

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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HERE IS A GOOD QUESTION IN THESE MODERN DAYS . . .

PERVERSION OR IMMERSION?

ELDER PAUL PAYNE
Dayton, Ohio

Across the ages baptism has been a line of demarcation for Baptists. For these convictions Baptists have paid with blood. Our very name was hammered out on the anvil of convictions regarding this matter. Convictions are much like the white line down the middle of a highway. Time and weather gradually cause it to fade and dim. The highway department is forced to come back and repaint the line, making it very clear to all where the middle is. The line makes it very clear to the investigating officer who has driven left of center. The firm view once held by Baptists regarding baptism has begun to fade. It is time for us to do some repainting of the line to make

clear where we stand.

The tragedy is that many theologians are making a new study of baptism. Because of this many have turned from sprinkling and infant baptism to immersion and believers baptism, while Baptists are shaky and seem to compromise on their views.

I feel the matter needs to be looked at from the (1) theological and (2) practical, angles.

THEOLOGICAL

Actually it is a theological problem. The problem is one of salvation as well as baptism. The wrong views on baptism have been used by Satan to open flood gates and let more heresy flow into the "church" than any other perverted view. If a man's theology is clear and sound on baptism, he is usually solid on other matters. If

you will analyze carefully you will usually find some other perverted ideas along with a perverted idea on baptism. I feel the problem of "alien baptism" not just alien immersion, must be dealt with. Baptism can be wrong although the mode may be right. Otherwise immersion alone does not constitute New Testament baptism.

Webster, defines alien, as belonging to, pertaining to another, strange, not belonging or owing allegiance to the same, wholly different in nature, incongruous. Then alien baptism is any baptism that does not meet all the requirements of the New Testament. All you have to do is read Acts, chapter 19, to see that immersion does not meet the requirements.

Paul was forced to deal with an (Continued on page 5, column 5)

Just Think! The Christian Has The Shield Of Faith

CHRISTMAS EVANS
(Long With His Lord)

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—Eph. 6:16.

The Christian is engaged in a warfare, "not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness" — or wicked spirits — "in high places," who go about like roaring lions, seeking whom they may devour; assailing the servants of Christ even on their high places—their Pizgahs, their Tabors, their Olivets; swarming up from the sea of corruption within and around us, like the frogs in Egypt, and entering into our very bedchambers and closets of devotion.

These spiritual adversaries must be opposed with spiritual armor; and the apostle has here given us a complete set of weapons for fighting, and a complete panoply for defense. The Roman armor consisted of several parts, all of which St. Paul makes use of figuratively, to represent the several Christian graces by which we resist our subtle, deceitful, and invisible enemies. As the articles to which he alludes constituted a complete coat of arms, and the soldier was not prepared for the field without the whole; so the Christian graces which they represent are all of them important, "that the man of God may be perfect, thoroughly furnished unto every good work." Some of these heavenly qualities may appear brighter at particular times in one Christian than in another; but the whole list is indispensable to every spiritual warrior. Abraham may excel in faith, Moses in meekness, Job in patience, Daniel in courage, Peter in zeal, Paul in humility, and John in love; but each must have the entire armor, though different occasions may require the use of different articles in the catalogue. That you may be able to stand in the evil day, you must have the shoes of peace, to preserve your feet; the girdle of truth, to strengthen your loins; the helmet of hope, to defend your head, the breastplate of righteousness, to cover your heart; the sword of the Spirit, to cut your way through the columns of the foe; "And above all,

taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

It is only to this article last mentioned, that we would now call your attention; in the consideration of which, let us notice, first, the nature of faith; and secondly, its importance and utility as a shield.

1. There are many passages in the word of God which show the excellency of faith; but there is only one passage which contains an exact definition of faith; and that you will find in the first verse of the eleventh chapter of Paul's epistle to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen" — or, as it may be read — the confidence of things hoped for, the conviction of things not seen. I am surprised that divines have taken so little notice of this passage, in treating of the nature of faith. Generally, they wander in the wilderness without a guide; they put out to sea without compass, chart, or helm. Some of them make faith everything, and others make it almost nothing. According to the apostle's definition, it consists of these two things: — a conviction of the truth of the gospel testimony relative to things (Continued on page 7, column 3)

Ten Bible Proofs Of Baptist Perpetuity

By ROSCO BRONG
Lexington, Kentucky

"The church of the living God, the pillar and ground of the truth." — I Tim. 3:15.

Recorded history often reveals more of historian's prejudices than of actual events, and the history of Christianity has been written mostly by the enemies of Baptists. Even so, there is historical evidence for the continued existence of what would now be called Baptist Churches from the days when Jesus was on earth in the flesh down to the present time. This evidence is not beyond dispute, but it is more than sufficient if we are willing to believe the promises of God's word.

My purpose here is to show from the Bible, APART FROM ALL HISTORICAL EVIDENCE, that we must believe in Baptist Church perpetuity if we believe that God's Word is true.

1. THE GATES OF HADES

His Promise of Perpetuity

"Upon this Rock," said Jesus, referring to Himself, "I will build my church; and the gates of hell

(Hades) shall not prevail against it." (Matt. 16:18.)

We may find various interpretations of this statement of Jesus, but despite a great variety of ideas in detailed interpretation it is fairly clear to all that we have



Elder Rosco Brong

a PROMISE of our Lord that His church would not be overcome by the powers of evil. Whatever this church was, it could not fail if Jesus spoke the truth. We believe that this church was what would now be called a Baptist Church, and anyone who will honestly ex-

amine the organization and doctrines of Baptist Churches today will reach the same conclusion.

If the church that Jesus built was not a Baptist Church, then we need to find out what kind of church it was, and join that church, if we want our service to be pleasing to Him. One thing we can be sure of: if Jesus spoke the truth — and what real Christian would deny this? — the church that Jesus built has been in the world ever since and will be here till He comes again.

The popular Protestant dogma in this connection speaks of an "invisible" church to which all Christians belong. More on this as we go along, but for the present note a few simple facts:

Neither the expression "invisible church" nor the idea of such an expression can be found in the New Testament.

The whole purpose of the "invisible church" dogma is to justify the Protestant splits from Roman Catholicism. But since Baptists are not Protestants and were never a part of the heretical Catholic system, we have no need of any such dogma to justify our existence.

Most Protestants and many ignorant Baptists suppose that Christ built two churches; that is, two kinds of churches: the "invisible church" of their own vain imagining and the organized assemblies that they cannot help recognizing in the New Testament. Then, to add insult to injury, they call their imaginary monstrosity the "true" church! But the Bible says that there is only one body (church), that is, one kind of body, just as there is only one baptism, that is, one kind of baptism. (Eph. 4:4, 5).

Since there is no just reason to do otherwise, we must understand that Jesus used the word "church" (Greek "ekklesia") in Matt. 16:18 in the same general sense that it has everywhere else in the New Testament: that is, an assembly, almost always an organized assembly. The word here is used abstractly; that is, it expresses an idea whose realization is to be found in a particular organized assembly.

2. CHURCH DISCIPLINE

"If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matt. 18:17-20)

At the same time, I am thinking of a man, who is a Hardshell Baptist preacher, who is a fine, high-type, moral individual, that hates whiskey with every ounce of his being. Both of these individuals were recognized in their own denomination, but stood at opposite ends, so far as the question of the use of alcohol was (Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Why I Am A Missionary And Not A Hardshell Baptist"

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." — I Cor. 1:21.

I recognize that there are many extremes among Hardshell Baptists just like there are many extremes among Missionary Baptists. I recognize that I do not represent all Missionary Baptists, and to this I say a hearty "Amen." I recognize that there are lots of Missionary Baptists, that believe just the opposite to the doctrines I preach, and I realize the same is true of the Hardshells. There are those who are extremely liberal

and there are some who are extremely conservative. It is the in between masses that I talk about.

I'll give you an idea of Hardshell extremes. I am thinking just now of a man who used to be county judge in a nearby county — an old gentleman I thought very highly of. The first time I met him he asked me what I did, and I told him I was a Baptist preacher. He asked me what variety, and I told him I was a Missionary Baptist. "Well," he said, "I am a Baptist preacher too." He said, "I am a Hardshell, and I am a pretty good preacher too when I get about a quart of whiskey under my skin. I can

really preach then," I thought he was joking, but I found out later he was telling the truth. He believed that you had to have the influence of the spirits that come out of the bottle rather than the Holy Spirit. Now he was an extremist.

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JOHN R. GILPIN Editor

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"Not A Hardshell"

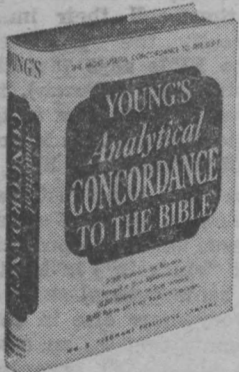
(Continued from page one) concerned.

I'll give you another contrast. I have attended a lot of Hardshell Baptist meetings in the days gone by. Especially have I attended Hardshell services by way of associational meetings. It used to be that they gave me liberty to preach once in a while, because they knew I believed the doctrine of election. At the meetings I have heard Hardshell Baptists just ridicule the idea of education. They took pride in their ignorance. Generally speaking, I can say this — if a man could take pride in his ignorance, they should have been the proudest people in all the world.

I remember in one Hardshell Associational meeting one fellow said, "I am so glad for my ignorance. I thank God I am ignorant." He called on a fellow to pray, and he prayed, "Lord, make me ignorant. Make me more ignorant than I am." Another fellow that sat just a short distance from me said, "Lord, make him as ignorant as a horse." I thought to myself, if I had a horse that was that ignorant, I would get rid of him.

In contrast to that extreme, I know one Hardshell Baptist that is just as educated and cultured and refined as any individual I have ever met. He has studied. He has a library filled with books — outstanding books. How I would prize them if they were mine! He called at the printing shop one day to see me when I wasn't present, and he talked with John Jr. and Mrs. Gilpin. He told them that he didn't want any book in his library that wasn't musty. He meant that he wanted old books — books that had truth. As I say,

BUY A REAL CONCORDANCE



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Plain\$13.75

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Indexed\$17.00
Plain\$15.75

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Concordance\$ 4.95

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Concordance\$ 5.95

Too many fellows think they can push themselves forward by patting themselves on the back.

he is a man that is unusual from the standpoint of education and culture, but he is an extreme as a Hardshell, just as the one that prayed that he might be ignorant.

Now I am not talking about these extremes. I am going to try to be fair to these folk. At the same time, I want to show you, beloved, why I am a Missionary Baptist and not a Hardshell. I want to show you why it is wrong for anyone to be a Hardshell.

I

HARDSHELLS ARE WRONG AS TO NAME.

The Hardshells call themselves Primitive Baptists. They are not primitive. You never heard of a Hardshell Baptist until about 1825, and I certainly don't call anything primitive that doesn't go back before 1825. That is only a little over 140 years that they have been in existence, yet they call themselves Primitive Baptists.

Sometime ago, a woman was worshipping with us and I introduced her. I said that she was a Hardshell Baptist. After the service was over, she said, "Brother Gilpin, I am not a Hardshell; I am a Primitive Baptist." I said, "Don't tell me you are a Primitive Baptist. You are nothing but a Hardshell. Your denomination wasn't heard of prior to 1825." Beloved, she hasn't been back since and I think I know why.

II

HARDSHELLS ARE WRONG AS TO THEIR ORIGIN.

Do you now how the Hardshells originated? They split off from the Missionary Baptists. They say today that they split off from the Missionary Baptists because Missionaries didn't believe in election but that is not so. Missionary Baptists have believed election from the days of the Lord Jesus Christ and the Apostle Paul down through every century. There hasn't been a century but that Missionary Baptists have believed the doctrine of election, the sovereignty of God, and the doctrine of predestination. I'll tell you why they split off from the Missionary Baptists. They split on the question of missions, tithing, and stewardship. They didn't want to tithe. They didn't want to be stewards. They didn't believe in carrying the gospel to the ends of the earth, and they split on the basis of their responsibilities to God.

I say, beloved, they are wrong as to their origin. They haven't any more right to call themselves a church than the Romanists have. They are rival organizations to the church that Jesus built, just the same as the Catholics are to the church that Jesus brought into existence, when Jesus said, "I will build my church; and the gates of hell shall not prevail against it." They have no authority to baptize. They have no authority to preach the Word of God. They have no authority for mission work. They have no authority for their existence. I tell you, any organization that just gets mad, and pulls out, and starts up without any church authority, is a rival organization of the Lord Jesus Christ, and doesn't deserve the name of a church.

There is an organization in this town which used to be a part of the Pollard Baptist Church. The leader was pastor of the Pollard Baptist Church one Sunday, and the next Sunday, he and a group went to a schoolhouse, and started a so-called church. Now they may call it a church, but I am satisfied that in the sight of God, it is nothing but an organization. I tell you, you don't start churches by pulling off from the church of which you are a member, and just starting yourself a church.

I think everything that is done should be under the authority of a church. If you are going to send out missionaries, let it be under the authority of a church. If you are going to start new churches, let it be under the authority of a church. Everything that is done, should be under

the authority of a mother church. I say the Hardshells are wrong as to their origin by splitting off from Missionary Baptists.

III

HARDSHELLS ARE WRONG IN SAYING THAT ALL OF THE ELECT MAKE UP THE UNIVERSAL CHURCH.

Of course, that would be only logical. They think that in the main, they have all the elect, and therefore they say that all the elect make up the universal church.

I want to tell you, beloved, there is no such thing as a universal church. The only place that a universal church exists is in the brain of a heretic. It doesn't exist otherwise.

To say that all the saved people, of all the world, make up the church is an absolute monstrosity so far as the word "church" is concerned. It is a misnomer so far as the English language is concerned. A church is a local organization. We have a church here. In other places there are churches. Each one is a complete entity in itself. The idea of talking about a universal church is a misnomer, and it only exists in the brain of a man that

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY
GRAHAM

You Need To Read

THE
PASTOR'S
DILEMMA

75c

is heretical to the Word of God. I say Hardshells are all wrong when they say the elect make up the universal church.

IV

HARDSHELLS ARE WRONG AS TO THE GREAT COMMISSION.

I have a feeling that the Great Commission is just as much in existence today as when Jesus Christ gave it. We read:

"Go ye therefore, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19, 20.

"And he said unto them, Go ye into all the world, and PREACH THE GOSPEL TO EVERY CREATURE."—Mark 16:15.

We ought to be preaching the gospel to every creature that is in this world. We have no business at all in by-passing the Great Commission. The Hardshells have no missionary program. The fact of the matter is, they have no program at all.

The only thing they have is a program of grunts and groans. The fellow, that can tell you the saddest story, or the man, that can make out like he is having the hardest time in this world, is a marvelous preacher, so far as they are concerned.

I was back up in Pike County (Kentucky) years ago, and they were getting ready for an Associational meeting. I was staying in the home of some folk that were divided—some were Missionary Baptists and some were Hardshell Baptists. One of the girls of the home that was a

METHODIST COFFEE

Here is a pleasant story which I will tell in rhyme About a certain preacher who lived in recent time.

He was a circuit rider of Mr. John Wesley's band, And he rode the finest circuit in all this blessed land.

At one of his good charges, some members, not a few, Became quite sorely troubled about the word "INTO."

The Good Book says quite plainly, Acts 8, They came unto, And went down into the waters as Baptist people do.

The parson preached a sermon of extra power and might, And to his satisfaction, he set the passages right.

"INTO" there don't mean "INTO" but "of," or "near," "by,"

They went to the water, and got a good supply.

Now near the place of worship, there lived a Sister Jones, Who, by her splendid cooking had gained a great renown.

Her yellow-legged chickens, her luscious cakes and pies, Oft made the Circuit rider roll up his weeping eyes.

And her delicious coffee on all the circuit round The parson oft admitted its like could not be found.

So when he preached a sermon of extra power and strength He landed at Jones' table to rectify his strength.

But Sister Jones was a Baptist, the stoutest in that land, And often reproved the Methodist for changing God's command.

She heard Brother Smith's sermon, and thought the subject odd But asked him up to dinner as she had done before.

She ground her good brown coffee, the kettle steaming hot She put it "at" not "into" the famous coffee pot.

She poured Brother Smith a cupful, and thought it was no good "Why Sister, you've forgotten to put the coffee in."

"No, no, Brother Smith, that's coffee; I ground a good, supple Then down by the kettle, I put it 'at,' or 'near,' or 'by.'"

By the logic of your sermon, I thought it rather thin If 'at' or 'near' or 'by' means into, I put the coffee in.

If you'll strictly promise no more such stuff to teach Nor dodge God's plain commandments when you attempt to preach

I'll make some coffee just to a Bible dot, And will put the coffee INTO the coffee pot."

Author Unknown

Submitted by Milford Hall, Sr. McDowell, Ky.

Missionary Baptist, looked out, and saw the Hardshells as they were gathering for the meeting, and she said, "Brother Gilpin, you had better get your rubber boots on this morning, for there is going to be a lot of crying and tear-shedding, and you will have to wade out before the day comes to an end."

I tell you, beloved, that is the only program they have — a program of sobs, and sighs, and grunts and groans. The fellow that can tell the saddest story is considered to be the best preacher.

Incidentally, there were eight Hardshell Baptist Churches at that time on that creek. Today, there is just one. Do you know why they died? They died because they didn't have a missionary program.

I say, beloved, the Hardshells are wrong when they reject the Great Commission.

V

HARDSHELLS ARE WRONG IN THAT THEY HAVE NOTHING FOR THE LOST.

The Hardshells are entirely different from the Lord Jesus Christ, for we read:

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

Jesus had something for the lost when He was here, and we ought to have something for the lost. If a lost man comes into this service this morning, and doesn't hear something that will help his soul—if he doesn't hear something, that will lead him to realize that he is lost, and in need of Jesus Christ, and in need of a Saviour, then I have failed, so far as that man is concerned.

I can't tell you how many times I have heard a Hardshell preacher get up and start the service off like this: "Well, I am glad to be here this morning, but if there is any sinner-man here, I haven't got anything for you. God just sent me to feed the sheep."

I tell you, beloved, I think the sheep need a lot of feed. Speaking for one, I need a lot of feed myself, but the sheep are not

the only ones that need feed. The unsaved people need the Word of God. They need to hear the Word of God if they are going to be saved. I say to you, Hardshells are wrong when they say they have nothing for the lost.

I thank God that He sends so many unsaved people here. There hardly a service goes by that don't have some unsaved people with us, and I thank God for it, because I have a message for them as to the way of salvation. I rejoice to tell them how to be saved, and I am glad to tell them how we want to see them saved.

I say then, beloved, the Hardshells are wrong, when they say they have nothing for the lost.

VI

HARDSHELLS ARE WRONG IN THAT THEY DON'T BELIEVE IN BIBLE STUDY.

You may say, "I know some Hardshells that believe in Bible study." Well, I know some, but the majority of them do not. I know a few Hardshell Baptist preachers, that are great students of the Word of God. They believe the Word of God. They study it. But the majority of them don't study it.

The Word of God says:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

Beloved, that is what we ought to do. We ought to be able to divide the Word of truth. I ought to be able to tell you, what plies to the saint, and what plies to the sinner. I ought to be able to teach you, so that you will know what part belongs to the church, and what part belongs to the Jew. I tell you, we ought to study the word of God by day. But the Hardshells do not study.

I remember, years ago, I was talking to a Hardshell Baptist preacher. He said, "No sir, I never studied before hand. I never made any preparation for my sermon." Beloved, I think I would have known it if he hadn't told me. (Continued on page 3, column

The Origin And Perpetuity Of Baptists

(Continued from page one)

ligious liberty. It is true that he immersed Ezekiel Holliman, who, in turn, baptized him; and he again, ten or eleven others; and so formed a society; but he continued with it only four months, when he repudiated what he had done, and his society soon came to nothing. Cotton Mather, the contemporary of Williams, a distinguished Pedobaptist Puritan minister, (see Mather's history,) said it soon came to nothing.

It can not be shown that any Baptist Church sprang from Williams' affair.

Nor can it be proved that the baptism of any Baptist minister came from Williams' hands.

The oldest Baptist Church in America is the one now existing, with her original articles of faith, in Newport, R.I., and she was planted by Dr. John Clarke before Williams was baptized. He received his baptism in Elder Stillwell's Church in London, and that Church received hers from the Dutch Baptists of Holland, sending over a minister to be baptized by them. These Baptists descended from the Waldenses, whose historical line reaches far back and connects with the Donatists, and theirs to the Apostolical Churches.

A writer in the **Christian Review** condenses the facts of history into the following eleven statements, which can be confidently relied upon:

"1. Roger Williams was baptized by Ezekiel Holliman, March, 1639, and immediately after, he baptized Mr. Holliman and ten others.

"2. These formed a Church, or Society, of which Roger Williams was the pastor.

"3. Four months after his baptism, that is, in July following, Williams left the Church, and never afterward returned to it. As his doubts respecting baptism and the perpetuity of the Church, which led to this step, must have commenced soon after his baptism, it is not likely that he baptized any others.

"4. The Church which Williams formed, 'Came to nothing,' or was dissolved soon after he left it.

"5. It was reorganized, or another was formed a few days afterward, under Mr. Thomas Olney as its pastor, who was one of the eleven baptized by Roger Williams. Olney continued to be the pastor of this Church until his death, in 1682, somewhat over 30 years.

"6. In 1653 or '54, which was a few years after the formation of Olney's Church, there was a division in that Church on the question of 'laying on of hands' in the reception of members, and a separate Church was formed for the maintenance of this ceremony, under the pastorship of Chad Browne, Wickenden, and Dexter. This Church was perpetuated, having, in 1808, given up its original faith as to the laying on of hands, and is now the First Baptist Church in Providence.

"7. The parent Church, under Olney, gradually dwindled away, and became extinct about the year 1718, some seventy years from its origin.

"8. No Church was formed from Olney's after the division already mentioned, and no ministers are known to have gone out from it. Olney's baptism, whether valid or invalid, was not propagated.

"9. Nearly a century passed before the Church formed from Olney's began to colonize, in 1730.

"10. None of its ministers, or the ministers of the Churches formed from it, received their baptism from Williams, or from any one whose baptism descended from his.

"11. The Baptist Churches of America, then, could not have descended from Roger Williams, or from the temporary society which he formed. Their true descent is from the Baptist Churches of Wales and Piedmont, extending back to the apostles' times."

The first Baptist Church in America was the one pastored by John Clarke and was organized in Newport, R. I., in 1638.

S. H. Ford, in vindication of this great man, John Clarke, and the Newport Church, wrote:

But historic facts proved beyond doubt that Roger Williams was not the founder of the Providence Church, and further, that the church he established, and which crumbled to pieces four months after it was gathered, was not the first church in America. It is recorded in the minutes of the Philadelphia Association, when the first Church in Newport was one hundred years old in 1738, Mr. John Callender, their minister, delivered and published a sermon on the occasion.

Williams, indeed, touched the Baptist standard, but ere he raised it, his hand trembled, and it fell. It was seized by a steadier hand; at Newport it was raised, and far and near they came to it; it was carried into the heart of Massachusetts, and a work was commenced which till the last setting of the sun, shall never cease; and this, before we have any evidence that a church in Providence had begun to be.

Among the evils that have resulted from the wrong date of the Providence Church, has been the prominence given to Roger Williams. It is greatly to be regretted, that it ever entered into the mind of any one to make him, in America, the founder of our denomination. In no sense was he so. Well would it be for Baptists, and for Williams himself, could his short and fitful attempt to become a Baptist be obliterated from the minds of men. A man only four months a Baptist, and then renouncing his baptism forever, to be lauded and magnified as the founder of the Baptist denomination in the New World! As a leader in civil and religious liberty, I do him homage; as a Baptist, I owe him nothing.

There is another name, long, too long concealed, by Williams being placed before him, who will in after times be regarded with unmingled affection and respect, as the true founder of the Baptist cause in this country. That orb of purest luster will yet shine forth, and Baptists, whether they regarded his spotless character, his talents, his learning, the services he rendered, the urbanity and the modesty that distinguished him, will mention John Clarke as the real founder of our denomination in America. And when Baptist history is better understood than it is at present, every one, pointing to that venerable church which, on one of earth's loveliest spots he established, will say, "This is the mother of us all!"

But in Virginia were Baptists ere Rhode Island had its charter. In Massachusetts were Baptist congregations before Williams was baptized. In the language of the legislative act already cited, "since our coming to New England," before Roger Williams saw it, "divers of this kind" — Baptists, pleading for soul-liberty and Christian immersion — trod these shores of the New World, stained or hallowed by their blood. "Some of the first planters in New England were Baptists." This is the language of Dr. Mather, their bitter foe, who lived in that persecuting age; and his language, corroborated as it is by colonial laws and docu-

(Continued on page six)

"Not A Hardshell"

(Continued from page two)

I am satisfied after I heard him preach that I would have known he hadn't made any preparation not only for his sermons, but he had never studied the Word of God. I asked him why he didn't study, and what do you suppose he said? He said, "If I prepared my sermon in advance, the Devil would look over my shoulder while I am writing down my notes, and see exactly what I am going to say, and when I got up to preach, he would know just how to block everything that I said. I am not going to prepare my sermon in advance. I am not going to let the Devil defeat me."

Now, beloved, that is ignorance—ignorance of the Word of God, I say to you, I don't believe that kind of religion. I believe we ought to study the Word of God and find out what the Word of God has to say, and after we have studied it, we ought to make sure we preach it every time we can.

VII

HARDSHELLS ARE WRONG IN THAT THEY SAY IT IS NOT RIGHT TO HAVE A NIGHT SERVICE.

You may say, "They have a night service occasionally." Well, it is very occasionally, for they don't believe in night services. They even quote Scripture as to why they don't have night services. Listen:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:19.

I say to you, I am ready to preach the Word of God Sunday morning, and Sunday night, and every night of the week, and any other time that I can.

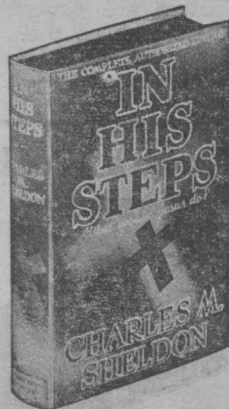
I asked once why they never had a revival meeting. They said, "We would have to have it at night because everybody works in the daytime, and we just don't believe in night services." Well John 3:9 has absolutely no reference to preaching by way of night services.

VIII

HARDSHELLS ARE WRONG IN THAT THEY DON'T BELIEVE IN TITHING AND SCRIPTURAL GIVING.

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Baptist Church very long without realizing that we expect every member of this church to tithe. We expect him to give in the light of the Scripture. The fact of the matter is, I emphasize it. It is just as much a duty of the saved person to tithe, and bring his offering to the Lord, as it is for an unsaved man to know that Jesus Christ died for his sin. Listen:

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it, altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—I Cor. 8:7-14.

What does this tell us? It says that a man doesn't go out to war at his own expense. A man doesn't plant a vineyard without the expectancy that he is going to eat the fruit thereof. You don't feed a flock and expect somebody else to get the milk. Even an ox that is treading out the grain is allowed to stop, and pick up a mouthful of grain. If an ox is treated that way, then a preacher ought to be treated the same way. In other words, if a preacher gives you spiritual things, you ought to share with him your carnal things. Thus, he says that they that minister about holy things in the Old Testament lived from what they received. Then he throws in that strong expression, "Even so hath the Lord ordained that they which preach the gospel, should live of the gospel."

I tell you, Hardshells are wrong when they say that you ought not support the ministry, and that you ought not to give any financial support for the preacher.

I think of some Minutes that we print for a Hardshell Baptist Association in our printing shop. You read those Minutes and they haven't done one single thing all year. When they get down to the end of the year and have an Associational meeting, everyone of them will do their best to get their offering in, so they can have some money to print the Minutes to show that they haven't done a thing all year long. They have done everything they can to raise the money to print the Minutes to show that they have done nothing.

We printed the Minutes in 1966 for one Association which had several thousand members. It was one of the largest associations that I have ever heard of. They even had us print 4,000 copies of the Minutes which cost them over \$700. When they paid me, I turned to the Minutes and I noticed that they had not given quite enough to pay for their printing bill for printing the Minutes for that year.

Beloved, the Hardshells say it is wrong to pay a preacher—that a man that is paid to preach, is a preacher of lies. How many times I have gone to a funeral in a nearby county and have heard an old gentleman, whom I like personally, stand up and

say it is wrong to have a paid ministry — that if you pay a preacher, you will be hearing lies. He went over in Ohio a few years ago and held a meeting, and a Hardshell church gave him about \$50. When he came back home he unloaded some canned goods that they gave him, and when he laid down the \$50 they had given him, his daughter said, "Daddy, you have been preaching lies." That was what she had been taught, so she just figured he had been preaching lies.

I tell you, beloved, Hardshells are wrong when they say it is wrong to support a minister, and wrong to tithe, and wrong to have any sort of financial support from the congregation.

IX

HARDSHELLS ARE WRONG AS TO THE SALVATION OF INFANTS.

I have heard Hardshells say that there are infants in Hell not a span long. A span is 4 inches. A fellow that would make a statement like that is just ignorant.

(Continued on page 4, column 5)

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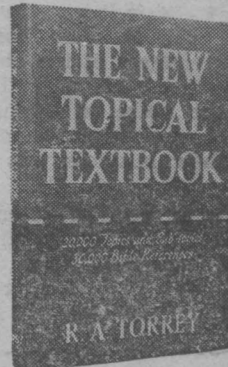
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THE BAPTIST EXAMINER

FEBRUARY 11, 1967

PAGE THREE

The Baptist Examiner FORUM

"Who is in charge of the business management of a local church? Elders — deacons — preachers — or teachers?"

AUSTIN
FIELDS

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Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



No one individual, or groups of individuals within the church has the God-given right to transact the business of the church, even though they be elders, deacons, preachers or teachers.

"Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." I Pet. 5:2-3.

From this verse I gather that the elders are to feed the flock, which is among them, and this food is spiritual food, which the elder is to serve to his people, but this does not give to him authority to act as business manager of the local church. Peter warns the elders that they are not to be "lords" over God's heritage. It is my belief that the pastor is to hear for the church, and to speak for the church. This is based on Rev. 2, 3, where God addresses the churches through the angels (pastors). Though he (the pastor) hears and speaks for the church, he is not lord over the body, or a business manager. I cannot find anywhere that the Lord delegated dictatorial powers to anyone, whether he be an elder, deacon, preacher or teacher. I do find where the churches took care of their business by majority rule, rather than through business managers. "Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." Acts 15:22.

In this verse it is very evident that the apostles were not the business managers of the church, neither were the elders, rather it was by the voice of the whole church, acting through the majority that their business was conducted.

Many times we find Peter acting as spokesman for the church, yet this did not give to him authority to transact business for the church without the churches sanc-

tion. When Peter went to the house of Cornelius, the church called him to make him explain to them his actions, and then the church ruled that it was right. Read Acts 11:1-18.

It is my firm belief that the business manager of the true church (Baptist) is the Comforter, which God placed within the church on Pentecost.

"Howbeit when He, the Spirit of truth is come, He will guide you into all truth." Jn. 16:13.

This verse reveals that the Spirit is to guide into all truth, but He does not guide into all truth through a one man rule, or by committees, or board of deacons, but through the whole multitude. Biblical example of this fact is found in Acts 6 where the deacons were selected, not by the apostles as business managers — rather through the multitude that made up the church. If deacons are the business managers of the church, the first church had no managers until Acts 6. Nevertheless we find her conducting business in Acts one, where Matthias was selected to take the place of Judas.

To you deacons who think that because you were selected by the church to act as deacons, that this gives you the right to manage the business affairs of the church, may I point out this fact, that the church had a business manager (Comforter) before the office of deacon was originated, therefore you are taking authority which does not belong to you.

Further proof is found in Acts 13 where the Comforter called Paul and Barnabas as missionaries for the church. Here again it was ruled by the whole assembly, not by a dictator. To state that the business management of a local church is in charge of elders, deacons, preachers or teachers is to set aside the Comforter in favor of one man rule, or rule by committee. This is the policy of the Roman Catholic Church and Protestantism and now many Baptists are following the same rule, and this through Conventions, Conferences, Associations, Mission Boards, Board of Deacons and pastors taking authority which does not belong to them.

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RADIO SPEAKER
AND MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



Christ left and we note that Peter — the preacher — took charge. "And in those days Peter stood up in the midst of the disciples, and said . . . Men and brethren, this scripture must needs be fulfilled . . ." (Acts 1:15, 16). He then proceeded to call for a vote.

You have no Scripture for a board of deacons or any other group taking charge of the business of the church. The pastor leads — the members vote — after much prayer over the matter. "And they prayed, and said, thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots . . ." (Acts 1:24-26).

You will notice they prayed and then voted. I'm afraid that too many churches of today vote first and then ask God to bless their choice.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



I presume that the questioner means to ask who should have the leadership in a church. The answer is, THE MAN CALLED OF GOD — the pastor. Among Baptists we often hear about a "Board of Deacons." The New Testament knows nothing of such. Then also we hear the term "Official Board." The New Testament knows nothing of this either. Deacons as individuals or as constituting a "Board" were never designed of God to do the leading of a church. Sometimes however this leading is done because the pastor is a "weak sister" who hasn't the moral courage to lead. We have nothing in the Scriptures to indicate that deacons are called of God in the sense he calls men into the ministry. If the first deacons were those mentioned in Acts 6, as commonly believed, they were chosen as helpers for overburdened ministers who had so many tasks pressing in upon them that they were unable to give proper time to spiritual things. (Acts 6:2-7). Ministers today are burdened down with details that serve to interfere with "prayer and ministry of the Word." Pastors are expected to visit members to keep them in a good humor, and in connection with every little ailment, yet such

a thing as pastoral visiting is not even mentioned in the Scriptures. Much of the sick visiting and seeing after persons in need ought to be done by deacons, for the very word deacon means "ministrant." And note that it means "ministrant" — not church business manager.

The ideal is for a church to have an able pastor who furnishes adequate leadership, and for deacons who labor with him and help him in his work, realizing that they are not to boss the pastor but to help him. It should be always kept in mind that the final say so is in the hands of the church itself. Every matter of any importance should be brought before the church. Even the apostles did not thrust their will upon the church. They proposed the choosing of deacons, and we read (Acts 6:5) that this proposal "pleased the whole multitude, and THEY CHOSE . . ."

The questioner mentions both "elders" and "preachers." They are one and the same as a study of the terms used to designate the ministry will reveal. "Teachers" are also mentioned. Personally I believe that teachers of the New Testament time were called ministers. Acts 13:1 seems to indicate as much. I mean by this called of God. Today in the modern Sunday school uncalled persons are run through a weeks course in a Sunday school manual and are put to teaching. Certainly this group was never designed to have the leadership of a church.

Yes, God-called men should have the leadership in a church, with others, such as deacons, co-operating with them, and with the church have the final word.

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church

Birmingham, Ala.



In a scriptural New Testament church neither of the ones mentioned above are in charge of the business management. In our day when so many Baptist Churches are drifting into the Protestant, ecumenical sphere of religion it is not uncommon to see preachers who are usurping this authority. And in many of these churches the "Board" of deacons has usurped this authority. But if a church wishes to be scriptural in her business transactions, she must insist that she is in charge of the business management. Of course this church (having a desire to be scriptural) would ask for the leadership of the Holy Spirit since the Lord is head over all things to the church.

If the one who gave us this question means by it who is to moderate the business meeting, I believe it goes without saying that the pastor of the church should do that. If the church has no pastor, or if the pastor is unable to moderate for any reason, it is the church's responsibility to elect a moderator for the meeting. But the moderator is not in charge of the business of the church, rather he is in charge of the meeting. He can recommend, but he cannot even vote except in case of a tie vote, and if he has the welfare of our Lord's church at heart, he would refuse to vote in that case. If there is that much opposition to a recommendation to the church, a month of prayer is in order before the matter is settled. In Mt. 28:18-20 the One who has all power (authority) commands His churches "to observe all things whatsoever I have commanded you," and the proper business management of the church is included in those commands.

The ones mentioned in our question should have a lot of influence, but the church has the authority. To me the ideal way to handle the church's business is for the pastor and the interested men of the church to discuss the matter until they are all familiar with whatever is to be brought

before the church before it comes up. In this way objections caused by misunderstanding can be overcome before the matter comes before the church.

"Not A Hardshell"

(Continued from page three)

I turn to the Old Testament and read the story of David, and the birth of a baby as a result of his sin with Bathsheba. It is a touching story any way you look at it. I never read it but that I am touched by the story of the birth, the sickness and death of this child. I see David as he wept and prayed, and fasted for days while the child was sick. When the baby died, he washed himself, he shaved, and began to eat. The people said, "We don't understand. While the child was sick you didn't eat. Now that the child is dead, you eat." What did David say? Listen:

"While the child was yet alive I fasted and wept; for I said, 'Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall only hurt myself, but he shall not return to me.'—II Sam. 12:22, 23.

Ignorant preachers hold their hands four inches apart and say there are babies in Hell not span long, yet David specifically taught us his baby was in Heaven.

I turn to the book of Job, and hear Job as he says:

"Why did I not from my womb? why did I not give birth to the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept; then had I been at rest."—Job 3:11-12.

Beloved, you can't read the Bible without the realization that babies who die in infancy go to Heaven.

Somebody may say, "I just don't understand it." Well, I don't say that I understand everything about it, but I say this—I have only sense enough to leave the thingy that I don't understand in the hands of a sovereign God, who does everything according to His own pleasure.

X

HARDSHELLS ARE WRONG AS TO THE DOCTRINE OF ELECTION.

I have never met a Hardshell but that he was wrong as to the doctrine of election. They say (Continued on page 5, column 1)

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When you speak of being in charge, I assume that you are speaking of the one who assumes the leadership in business affairs.

There is only one person to take this responsibility — the pastor (who is known as the Elder or preacher).

When the Apostle Paul was on his way to Rome, he called for the elders of the church at Ephesus (Acts 20:17) and said to them: "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28).

I Peter 5:2 tells the elders to take the oversight.

A bishop (preacher, elder) must take care of the church — I Tim. 3:5.

We have an example of the first recorded business meeting after

THE BAPTIST EXAMINER

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PAGE FOUR

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marshalls say they believe in predestination — that God predestinates the elect unto salvation, but they stop right there. That is not predestination; that is only a part of predestination. They say that predestination has to do with the thing to do with the events of history. If I didn't believe that God predestinates all events of my life, as well as

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The Origin And Perpetuity Of Baptists

(Continued from page three)

ments still extant, is conclusive.

Here, then, closes our first milestone up the blood-stained path which Baptists have been forced to travel. Here we look on the bleak, wild forests of New England and Virginia, as this mighty nation was lifting its mountain summits into the morning mists of historic light. And here, before Williams lived, or Clarke or Holmes suffered and bled, we have found these Baptists.

We subjoin the epitaph of this noble man of God, whose memory should be held in vivid and grateful recollection by every lover of truth and freedom.

To the Memory of
DOCTOR JOHN CLARKE,

One of the original purchasers and proprietors of this island, and one of the founders of the First Baptist Church in Newport, its first pastor and munificent benefactor; He was a native of Bedfordshire, England, and a practitioner of physic in London. He, with his associates, came to this island from Mass., in March, 1638, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the Church aforesaid, and became its pastor. In 1651, he, with Roger Williams, was sent to England, by the people of Rhode Island Colony, to negotiate the business of the Colony with the British ministry: Mr. Clarke was instrumental in obtaining the Charter of 1663 from Charles II, which secured to the people of the State free and full enjoyment of judgment and conscience in matters of religion. He remained in England to watch over the interests of the Colony until 1664, and then returned to Newport and resumed the pastoral care of his Church. Mr. Clarke and Mr. Williams, two fathers of the Colony, strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience. He died April 20, 1676, in the 66th year of his age, and is here interred.

J. M. Carroll states: "In the year 1651 (?) Roger Williams and John Clarke were sent by the colony to England to secure, if possible, legal permission to establish their colony. When they reached England, Oliver Cromwell was in charge of the government, but for some reason he failed to grant their request. Roger Williams returned home to America. John Clarke remained in England to continue to press his plea. Year after year went by, Clarke continued to remain. Finally Cromwell lost his position and Charles II sat upon the throne of England. While Charles is regarded in history as one of the bitterest of persecutors of Christians, he finally, in 1663, granted that charter. So Clarke, after 12 long years of waiting returned home with that charter. So in 1663, the Rhode Island colony became a real legal institution, and the Baptists could write their own constitution."—*The Trail of Blood*, page 42.
—REPRINTED FROM A PREVIOUS ISSUE OF TBE

Baptism

(Continued from page five)

that the baptism of some other groups is just like ours, they believe the same things we do. Do they? What group? Name me one. It is very interesting that no other group believes that Baptist baptism is the same as others. When these groups make comparisons they use Baptists as the New Testament examples. Why don't they use some of these other groups? Dr. Frank S. Meade, the Methodist Historian, in his book, "The Baptists" does not believe that Baptists and others are alike.

Baptism of a believer in water is a counter-part, a figure of the real thing. It is not the Gospel, it is a vivid picture of what Paul declares the Gospel to be in I Cor. 15:1-4. Therefore, people who baptize to save or to complete salvation are not picturing the Gospel but are making baptism the Gospel. The person that has been immersed, yet, does not believe that salvation is by Grace and Grace alone does not believe the same thing I do about salvation. Therefore, he does not, cannot have the same type of baptism.

Paul uses a periphrastic construction to describe New Testament salvation in Eph. 2:5, 8 and 9. This is used when a writer cannot get all the details of action from one verb form. So he used a finite verb and a participle. The participle is in the perfect tense. This tense speaks of action that took place in the past time, completed in the past time, having results at present. Paul is not satisfied to stop with the present, so he uses the verb to be, in the present tense, which gives durative action. Thus he says, "by Grace you have been saved," in

the past time, completely, with the result you are in a state of salvation which persists through present time. Simply Paul says, "We have been saved, we are now saved, we will be saved."

There are many that believe in immersion that either have a past tense salvation or a salvation that has no assured future. A past tense salvation is not New Testament salvation. A so called past tense salvation by grace that has a present tense salvation by works tacked on is not a New Testament salvation. Therefore, people who have it cannot have New Testament baptism. The definition by Webster for alien, "wholly different," aptly describes the baptism of some over against Baptist baptism. Baptism by immersion can be wholly different from New Testament baptism.

Loose concepts of baptism expresses a false concept of "The Church." Check closely many other groups and you will find that they do not believe in a regenerated church membership. It would be absurd. This is the reason why Baillie says that if the church were to change its views on infant baptism and follow the plan laid down in the New Testament it would revolutionize the church.

The idea that baptism is a matter that is left up to the individual is erroneous and changes baptism from being a church ordinance to an individual ordinance. It was not an individual matter in Acts 19. Evidently these people were satisfied with what they had, until Paul pointed out their error. To a degree baptism is a personal matter. It is more, it is a church matter. Those who sprinkle babies, do not make it a personal matter. The infant has nothing to say in the matter. The

matter can be solved by answering one of these two questions. Is it a church ordinance or is it an individual ordinance?

The Catholic church that baptized Luci Johnson had more convictions than many Baptists. Basically Catholics and Episcopalians believe the same thing about baptism, yet the Catholics would not accept the baptism of the Episcopalians.

Those who make the matter an individual ordinance instead of a church ordinance get involved in all sorts of inconsistencies. There are certain ones they require to be baptized while they let others slip through without it. To really be consistent and hold the view of the individual, you would have to let all come. If a Jehovah's Witness comes and is satisfied you should take him. Or if one comes who is satisfied with sprinkling, or if one comes desiring none at all, you should take them.

Some would argue that some who come "are fine people and of like faith and order." This is not a question of whether they are fine people or not. It is a question of Scriptural baptism. If they are of like faith and order why isn't the church they are coming from in a Baptist fellowship? Why not exchange letters with these churches? Why take them by statement? Why drop people who leave our churches and join one of these so called churches "of like faith and order?" Why not grant them a letter from your church?

THE PRACTICAL APPROACH

If a man believes what we do then he should be willing to remove all doubt by being baptized. If the church he is coming from is like ours why did he leave it?

When ever the membership of a church reaches 51 per cent of members who come by these means without really being Baptists then you cease to be a Baptist Church. At best you can only claim to be an inter-denominational group. You have compromised and joined others. Your witness and testimony will be hampered. I challenge you to make a study of any group that has been loose

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on the matter of baptism and see what has happened. Check the English Baptists, American Baptists and Southern Baptists churches that have lowered their standards and see if it has been a blight or a blessing. See who has the greatest witness. See who is winning people to Christ. People still want to be able to believe something. If you doubt this compare Ohio Baptists with some of the older states that have compromised their convictions.

You have an obligation to sister churches. No one has a right to receive members as they wish, then pawn them off by letter on fellow Baptist Churches that might have some convictions about these matters.

If a church has some convictions and will not receive alien immersion then they should neither receive members from those Baptist Churches that do, neither should they grant letters to those who do.

It is very easy for a Seminary Professor to sit within the cloistered walls of a Seminary and brain wash their students with their views and to cast anathemas of landmarkism at those who disagree with them. Of course they don't know what landmarkism is. It is another thing to see what their views put into practice by others has done for them. If Southern Baptists are to bear a vital witness, we must have something to witness about. If we are to have anything to witness about we had better re-examine our position on this and other vital issues.

We can only build churches out of people. The only way to build a Baptist Church is out of people with Baptist convictions. In this day of theological mediocrity and one churchism we need to be doubly careful less we go the way of others and lose our distinction. The first line of defense is the membership in the local church.

Baptist Perpetuity

(Continued from page one)

bind on earth shall have been bound in heaven; and whatsoever ye shall loose on earth shall have been loosed in heaven." (Matt. 18: 17, 18, AV, with corrected tenses of verbs in verse 18).

This text suggests three simple questions that believers in an "invisible" church might try to answer.

How can a wronged brother tell his grievance to an "invisible" church?

How can an "invisible" church decide an issue, make known its judgment to a trespassing brother, or execute that judgment "if he neglect to hear"?

Is not the authority to "bind and loose," whatever this means, in verse 18 given to the same church that is in view in verse 17?

Obviously the reference here is to an organized assembly; and obviously such organized assemblies must always have existed from that time to this in order that faithful followers of Jesus might obey His instructions here given.

3. BAPTIZED INTO ONE BODY

"For also in one Spirit we all were baptized into one body . . . And ye are a body of Christ, and members in particular." (1 Cor. 12:13, 27, corrected translation.)

Verse 27 of this quotation tells what kind of body is meant in verse 13: the kind of which the church at Corinth was an example. I Cor. 1:13-17 shows what kind of baptism is meant: namely, baptism in water. In fact, there is only one kind of baptism recognized in the New Testament as an ordinance of Christ: all other so-called baptisms are figurative or symbolic, deriving their significance from this baptizing in water to declare the death, burial, and resurrection of Christ and all that this means to us.

Almost all Christians recognize baptism, or some substitute for it

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that they call baptism, as sprinkling or pouring, as a church ordinance. But if it is a church ordinance, then there must always have been churches to administer the ordinance. If the church to which Jesus entrusted the ordinance passed out of existence as an institution, then the ordinance lapsed with the church, and nowhere in the Bible is anyone authorized to start it up again.

4. "TILL HE COME"

"As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:26.)

Again, practically all Christians recognize the Lord's Supper as a church ordinance. But how could the ordinance be continued if at any time there were no true churches to observe it? Note that the Scriptures give no hint of any possible lapse or failure of our Lord's churches to declare and show forth His death by eating this bread and drinking this cup "till He come."

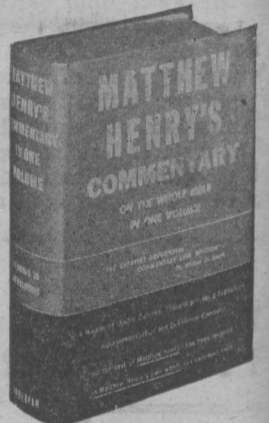
5. CHURCH OFFICERS

"If a man desire the office of bishop, he desireth a good work. They that have used the office of a deacon well purchase to themselves a good degree." (I Tim. 3, 1, 13.)

The context of the two verses shows that bishops and deacons are church officers, and to the fact practically all Christians agree, however far they may depart from Scriptural ideas of the (Continued on page 7, column 1)

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Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND)
SEPTEMBER 1-2-3-4)

ELDER FORREST S. JUDD

Westbrook New Testament Baptist Church, Indianapolis, Indiana

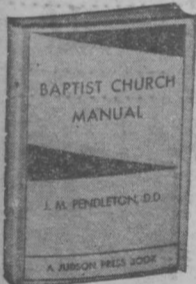
I am looking forward with expectancy to attending the Bible Conference of Calvary Baptist Church in 1967. I want to be there that I might fellowship with the preachers, and also to hear the Word of God preached the way the Lord intended it to be preached.

Baptist Perpetuity

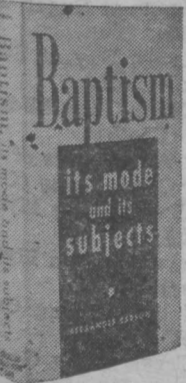
(Continued from page 6)
duties of these offices. Even believers in an imaginary "invisible" church become at least temporarily realistic and operate in some kind of organized assembly in naming bishops and deacons.

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8. "I AM WITH YOU ALWAYS"
"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I AM WITH YOU ALWAYS, even unto the end of the world." (Matt. 28:18-20.)

Practically all Christians recognize that Jesus was speaking here to His church. The only real question is, what kind of church was it?

Of course, an imaginary "invisible" church cannot go anywhere, it cannot disciple any nations, it cannot baptize anybody in any way, it cannot teach anybody anything, and, being nonexistent, it would not know the difference whether the Lord were with it or not.

But an organized assembly of baptized believers, such as Jesus had constituted His disciples, can do what He commanded and in doing so can claim the promise of His continuing presence — and it is the only organization on earth that can do so.

Jesus promised this kind of church that He would always be with it, even to the end of the age. But He could not be with it unless it existed to be with. Therefore if Jesus spoke the truth He has had His churches in the world ever since and He has been with them all the time — and so it will be to the end of the age.

9. GLORY IN THE CHURCH

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3:21.) More literally translated: "To him the glory in the church in Christ Jesus, unto all the generations of the eon of the eons."

We have here a Spirit-inspired declaration or prayer. If it was a prayer, as the KJ version indicates, it nevertheless declares an assured fulfillment, for the Holy Spirit does not inspire vain prayers. "He maketh intercession for the saints according to the will of God." (Rom. 8:27.)

Therefore we understand that God gets glory in the church in Christ Jesus. This was true in Paul's day and it was to continue "unto all the generations of the eon of the eons," an expression of eternity beyond our comprehension. But He could not get glory in the church unless the church continued to exist. And of course He is far from getting glory in an imaginary "invisible" church whose advocates reject and deny the plain, simple, straightforward teachings and promises of His Word.

10. PILLAR AND GROUND

"These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I Tim. 3:14-15.)

Speaking of the church as an organized assembly as the context clearly shows, Paul here calls it "the pillar and ground of the truth." That is, the church not only, as a pillar or column, upholds the truth, but it is the foundational support of the truth.

Here we have the explanation for the wholesale loss of Bible truth by false churches and unattached Christians. It has pleased God that his church should be the pillar and ground of the truth, and so it has been through the centuries.

A SOLEMN WARNING!
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of the faithfulness and the martyrs' blood of the true churches of God through the dark ages, and this truth will still be upheld to the end of the age because there will still be some churches, the true churches of our Lord, to serve as the pillar and ground of the truth.

The Shield of Faith

(Continued from page one)
invisible, and a confidence in the character and word of the invisible Testifier. This is a common-sense definition. Here is no mystification or obscurity. In this way the term faith is understood by all men. In the ordinary transactions of business, we seldom mistake each other on this subject; why should we in the great concern of salvation pending between us and God?

Here is a man who has a note for an amount sufficient to support him comfortably, were he to live a thousand years. Still he appears very unhappy — full of doubts and fears about his future subsistence. Ask him — "Friend, what think you of that note? Is it genuine?" "O yes," he replies, "I am perfectly satisfied that it is genuine." "What is the reason, then, that you are not more cheerful and happy?" "Alas, I have no confidence in the bank." The man is without faith. True, he believes — he believes that the note is not a counterfeit — he is well satisfied of its genuineness; but such a belief is not sufficient, while he is suspicious of the bank — produces no change in his feelings or his conduct. But if, in addition to his conviction of the genuineness of the note, he could be satisfied of the goodness of the bank, then you should find him quite another man. These two things united constitute faith: Believing the truth of the gospel respecting things unseen; and trusting in the power and faithfulness of God, through our Lord Jesus Christ, to fulfill his promises. This is the faith that justifieth the ungodly; this is the faith that overcometh the world.

Now every one of you believes the truth of the gospel; but the promises of the gospel, which are worthy of all acceptance, some of you have not accepted — are no more influenced by them than if they did not belong to you. The gospel contains a pearl of great price — "an inheritance incorruptible, undefiled, and that fadeth not away;" but your confidence in the promise is feeble and inefficient — does not lead you to prayer — does not influence your conduct. You have no faith. You have the belief, but not the confidence — that part of faith which belongs to the intellect, but not that which belongs to the heart. Therefore you are still poor, and naked, and miserable.

The Holy Scriptures record many admirable instances of true faith; in which confidence in the character, the providence, and the promises of God, rises into the most perfect assurance. Behold those women on the bank of the Nile. They are making a basket of bulrushes, and plastering it with bitumen. Placing the infant Moses therein, they commit the frail ark to the floods. Jochebed, why dost thou not fear that the child will be drowned? "I believe the promises of God, I believe that he will do good unto his people. I trust in him for the salvation of Israel."

See that old man on mount

Moriah. He has built a rude altar, and laid fire and wood thereon. He has bound his own son — his only son — his well-beloved Isaac, and is about to offer him as a sacrifice. Abraham, stay thy hand. Wilt thou slay thy only son? Then what will become of the promise? "My mind is easy. I will obey God. I believe he is able to raise Isaac from the dead. I feel assured that he will return home with me alive, and that from him will spring the Messiah." So Abraham determined to offer Isaac upon the altar, for he confided in the promise — "In Isaac shall thy seed be called."

We have another instance in the Centurion whose servant was healed by our Lord. He had perfect confidence in the word of Christ, even though Christ had (Continued on page 8, column 1)

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The Shield of Faith

(Continued from page seven)
given him no promise. "Only say in a word," said he, "and my servant shall be healed. Thy word created the world; thy word has quickened the dead; and thy word can accomplish a cure without a journey to my house." This is an instance of remarkable faith; and our Lord testified—"I have not found so great faith, no, not in Israel."

Whatever the object of faith, it is always the same in its nature, though not always the same in degree. Christ said to his disciples—"O ye of little faith!" and the apostle saith of Abraham—"He was strong in faith, giving glory to God." Faith is represented in the Scriptures by a variety of expressions, such as—believing the testimony of God—relying on staying upon the Lord—waiting upon him—trusting in him—looking unto him—coming to Christ—putting on the Lord Jesus—committing the keeping of the soul to him, as unto a faithful Creator. These different expressions denote the several modifications of faith, and its several degrees of intensity; but they all fall under the apostolical definition noticed above.

The language of the law was—"Do this and live." The language of the gospel is—"Believe on the Lord Jesus Christ, and thou shalt be saved." Faith in Christ is the prescribed and only condition of acceptance with God. Christ is the way, and the truth, and the life; no man cometh unto the Father but by him. Faith is the eye with which we behold his mercy; faith is the hand by which we receive his blessings; faith is the golden chain which binds us to him for ever. The necessity of faith in the merit and righteousness of our Divine Mediator, as the condition of salvation, is a truth which lies scattered over the surface of inspired Scripture. God has always owned and blessed its proclamation in the conversion of souls. It was the article of Luther's emancipation from legal bondage. It was the master-key which unlocked the iron gates of Anti-christ, and poured the true light over all Europe; so that neither pope nor council,

nor both together, could hide it again under a bushel. And in the church of England, even its present weak and languid state, whenever one of its ministers preaches clearly and faithfully this blessed doctrine, souls are given him as the seals of his ministry.

There is no end to the praises of faith. Faith is the glass that draws fire from the Sun of Righteousness. Faith is the wedding ring that joins the sinner to Christ in an everlasting covenant. Faith is the living principle of all holy obedience, working by love, and purifying the heart. If God command a man to leave his country and his kindred, and go into a strange land—to offer his beloved son as a sacrifice upon the altar—to build an ark on dry ground—to go to the fiery furnace, or the lions' den—to face his exasperated foes at Jerusalem, or hide from them in the caves of the mountains—it is faith that prompts him to the painful duty, and sustains him therein, in spite of improbabilities; and amidst difficulties, dangers, and deaths.

II. This brings up to notice the importance and utility of faith as a shield. "And above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Faith is in some respects the first of all the Christian graces. It is the beginning of spiritual life in the soul—the originating and sustaining principle of all evangelical holiness. Having faith, we have nothing to do but to add to it all the rest of our lives. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness and to brotherly kindness charity."

Love is in some respects superior to faith, and shall live and rejoice before the throne when faith shall have finished its work; but faith is an impenetrable shield, such as love cannot furnish, on the field of battle. The shield was a broad piece of defensive armor, worn ordinarily on the left arm; and which, being movable, might be used to defend any part of the body. According to Homer, the shields of some of the warriors at the siege of Troy were made of sevenfold thick bull-hides, covered with brass.

The value of "the shield of faith" is seen in the case of David. Look down there in the valley. There is Goliath of Gath, the chief of the giants, blaspheming, and defying the armies of the living God. His spear is as a weaver's beam, and his armor-bearer carries before him an enormous shield. And there is a fine looking young man going down to meet him, without any visible weapons, except his shepherd's sling, and five smooth stones from the brook. David! hast thou no fear? Rash youth! is thy unpractised hand able to cope with the mailed champion of Philistia? "I will go and meet him in the name of my God, for I know that the Lord will deliver him into my hand. God will avenge his people, and vindicate his own honor against the insults of his enemies. He who defended me against the lion and the bear will save me from the hand of the blasphemer, and glorify himself this day before the thousands of Israel." He moves on, invincibly shielded by his faith, and the next moment Goliath is slain with his own sword.

Let us look again at the case of Abraham. God said unto him—"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains that I will tell thee of." Now the enemy assails him, in the persuasive language of natural affection, and carnal reasoning; and

every word is like a flaming arrow in the patriarch's heart:—"Abraham! if thou obey this command, thou wilt disobey thereby many other commands. God hath said—"Thou shalt not kill;" and wilt thou shed the blood of thy own child? Canst thou so trample upon the law of God, and all the tender instincts of human nature? How will thy servants regard thee—how will the world look upon thee, after so horrible a deed? What will they think of thy God, when they hear that he has required at thy hand the immolation of thy only son? Will it not bring everlasting dishonor upon his name? And what will become of the Divine promise upon which thy faith is built—that from Isaac's loins shall spring the Messiah, the hope of the world? Besides, thou wilt certainly break poor old Sarah's heart; she will never be able to survive the loss, in so dreadful a manner, of her darling boy. If thou hast any feelings of humanity in thy heart, any fear of God before thine eyes, any regard for the glory of his name among men, refrain from that deed of blood!"

Such were the "fiery darts" which "the wicked one" hurled at the good man's heart, but they fell harmless upon his "shield of faith." "He staggered not at the promise through unbelief." "He conferred not with flesh and blood." He rose up early in the morning, took Isaac and the servants, and set out for the appointed place of sacrifice. He traveled three days toward Moriah, with a settled purpose to cut Isaac's body in pieces, and shed the blood of his heart upon the altar, and burn it to ashes in the consuming flames. He loved his son as his own soul, but the command of God was dearer to his heart. "And Abraham said unto his young men—Abide ye here with the ass, and I and the lad will go yonder, and worship, and come again to you;" for he firmly believed that God would raise his son from the ashes of the altar, and that they would return together. I see them ascending the hill—O, what an ascent was that! Never was there a walk so sorrowful, till the great Anti-type of Isaac ascended the same mountain to "make his soul a sacrifice for sin." The altar is built, the fire and the wood are placed thereon; and O for words to de-

SEND TBE TO OTHERS

scribe the feelings of both father and son, when Abraham laid hold on Isaac, and took the knife to plunge it into his heart! There is a pause. The patriarch's arm is stretched aloft, with the instrument of death. God of mercy! is there no help for a father? Earth cannot speak; but there comes a voice from heaven; and O, with what melody it rings through Abraham's heart!—"Abraham! Abraham! lay not thine hand upon the lad; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

There was the triumph of faith. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said—In Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence also he received him in a figure." The patriarch's faith quenched "all the fiery darts of the wicked one," which were cast at him in this dreadful trial.

The arrows of the orientals were often poisoned at one end, and ignited at the other. It is to this circumstance the apostle alludes in the phrase—"the fiery

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)



ELDER ARTHUR J. CORCORAN
R. 2, Camden, Michigan

There are several reasons why I should like to be present at the 1967 Bible Conference:

First, because, it seems to me, it has become a better conference each year. Several years ago the public address system was new to me and I imagined it was new to some of the other men, some were difficult to hear and others were hard to follow to the end of their message but that is all changed now and it added much to their delivery and the spirituality of the conference so it seemed to me.

Secondly, I thought the Lord spoke to us through the trials which Calvary Baptist Church and The Baptist Examiner had experienced in 1964. I thought the Lord had laid His hand upon Calvary Church and the conference and your writing ministry by the large and deeply interested crowds which attended. That is, He set His seal anew upon His blessed Word in Ashland.

Thirdly, I had wanted to meet some of the men whom God has used as authors through the years and this I did and it was my privilege indeed, and this is an-

darts of the wicked," or the wicked one. Satan has his quiver full of poisoned and flaming arrows, from which the servants of Christ would be much endangered without "the shield of faith." He shot one of them at Eve in Paradise, and set the whole world on fire, "and it is set on fire of hell." He shot an arrow of lust at David, and an arrow of fear at Peter; and both of them were dreadfully wounded in the back. He shot an arrow of covetousness at Judas and another at Ananias and Sapphira; and having no "shield of faith," they were smitten, and dropped down into hell.

The devil is a fierce and malicious enemy, "going about as a roaring lion, seeking whom he may devour." Fain would he destroy all the holy from the earth. His "fiery darts" inflame the heart with the love of sin, the fear of man, the torments of remorse, and apprehensions of judgment and fiery indignation. But when the heart is shielded by the faith of the gospel—when we clearly understand the truth as it is in Jesus, cordially assent to it, appropriate it experimentally, and surrender ourselves to its sanctifying influence—they have no power to injure, and the Christian is more than conqueror.

"Cast not away, therefore, the beginning of your confidence, which hath great recompense of reward." Grasp firmly the shield. Whatever the aspect of the fight, hold it fast till the end. You will need it through all the campaign. You will need it especially in your contest with "the last enemy, which is death." "Be steadfast, immovable, always abounding in the word of the Lord." So shall you be able to testify with Paul, when he anticipated the termination of the warfare—"I have fought a good fight; I have finished my course; I have kept the faith; and henceforth there is laid up for me a crown of righteousness, which the Lord—the righteous judge—shall give unto me in that day."

other reason why I want to attend this year also. I hope a lot of young men will avail themselves of this chance to meet well established and matured men of faith.

Then, I have a deep desire "grow in grace and the knowledge of the Lord Jesus Christ" there is no more wonderful place to be exercised in holy things than the conference.

Not to mention the food served out of doors, and the fellowship of saints from almost every state and even from Canada, etc. I hear so many on the doctrine of Grace and the church is really something to be sure.

Yours in anticipation of next conference of '67.

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