for him.

Divine Healing

(Continued from page seven)
to health! But your prayer should rather and chiefly be, O that God would pardon my sins!"

Is this not what is meant in III John 2, "Beloved, I wish above all things that thou mayest prosper and be in health. EVEN AS THY SOUL PROSPERETH."

III

THE CONFESSION Vs. 16

We are commanded to bear one another's burdens and to pray one for another. Soul healing and body healing many times go together in the Holy Writ. In the 13th verse the afflicted person is commanded to pray for himself. The 14th verse directs the ministers to pray for the afflicted, and the 15th verse instructs the members to pray. This is the procedure we follow at West Page.

The afflicted person first prays. He is instructed to first confess his sins to God in silence. Then if he has committed sins against a brother or sister he is to go to them and make amends. This is done privately before he is brought before the church. If the ill person wants to say anything publicly then opportunity is given him. If not we proceed with the pastor and deacons praying for him. Someone may ask, "Why use the deacons?" Deacons are to assist the pastor. His qualifications are like that of a pastor. If he isn't spiritually and physically clean he has no business being a deacon! My deacons are my best friends and fellow workers. I thank God for dedicated deacons. Preachers, make sure a man is full of the Holy Spirit before you make him a deacon and then you won't have to pray he will move away later on.

IV.

THE ILLUSTRATION Vs. 17, 18

Let me close with this brief

word. Who are to pray? The one made righteous (Vs. 16). How are they to pray? Earnestly, definitely, importunately, believingly. They pleaded the promises of God. God said it, We believe it. That settles it!

May God bless you as you trust His Word.



I have received a lot of help from TBE. It wasn't until I started reading your paper and began to understand the sovereignty of God, that He called me to preach. This is one of the many reasons why I thank you so much for the paper.

Dan Stepp (Ohio)



Civil Rights

(Continued from page one)

sons or the Nicholas Katzenbachs having sent federal agents into that community to investigate the violation of PERRO SMOW'S CIVIL RIGHTS.

Neither have we heard a word from Martin Luther King, Walter Reuther, the National Council of Churches or any of the balance of the liberal-leftist, socialist-communist establishment about PERRO SMOW'S civil rights.

Has JUSTICE in our once FREE America deteriorated to the extent that decent, law-abiding citizens have NO RIGHTS, yet MILLIONS of dollars of taxpayer money are spent protecting and defending agitators and law breakers?

—From Militant Truth

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