

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 36, No. 38 ASHLAND, KENTUCKY, OCTOBER 21, 1967 WHOLE NUMBER 1509

## THE BAPTIST FAITH

"Contend for the faith."—  
Jude 1:3

In this day of popular notions and fanciful theories, it is needful for us to plant our feet upon the solid rock of facts. We need to learn that "not all that glitters is gold." All that men declare to be truth is not always truth. And for a secure foundation we must dig down to the solid rock of facts. You will follow me as I dig, I will try to unearth for you the historical faith upon which Baptists maintain their separateness. The historical faith which Jude described as "the faith" is none other than "the Baptist faith." The reason Jude described it as "the faith" is that it was the only faith. And may I add the only faith that corresponds to "the faith" spoken by Jude is none other than the faith proclaimed by Baptists.

### I. The Faith Defined.

By "the faith" we do not mean the personal acceptance of Jesus as Saviour. The word faith is used in two ways in the Bible:

faith (Mk. 11:22), and the faith (Jude 3). The first use denotes one's personal trust or belief in the Lord Jesus as Saviour. The second denotes one's belief in the whole body of revealed truth. Cf. Rom. 1:5; Col. 2:7. This distinction is brought out very clearly in the 13th chapter of Acts. In the 8th verse we see that Elymas was "seeking to turn away the deputy from 'the faith.'" In verse 12, we learn that the faith spoken of was "the doctrine of the Lord." Hence "the faith" refers to one's doctrinal beliefs.

But personal faith is also mentioned in this chapter, for in verses 39 and 48 Paul declared it. He said: "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Then again, "And as many as were ordained to eternal life believed." At once you are aware that personal faith is that of which the Apostle speaks. And the distinction "faith" and "the faith" can be seen throughout God's Word, and we would see how marked

is the distinction if we had the time to do so. But let us consider,

### II. The Faith Described.

We have defined "the faith" as being one's doctrinal beliefs; now let us look at it in a descriptive sense.

#### 1. First, "The faith" is a Bible Faith.

To this I am sure you will readily agree. For even my text, along with many other texts alluded to, were taken from the Bible. It was from the Bible that I took the expression "the faith," and hence it must be a Bible faith. The faith which Baptists hold to is none other than "the faith" spoken of by Jude. For they believe in the Bible and the Bible alone as their only rule of faith and practice. Their slogan is, "If it's in the Bible it's Baptist doctrine; if it's Baptist doctrine it's in the Bible. And as Boyce Taylor well expressed it, "They are a people of one book." They cry, "To the law and to the testimony," (Isa. 8:20). Why? Because (Continued on page 5, column 1)

## Roberts Is Translating Duna Theological Terms & Songs

ELDER FRED W. ROBERTS  
(New Guinea Missionary)

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable." — Psalms 145:3.

This patrol was back into the same area as before as this is the only area that has enough food that can be purchased for the cargo boys. There have been a number of deaths in this area recently, and this was part of the reason for going. The luluai (a native marked by the government to bring in anyone that breaks a law) at Yeru said his wife died. He claims that the spirit of one of the Kora's which have moved close to Yeru killed her. I think what really happened was that she died of malaria or complications with malaria because they were too lazy to go after any medicine. This luluai held a pig feast for us last time when we were there, and this time he would not come to church or have anything to do with me.

This time the road was very dry so we were very shaken up by the time we arrived at the place where the car was left. This walk is not as long as many others, but that was alright since it was the first day out. We arrived in plenty of time to set up camp and have services which Brother Halliman and I do every night when we are on patrol. Things seemed to go much better on this patrol than on the last one.

A medical kit was prepared and brought with the expectation of meeting the doctor boy at Hayawi. He was there alright when

we arrived, only one problem — he was lying on the ground too sick to get up. He said a shot of penicillin and oil would help so I gave my first shot. Strangely enough there was no thought of



ELD. FRED W. ROBERTS

pain — only of his health. After the needle was inserted into his arm far enough (he told me when) the penicillin was injected. Before long he said that he was feeling much better. After the service the doctor boy was able to treat those who came.

The next morning we were up very early and left as quickly as possible because the day's walk was long and hard. The doctor boy wasn't well enough for the walk so I had to do all of the medical work. There were very (Continued on page 8, column 1)

HERE IS A STORY FROM YESTERYEAR OF . . .

## A REMARKABLE CONVERSION

During the 18th century the parish of Resolis was blessed with the person of Hector McPhail, one of the most eminently useful and laborious ministers ever seen. The district in which his labours were best known may be stated generally as lying along the shores of the Beaulieu Cromarty Firths.

This remarkable man is said to have been awakened to spiritual concern after he had entered the work of the ministry, and to have continued under deep distress for a period of no less than seven years, during some of which his mental sufferings were so great that he never knew what it was to have complete night's rest. While in this state of protracted anxiety under a "law-work" he made a solemn vow that should the Lord be pleased to grant him the sense of pardoning mercy and views of his personal interest in Christ, he would never pass dinner, with whom an opportunity of conversing should occur, without directing his attention to the great concerns of eternity, and the mercy of that Saviour whom he had himself found. So scrupulously did Mr. McPhail observe this vow that, little white pony, the unfailing companion of his almost endless journeys, learned to trot of its own accord when it perceived a traveller; and not infrequently, amid the bewilderment of darkness of the night, as icy blasts swept down from the hills over the wild solitudes of Meol-bhui, did the sagacity of his four-footed bearer remind him of a faithful servant of Christ, a fellow sinner was at hand whom he had to deliver the message of a Saviour's love. He him the salvation of souls was a real passion, calling forth self-denial and a devotedness almost apostolic type.

the Lords of Justiciary, who was to preside in the circuit court about to be held that day. Mr. McPhail suggested to his brother minister that this might be an excellent opportunity of doing some spiritual good to an influential man of the world, and urged him to assist in improving the precious and unlooked-for moment. His companion, however, anxious not to be carried away by his zeal beyond the bounds of propriety, politely declined the invitation. Mr. McPhail, however, had long learned to "be instant" not only "in season" but also "out of season"; so the willing propensities of the white pony were again put in requisition. Riding forward to the carriage, Mr. McPhail respectfully addressed his lordship, and, after a prefatory remark or two, reminded him that the proceedings in which the court was to engage were emblematic of another Judgment Seat, at which his lordship must appear, not as a judge upon the

bench, but as a party at the bar; entreating him, at the same time, with respectful but affectionate earnestness, to weigh well the nature of his case, and to commit it in time into the hands of the great Advocate with the Father, who can never be an unsuccessful pleader, since He Himself is the propitiation for sin. His lordship appeared to (Continued on page 6, column 1)

## New Four Step Evangelism Method Not Found In Bible

In recent years an organization called the Campus Crusade for Christ International have been advocating a new four-step method of evangelism. The popularity of the program has been steadily gaining fame and acceptance! Presently all over the United States pastors and laymen are being invited to be in-

### Be Not a Partaker of These

1. Be not a Fortune Teller, Spiritistic Medium or Clairvoyant.
2. Beware of Consulting a Fortune Teller, Medium or Clairvoyant.
3. Have nothing to do with Palmistry, or
4. Tea Leaf Readings.
5. Card or Crystal Readings,
6. Ouija Boards,
7. Astrology or Horoscopes.
8. Beware of Spiritualism, Spiritism, or Black Magic in any form.

Why? You Ask—

"The Lord Thy God is a jealous God."  
"Thou shalt have no other Gods before me."  
"Seek ye first the kingdom of God."

### DO YOU KNOW

1. Do you know that God commands that a spiritistic medium should not be permitted to live? "Thou shalt not

suffer a witch to live." (Ex. 22:18).

2. Do you know that to have dealings with spiritism is to become defiled and so to be unfit to appear before God to worship Him?  
"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God." (Lev. 19:31).
3. Do you know that God cuts off from among His people all who go after spiritism?  
"And the soul that turneth after such as have familiar spirits, . . . I will set my face against that soul and will cut him off from among his people." (Lev. 20:6).
4. Do you know that capital punishment by stoning was God's sentence on spiritism medium?  
"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones."
5. Do you know witchcraft, fortune telling, crystal reading, palmistry, etc. are allied to spiritism and are EQUALLY condemned by God?  
"There shall not be found among you anyone that . . . useth divination . . . or an enchanter or a witch." (Deut. 18:10-11).
6. Do you know that it was because of traffic in spiritism that the Canaanites were destroyed?  
"For all that do these things are an abomination unto the Lord: . . . thy God doth drive them out from before thee." (Deut. 18:12).
7. Do you know that Samuel's most effective way of impressing upon Saul the enormity of the sin of disobedience was by likening it to spiritistic witchcraft? (I Sam. 15:23):  
"For rebellion is as the sin of witchcraft," etc.

(Continued on page 7, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "WHY BAPTISTS ARE NARROW"

" . . . a peculiar people."—  
Titus 2:14.

In the early chapters of Matthew's gospel, you see one of the strangest characters that ever stalked across the pages of human history — John the Baptist. Can you see him, great, sturdy, roughly dressed, and browned from his outdoor exposure? See him as he walked keen eyed and alert. Behold him as he came forth from the wilderness with his one famous message "repent."

Surely John the Baptist was a peculiar man. He had no concern as to manners. He cared nothing for public opinion. He preached a

peculiar doctrine — repentance, faith, and baptism. He was peculiar as to his dress — "raiment of camel's hair, and a leathern girdle about his loins." He was peculiar as to his food — "his meat was locust and wild honey." He was peculiar in that his answers cut to the quick, even calling his audience a "generation of vipers" or literally, "a brood of snakes."

He was the first Missionary Baptist preacher. In Matthew 3:1 he is called a Baptist. Listen: "In those days came John the Baptist, preaching in the wilderness of Judaea." In this same verse we

are told that he came preaching; thus this verse would indicate that he was a Baptist preacher. Elsewhere we learn that he was a missionary. Listen:

"There was a man sent from God, whose name was John."—  
John 1:6.

He is spoken of as "a man sent from God." Thus he was a missionary, and putting together these two Scriptures, we learn that he was a Missionary Baptist preacher.

John the Baptist, as the first Missionary Baptist preacher, was peculiar. Wherever and when-

(Continued on page 2, column 2)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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

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

### SUBSCRIPTION RATES

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

CLUB RATES: 15 or more — each \$1.50

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

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

FOREIGN: Same as in the United States.

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

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

## Calvary Baptist Church Enriched By Recent Revival

Calvary Baptist Church has just closed a revival meeting with Elder Joseph M. Wilson, of Winston-Salem, N. C., doing the preaching.

To describe the preaching that



ELD. JOSEPH WILSON

was done by Brother Wilson, one would have to use only superlatives for we consider his ministry of the Word as being the very best.

It was the first revival meeting that Calvary Baptist Church has had in her history. Our church was organized twelve

years ago. During the most of this period of time, we have met in the Ventura Hotel building, where it was impossible for us to secure the auditorium for a revival. Our revival with Brother Wilson was indeed a unique experience in that it was the first revival which our church had ever had.

The meetings were well attended by the members of our church, and by the members of eight or ten surrounding churches.

Writing this, looking back over the meetings we had, I would consider it one of the outstanding revivals of my experience.

Brother Wilson is connected with the postal mail service in Winston-Salem, N. C., but he is available for four one-week meetings each year. Already, he has had three this year and one more scheduled for November. Let me urge any church that wants the truth of Sovereign Grace, or the local church, preached, to contact Bro. Wilson at:

Elder Joseph M. Wilson,  
2512 Stockton Street,  
Winston-Salem, N. C. 27107

I know that after the revival is over, you will thank me for my suggestion.

## "Baptists . . . Narrow"

(Continued from page one)

ever Missionary Baptists have been Scriptural, they, likewise, have been peculiar and narrow. From the days of John, all Scriptural Baptists have been peculiar Baptists and narrow Baptists. Our business is not to see how nearly like others we can be but rather, to magnify our differences and our peculiarities.

### BAPTISTS ARE NARROW ON THE QUESTION OF IMMERSION FOR BAPTISM.

Paul declared that there is "one Lord, one faith, one baptism."—Eph. 4:5.

Then beloved, if one baptism is Scriptural baptism, no other is. That is, if immersion is Scriptural, then sprinkling and pouring are unscriptural. Or we might say if either of these latter two is Scriptural, then immersion is unscriptural. There can be but one baptism.

I insist, beloved, that the one baptism is by immersion. The example of our Lord Jesus Christ is enough to convince us of this truth. Listen:

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him."—Mark 1:9, 10.

This verse thus declares that

Jesus was baptized in Jordan and that He came up out of the water. Surely no one ever saw anything similar to this in sprinkling or pouring.

Then the practice of the early church is sufficient to indicate that baptism is by immersion.

"And as they went on their way, they came unto a certain water; and the eunuch said, See, here is the water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."—Acts 8:36-39.

These verses declare that Philip and the eunuch went down into the water and after the baptism they came up out of the water.

### CHURCH PEWS

We are Manufacturers of high quality, solid oak, Pews and Pulpit Furniture. Some styles in stock for immediate delivery. Financing available. Write for free catalog and appointment:

### HUNTINGTON CHURCH FURNITURE COMPANY

1102 Vernon Street,  
Department SOZ

HUNTINGTON, WEST VIRGINIA  
25704

I realize that there are those who say that Philip took the eunuch down into the water for the purpose of sprinkling him, and that standing there waist deep in the water, he sprinkled water upon the head of the eunuch. Such always reminds me of

### The Half Wit

in Scotland who followed a wagon all the way from Edinburgh to Glasgow to see if the hind wheel ever caught up with the front. Of course, we consider this a fool's errand. Yet, beloved, this is no greater fool's errand than it would have been for Philip and the eunuch to have gone down into the water and to have gotten their clothes wet just in order to sprinkle a few drops of water upon the eunuch's head.

Likewise, the method of baptism adhered to by John the Baptist is sufficient to indicate that baptism is to be alone by immersion.

"And John also was baptizing in Aenon near to Salim, because there was much water there, and they came, and were baptized."—John 3:23.

Notice the words: "much water." The only baptism which requires "much water" is immersion. Then surely from this example set by John the Baptist, we are led to believe that immersion is the proper mode of baptism.

Yet a further word needs to be said relative to the picture which is presented by baptism.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

This would indicate that baptism is a burial. You can't bury a man by sprinkling a few clouds of dirt on his head, nor even by pouring several shovelfuls of dirt over his body.

When Abraham would buy a burial ground for his beloved Sarah, he said, "give me a possession of a burying place with

you, that I may bury my dead out of my sight." (Gen. 23:4).

A burial is to put one out of sight. The only baptism in this world which puts the candidate out of sight is immersion.

Surely, in the light of the example of Jesus, the practice of the early church, the method of John the Baptist and the picture which baptism presents — surely in the light of these, we are justified in our conclusion that baptism can be immersion and immersion alone. We insist upon immersion since we find nothing else within God's Word. We are willing to be just as broad as the Scriptures will permit, and yet when the Scriptures narrow us down to immersion only for baptism, then we ourselves must be narrow on this question.

### II

### BAPTIST ARE NARROW IN THAT THEY DO NOT PRACTICE INFANT BAPTISM.

John the Baptist never baptized anyone but believers. There is not a hint that any of those who thronged him for baptism were other than those who were able to believe for themselves. Listen:

"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."—Matt. 3:5-8.

Notice these expressions: "Went out to him"; "confessing their sins"; "bring forth fruits." None of these expressions would be intelligible to anyone other than believers. No infant could come out to him; no infant could confess his sins; neither could an infant bring forth fruits worthy or "meet for repentance."

### "Didn't Want Jink"

I am positive that no infant is capable of believing. When but a mere lad myself, I attended services in a Presbyterian church when an infant baptismal service was to be administered. When one little child about two years of age was brought forward to be baptized, on seeing the preacher dip the water for the baptismal ceremony, the child immediately remonstrated: "I don't want a jink." Surely that child, with such a limited conception of baptism, could never have been a believer in Jesus Christ. Well, John the Baptist baptized none but believers.

Even the Lord Jesus during the days of His ministry baptized none but believers. (Of course He didn't baptize Himself, but His disciples baptized for Him). "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John."—John 4:1.

Thus you will see that those believers whom His disciples baptized were produced before they were baptized. All of which reminds us of the impossibility of making disciples of infants. Out of those who were baptized during the days of our Lord's ministry on earth, not one infant can be found.

Even the early church baptized only believers. In every Scripture pertaining to baptism as administered by the early church, none but believers were baptized. Listen:

"Then they that gladly received his word were baptized."—Acts 2:41.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8:12.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."—Acts 18:8.

I realize that there are those who believe in infant baptism who perhaps honestly think that it is taught within the Scriptures. For their benefit, let me say that there are perhaps three classes of Scripture which teach infant baptism: The first mentions infants but doesn't mention baptism; the second mentions baptism but does not mention infants; the third mentions neither infants nor baptism. Though I thus speak jestingly, yet in all seriousness, I would remind you of the truthfulness of these statements, for there is absolutely no Scripture for infant baptism.

I know that there are those who say that infant baptism took the place of circumcision. However, circumcision was limited to but one sex. Only boy babies of the Jews were circumcized. Then logically if circumcision were limited to but one sex, then why should girl babies be sprinkled now if baptism came in the place of circumcision.

I know that there are also those who cite one statement of Jesus as proof of infant baptism. Listen:

"But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matt. 19:13.

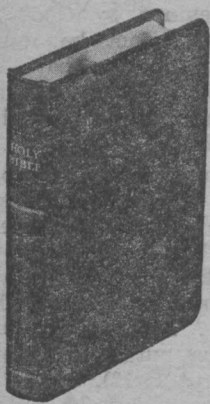
In fact, in presenting them to Jesus, we know that they did not bring them for baptism since Jesus Christ Himself never baptized. Listen:

"Though Jesus himself baptized not, but his disciples."—John 4:2.

There are still others who adhere to infant baptism because they claim that it is such a beautiful ceremony. Possibly to the ritualist this may be true. Yet, it isn't a question of beauty; it is a question of Scripture, and since the rite cannot be found (Continued on page 3, column 1)

## A Lifetime Possession . . .

### THE CAMBRIDGE CAMEO BIBLE



BOUND  
IN  
REAL MOROCCO

Leather Lined

ONLY  
\$11.95

20% OFF THIS PRICE DURING OUR SALE

SAMPLE  
TYPE FACE

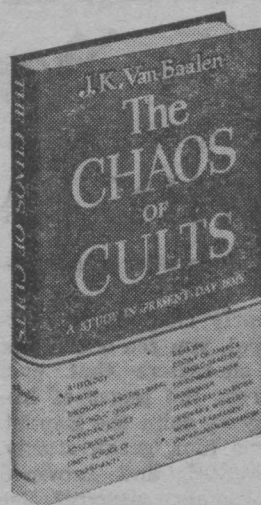
13 "I am Alpha and Omega,  
the beginning and the end, the  
first and the last.

70 ch., 1, 2, 3,  
4 ver. 7,  
5 2 Tim. 4, 8,  
9 Mt. 19, 17.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

ASHLAND, KENTUCKY 41101



## The Chaos of Cults

By J. K. VAN BAALLEN

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

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

\$3.95

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

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

OCTOBER 21, 1967

PAGE TWO



# Baptists . . . Narrow

(Continued from page two)  
within God's Word, there being not an example, precept, teaching, nor hint concerning it, then we have no right to bring it into our churches on the pretext or the excuse of its beauty.  
I realize that by rejecting infant baptism that Baptists are narrow, and yet no more narrow than the Word of God. We are perfectly willing to be just as broad as the Scriptures, and yet our narrowness must end with the confines of the Bible.

## BAPTISTS ARE NARROW IN THAT THEY PRACTICE CLOSE COMMUNION.

Can you realize that this is a day in which denominational differences are forgotten as largely as possible, and the old doctrines from God's Book are compromised.

One of the common arguments which is heard so often today is that the denominations are all so weak that it is necessary for everybody to get together. Hence, it is thought that by open communion, a step is taken in this direction. Yet, beloved, we need to be sure that our steps are Scriptural, and that we make no move other than that which is commended by God's Word.

As to the ordinance of the Lord's Supper as laid down in the New Testament, it is either close communion or no communion at all. Listen:

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper."—I Cor. 11:18-20.

In these verses, Paul declares that if heresies exist, "this is not to eat the Lord's Supper." He literally says, "you cannot eat the Lord's Supper." That is, if there are heresies, it is impossible to eat the Lord's Supper together.

Well, suppose we imagine the Lord's Supper being served. A Methodist, Presbyterian, Campbellite, and a Baptist come to the table. Yet before we break the bread and pour the wine, we read this Scripture whereby Paul declares that if heresies exist it is impossible to eat the Lord's Supper. In order to be sure that no heresies are present, and that we are agreed so that we might participate in the Lord's Supper, we take up the doctrines one by one and study for whatever differences that might appear.

As we begin with the plan of salvation, our Methodist brother declares that he believes in a mixture of salvation by grace and works, and that it is his contention that one may lose his salvation after being saved. Where-

upon the Campbellite man declares that he believes virtually the same as the one of Wesley's persuasion, except he insists that no one can be saved apart from baptism. Differing considerably, our Presbyterian brother says that he believes in salvation by grace alone, apart from works and baptism; and yet he declares that after he is saved, his children do not need to be saved for they will be born in grace, having inherited grace from him since he himself is saved.

As a Baptist, I would differ with all. I would remind that one who follows Alexander Campbell's persuasion that salvation is entirely independent of water, and entirely dependent upon the blood of Jesus Christ. I would remind him of the thief who died on the cross without ever having a drop of water even sprinkled upon him, and yet Jesus said, "Today shalt thou be with me in paradise." I would remind the one who is following after John Wesley that salvation is by grace alone, apart from works, and that when one is saved, he is saved eternally. Does not God's Word declare that we are saved by grace alone? Listen:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—Eph. 2:8, 9.

Does not this same blessed Book say that our salvation is eternal?

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

I would go along with our Presbyterian brother in all that he believes concerning the plan of salvation, except that wherein he speaks of his children inheriting grace from him. God's Word declares that "Every one of us shall give account of himself to God." (Rom. 14:12). This being true, then every child is accountable to God directly; and God's Word further declares that the only thing spiritual that children can inherit from their father is a sinful disposition. Listen:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psa. 51:5.

Thus, you see, beloved, even on the first doctrine which we would discuss we are poles apart on these great teachings. Therefore, there can be no observance of the Lord's Supper. Heresies are present. Therefore, remembering Paul's words that it is impossible to eat the Lord's Supper when heresies exist, then we are forced to this conclusion that it is either close communion or no communion at all.

### Church Communion

Is fact, God's Word even goes further and tells us that our observance of the Lord's Supper is to be on the basis of one congregation only. Listen:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread."—I Cor. 10:16, 17.

Just one cup, just one loaf of bread, and just one body is mentioned concerning the observance of the Lord's Supper. That one body means one local church and would indicate that it is wrong for a church to invite those of even "like faith and order." It isn't our table, it is the Lord's table and He has it set for the one body.

It furthermore appears from the study of these chapters in Corinthians that the Lord's Supper is to be partaken of only by those who can be disciplined by the church. This would therefore guarantee that it is to be only on the part of one local body since that church would have no authority to discipline members of another congregation. Thus, since Baptists in the early days were narrow on the matter of the Lord's Supper, we today must be narrow in like measure.

### IV

## BAPTISTS ARE NARROW IN THAT THEY DO NOT PARTICIPATE IN UNION MEETINGS.

There is nothing as abhorrent to a thrice Holy God as the religious hypocrisy, sham, insincere, and make-believe supposed Christian love as is manifested in union meetings. From the beginning to the end God demands separation. Listen:

"Can two walk together, except they be agreed?"—Amos 3:3.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Rom. 16:17.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—II Thess. 3:6, 14.

"Having a form of godliness, but denying the power thereof; from such turn away."—II Tim. 3:5.

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; For

he that biddeth him God speed is partaker of his evil deeds."—II John 1:10, 11.

### Spiritual Humbugology

In a certain college there was a professor who was supposed to know all about bugs. His classes were most thorough in bugology. One day some of the lads decided they would deceive the old near-sighted professor, so they got the head end of one bug, the tail end of another, and the middle piece of a third, and glued them all together to produce an improvised bug. Then they took wings, legs, and feelers from a number of other bugs and glued these to the various parts of this improvised bug making him still more of a monstrosity. When they brought it in to the old professor and laid it down before him, they said, in substance: "Professor, when out hunting some specimens today we found an unusual bug and we brought it into you for classification. The old man picked the bug up, looked at it very carefully and scrutinized it closely and then laid it down and said: "Young gentlemen, this is a hum bug." And that, beloved, is exactly what every compromising patched-up church is—it is a spiritual humbug. Whenever you try to believe a part of each denomination, leaving out and omitting portions of their beliefs, and you attempt to bring together all denominations in a given community in some such fashion, there can be nothing come from it but spiritual "hum-buggery."

While it is true that some Baptists, in order to be "broad" and in order not to appear narrow-minded, go along with the tide,

it is also true that wherever Baptists are Scriptural that they are still narrow on this question of union meetings. All others have nothing to lose and everything to gain by such an attempt at fraternizing, while Baptists have nothing to gain and everything to lose by compromising and thus refraining from preaching their distinctive doctrines. I say then again that Baptists are narrow, that is, Scriptural Baptists, in that they do not go into union meetings.

### V

## FINALLY, LET IT BE KNOWN THAT BAPTISTS ARE NARROW IN THAT THEY BELIEVE IN SALVATION BY GRACE ALONE.

From the beginning of God's Word unto the end the Scriptures indicate that salvation is alone by grace. It was grace whereby Adam and his wife were saved. Listen:

"Unto Adam also and to his wife did the Lord make coats of skins and clothed them."—Gen. 3:21.

It was grace whereby Noah was saved. "But Noah found grace in the eyes of the Lord."—Gen. 6:8.

Paul declares to the church at Ephesus that salvation is only by grace. Listen:

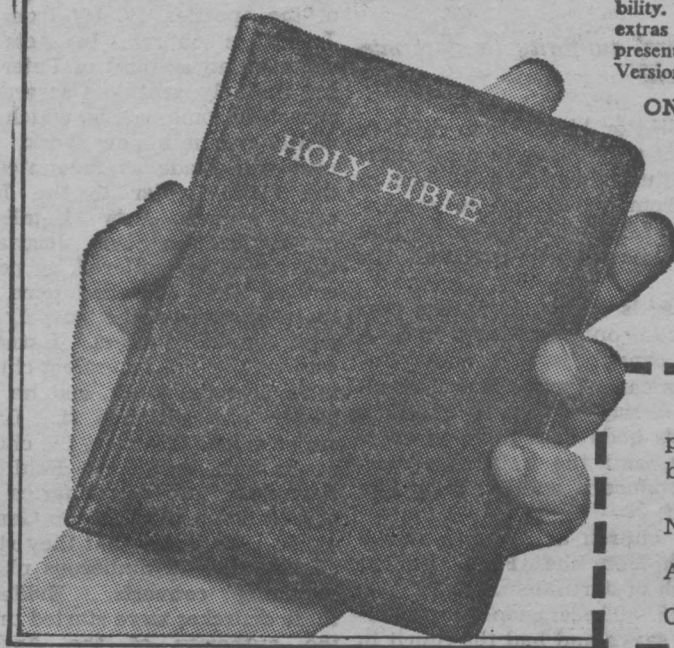
"For by grace are ye saved through faith, and that not of yourselves; It is the gift of God, not of works; lest any man should boast."—Eph. 2:8, 9.

When he wrote to the church at Rome, he even went so far as to tell them that they were either saved by grace or works. Listen:

"And if by grace, then is it no more of works; otherwise grace

(Continued on page 5, column 5)

# Your best value in a pocket reference Bible! only \$6.50



The palm size Amethyst Bible from Cambridge has all the exclusive features of more expensive editions—the same sharp 'open' print, the same superwhite India paper, the same comprehensive Concordance and new maps. The brand-new Ariston binding gives the utmost flexibility and durability. And the 'Budget Amethyst' has all the extras that make it the perfect gift—gold edges, presentation page and two piece box. King James Version. No other Bible like it—anywhere!

ONLY \$6.50

Order this lovely pocket Bible now

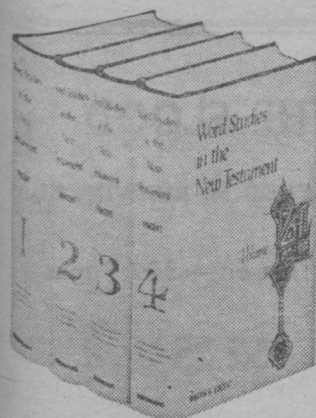
Use order coupon for prompt delivery

For the \$6.50 I am enclosing, please send at once the Cambridge Bible.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_



## WORD STUDIES

By  
MARVIN R. VINCENT

4 Volumes  
over 3200 pages

\$25.00

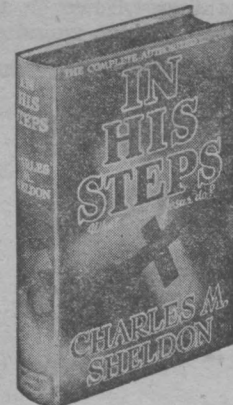
A veritable gold-mine of ideas for sermons preeminently invaluable for all Bible lovers. Goes thru New Testament verse by verse. Offers multitude of fine suggestions for homiletical purpose. Rare combination of scholarship and simplicity.

CALVARY BAPTIST CHURCH  
P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

OCTOBER 21, 1967

PAGE THREE



## IN HIS STEPS

Or

"WHAT WOULD JESUS DO?"

By Charles M. Sheldon

Completely Authorized Edition  
Of 245 Pages

Cloth Bound \$1.25

For parents — children — preachers — Christians everywhere. Read this and your personal life will be revolutionized. Publisher's Weekly says it has had more circulation than any book outside the Bible. Translated into 21 languages. Probably well over 5,000,000 sold.

— ORDER FROM —

CALVARY BAPTIST CHURCH  
ASHLAND, KENTUCKY 41101



# The Baptist Examiner FORUM

Do Baptist Churches have Scriptural authority to start missions as a branch or arm of their church?

AUSTIN  
FIELDS

610 High Street  
Coal Grove, Ohio

PASTOR,

Arabia Baptist  
Church

Arabia, Ohio



Yes, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Spirit." Matt. 28:19.

This church to whom He was speaking was a Baptist Church which He called the body of Christ.

"And hath put all things under His feet, and gave to him to be the head over all things to the CHURCH, WHICH IS HIS BODY, the fullness of Him that filleth all in all." Eph. 1:22-23.

This body (Baptist Church) was created by the Creator, but like the body of Adam, she was created first without power and then at a later date given the power to function as a powerful body for Him."

"And behold, I send the promise of the Father upon you. But tarry ye in the city of Jerusalem until you be endued with power from on high." Luke 24:19.

The promise that He had given to her was the promise of the Comforter. Read Jn. 14:16-18. On this day the Lord stooped and breathed into His body the breath of Life.

"And all were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterances." Acts 2:4. To this church (His body) he promised perpetuity, for He said, "The gates of hell (death) shall not prevail against it." Matt. 16:18.

"I will be with you unto the end of the world." Matt. 28:20.

The method that God uses to keep His body (Church) alive is by the means of procreation. This is the same means whereby He keeps alive the first body that He created, namely the body of Adam. We are all the descendants from Adam, through the means of procreation, or the begetting of our offspring, or producing of young. Adam who died many thousands of years ago, gave life to his children and they in turn to their children. Thus as a branch or arm from Adam the human race is in existence.

The first Baptist Church of Jerusalem has long since passed from this world, but she like Adam had children to whom she

gave life or birth, these children of hers gave birth to other children thus through a branch or arm from one church to another He has fulfilled His promise, that death should not overtake His body.

There is a rule of nature that like can only produce like. A horse cannot beget a cow. Tomatoes cannot produce watermelons. A Baptist Church which is Christ's body does produce other bodies, and the only thing she can produce is another body like herself.

The church at Samaria was a branch from the First Baptist Church of Jerusalem. Read Acts 8:14-15. These people were already saved and had the Spirit in salvation, but they did not have Him as the Comforter. This was given to them by the church at Jerusalem. Therefore by a branch or arm the church at Jerusalem gave birth to the church at Samaria.

This is also true of the churches founded by the Apostle Paul. They were all branches from the church at Antioch, which was also a branch from the church in Jerusalem. Read Acts 11:22, Acts 13:1-3.

Having promised to His body that she would not die, the Lord gave to her the Holy Spirit as the Comforter, to make sure that His promise would not fail. He has kept His body alive throughout the centuries by means of a branch or arm. The body of Christ can no more die than the Holy Spirit which is the life of her. Thus through the church starting missions as a branch or arm from the body of Christ, has been perpetuated the true church through the centuries until now we have the body of Church, which we know is a true Missionary Baptist Church.

ROY  
MASON

Radio Minister

Baptist  
Preacher

Aripeka, Florida



If the questioner means to ask if there is a specific Scripture that authorizes such, my answer is that I know of no such Scripture. The same thing however could be said with reference to church buildings and a number of other things. However, there are Scriptures which would seem

to make it right in principle for a church to carry on such mission work. For instance in Acts 8, we read about Philip going down to Samaria and starting a work. People were baptized (v. 12) evidently under the authority of the Jerusalem church. Moreover this new work was inspected by some of the apostles, (v. 14) from the Jerusalem church. In Acts 10, we have an account of Peter being divinely sent to Caesarea to preach to some people, which evidently meant a new work. Report was made as recounted in the 11th chapter to the Jerusalem church. Acts 11 tells of people from the Jerusalem church being scattered by persecution. They travelled here and there spreading the gospel, and with great success. Barnabas was sent by the Jerusalem church to inspect the work, and he was highly pleased with it. Later, under divine direction, the church at Antioch sent forth Paul and Barnabas as missionaries to preach down through the Gentile world. We know that they started churches in numerous places, baptizing converts. Evidently these churches were started under the authority of the Antioch church, for later when the missionaries returned they made report to that church. (Acts 14:26-27). I think we can say that these new works were "missions" of the Antioch church as they were begun, but doubtless each soon became a full-fledged, independent church.

E. C.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church  
Birmingham, Ala.



In Gen. 1:28 God told Adam and Eve to multiply and replenish the earth. And I am fully persuaded that they had many, many children born to them, but still you and I know it was utterly impossible for these two individuals to fill the earth with people. But they gave their daughters to their sons in marriage and thus authorized them to bring forth children. These children then in their time gave their daughters in marriage thus authorizing them to bring forth children. In this way, through the institution of marriage Adam and Eve filled the earth with people. Then in Gen. 9:1 God told Noah and his sons the same thing He told Adam and Eve. And through the same process Noah and his sons have again filled the earth with people. Adam and Eve and Noah and his sons have done such a good job of it that there is absolutely no place for an ape to step in and make his contribution to the race except in the mind of an infidel.

In like manner our Lord told His first church to "Go ye therefore and teach all nations." The church that our Lord was talking to could no more disciple all nations than Adam and Eve could, as individuals, refill the earth with people. So just as Adam and Eve by giving their daughters in marriage who in their turn gave their daughters in marriage thus authorizing them to bear children have filled the earth with people, just in the same way the Church at Jerusalem is still discipling all nations. There just is no other way in which the church at Jerusalem could possibly carry out the commission that was given to her. So today the church that is not a partaker of the authority that came from that first church is just as illegitimate as the child that is born to a woman who has not been authorized to bear children by her having been given in mar-

riage to some man.

We see this exemplified in Acts 13. Here the Holy Spirit did not deal with Paul and Barnabas apart from the church as some nincompoops claim He does with them in our day. But rather He called these men for this special work and then led the church to authorize them to do what He had called them to do. Our Lord could have done this just any way He chose to do it. And in fact that is just what He did do. He chose to work through His churches. A study of the remaining chapters of Acts shows that Paul and his fellow-laborers preached the gospel, organized churches and ordained elders. All this they did by authority of the church at Antioch. The Lord does not choose to do His work through any other channel.

If you study Eph. 3:7-10 very carefully surely you will agree that not only the gospel, but all the rest of the manifold wisdom of God is dispensed through the church. The authorized version says "by the church," but all other translations that I know of says "through the church." And since the wisdom of God is made known through the church, therefore, it is absolutely essential that a church be started by another church if she is to receive of that wisdom.

I notice the querist uses the term "missions," and I am not too much opposed to a church starting missions. In fact, Philadelphia Baptist Church was started as a mission by Grace Baptist Church. By starting missions and licensing men to preach are two things I would have a hard time trying to justify by the Scriptures. It seems that in New Testament times they organized churches and ordained elders. But no argument please. I do not know enough about it to argue.

JAMES  
HOBBS

Rt. 2 Box 182  
McDermott, Ohio

RADIO SPEAKER  
and MISSIONARY

Kings Addition  
Baptist Church

South Shore, Ky.



Not only does a church have scriptural authority to do so, I believe that it is obligated to do so. As far as I know there is no verse of Scripture that says point blank that we must establish missions, however, we are taught in many things that would show us we should.

Let me remind you that the commission in Matt. 28:19-20 tells us to, "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." Notice that the com-

mission is threefold; teach (or make disciples) of all nations, baptize the converts, and teach the converts the things of God. Mark 16:15 says, "Go ye into all the world, and preach the gospel to every creature." Again we are told this in Acts 1:8, "... ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

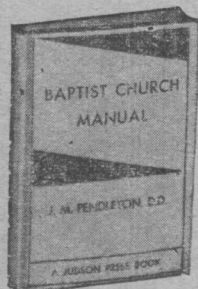
From the commission in Matthew we are told to preach the gospel to the lost. Mark tells us it is to be in all the world, and Acts points out that it is to be at home in our neighborhood and surrounding communities as well as the rest of the world. Now, beloved, we cannot, as a church unit, go into all these places but we can send someone.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch and Saul. As they ministered to the Lord, and fasted the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, they sent their hands on them, they sent them away." (Acts 13:1-5) Here again we see three things—there were five prophets and teachers in the church, the Holy Spirit called two of them and led the church to send them out as missionaries and the church prayed for them (not to be called, but they were already called, but to be blessed and fruitful) before they sent them out. I believe the other three were to take care of the home missions and these two were to be the foreign missionaries. The rest of the book of Acts tells of these men going from city to city preaching and teaching in homes and wherever they could and establishing churches. Now, I ask you, brethren, isn't that an example of mission points? Paul went to these places, preached, and taught the Word of God.

I believe that a church should start a mission anywhere that it has an opportunity to do so. There could be various reasons for this preaching point of the church. It may be an area where there is no sound church and the church has the desire to preach to the lost and maybe someday organize a church. It may also be the desire of the church to preach to some saints who are unable to attend the regular services of the church and thereby fulfill, in part, the third portion of the commission.

I do not believe that a mission should be established close to the church. I do not believe that a mission should be used by members as a place to go INSTEAD of the regular church, especially if someone is mad at the preacher. (There are times when a mission is established at a distance from the church for members in the area—but this should also be with

(continued on page 5, column 1)



## BAPTIST CHURCH MANUAL

By J. M. PENDLETON

\$1.75

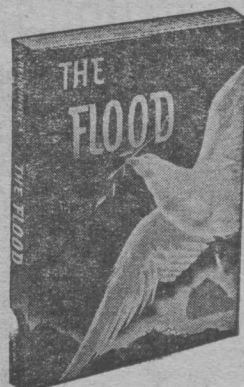
Nearly 200 pages of excellently written information as to the Nature, Officers, Doctrines, Ordinances, Government, Discipline and Duties of a church.

It also tells how business meetings are to be conducted; gives forms for letters; marriage ceremony; and church covenant.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101



## THE FLOOD

By ALFRED M. REHWINKEL

Paper Cover — 374 Pages

\$2.25

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

— ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

OCTOBER 21, 1967

PAGE FOUR



## The Forum

(Continued from page 4)  
desire to organize as soon possible.)

I do not believe that a mission could be organized into a church soon, nor should a mission kept after it grows to the place where it should be a church. Don't ask me when a mission reaches this point—it must be shown by the leadership of the Holy Spirit.)

If we are to be Missionary Baptists in truth as well as in name, we should do everything we can to fulfill the commission.

## The Baptist Faith

(Continued from page one)  
believe in a Bible faith or "the faith" spoken of in the Bible. "The Faith" is "the Baptist Faith."

When Jude said, "contend for the faith," he meant the Baptist faith. When Jesus said, "When the Son of Man cometh, shall He save the faith on the earth?" (Lk. 17:30). He meant the Baptist faith. If you will be patient and prejudiced, I will prove my statement by giving to you the history of History.

Please remember that John the Baptist was sent of God to baptize the Son of God (Matt. 3:1; Jn. 1:33; Matt. 3:13-17). Now, if John, baptizing the Son of God, became a Baptist. But otherwise John the Baptist baptized the other Disciples. In Acts 19, we learn that no man could be an Apostle unless he had accompanied with them from the baptism of John. So then John baptized the material (1:17) out of which Jesus built His Church, that material was Baptist material (Matt. 16:18; I Cor. 12:28). In this Baptist Church Jesus said "the faith" in the words "teaching them to observe all things" (Matt. 28:20). Now if the people were Baptists because they had Baptist Baptism, and no minded person can read the Scriptures and deny it, then truth held by them was Baptist truth and if Baptist truth then "the faith" which is the whole of revealed truth, is the Baptist faith.

Perhaps the testimonies of our enemies are in order here. The testimony of Alexander Campbell who said "that the Baptist denomination in all ages and all countries, has been, as a body, the constant asserters of the right of man and of the right of conscience" — Christian Baptist. Now his testimony has the effect that only Baptists can possess "the faith" because they are the only ones who have existed in "all ages." But another testimony from Mr. Campbell. He said this: "The Baptists can trace their origin to the apostolic times, and produce unbroken testimony of their existence in every century down to the present time . . . We can trace that from the earliest times there has existed a people, whom we can number, that have existed and consistently con-

tended for the true faith once delivered to the saints. . . . From the Apostolic Age to the present time, the sentiments of Baptists and their practice of Baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced." Notice in his statements that he gave the Baptists the honor of being the recipients of "the faith." But in passing note the following statements from our enemies.

Prof. William Cecil Duncan said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520. . . . They did not, however, originate with the Reformation, for long before Luther lived, nay long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, in Asia and in Africa."

Alexis Mastin says: "They are, in our view, primitive Christians or Inheritors of the primitive Church, who have been preserved in these valleys, and it is not they who separated from Catholicism, but Catholicism from them."

Robert Bruce Smith said: "With all my heart I believe that the Baptists have a history parallel with Christianity."

A French free thinker said: "Perhaps the Baptists are the only Christians in the world among whom a Christian of the first century would find himself a home."

The noted Methodist Historian, John Clark Ridpath, whose volumes of History can be found in any good sized library in America, said: "I should not readily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

In 1819 the king of the Netherlands appointed Dr. Ypeij, Professor of Theology in Groningen University, and J. J. Dermont, his chaplain, to write the history of the Dutch Reformed Church. The Baptists kept getting in their way when they made a statement concerning them, closing in these words: "We have now seen that the Baptists, who were formally called 'Anabaptists,' and in later time Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrine of the gospel through all ages."

Now what have these men revealed to us? If we sum up what they have said it is this:

- (1) First, Baptists have existed in all ages, from the days of John, the first Baptist, to the present time.
- (2) They were given the faith.
- (3) They have "preserved pure the doctrines of the gospel through all ages."

Brethren, if the statements of these men mean anything at all, they mean that the Baptists were the recipients of "the faith"; and there being no other faith of that

day, it was a Baptist Faith. Hence Jude, Paul, Jesus, and other New Testament Saints knew nothing of any other faith except "The Baptist Faith."

### 3. The Baptist Faith Is An Exclusive Faith.

No one except Baptists can say they have "the faith." The only denomination under the sun that can make this claim is the Baptists, for they are the only ones who even try to live up to the faith. The Methodists have their discipline to go by; the Catholics, decrees of the pope; the Presbyterians, Episcopalians and many others the rulings of the Assembly; the Christian Scientists, the teachings of Mrs. Eddy; and the Mormons, the writing of Jo. Smith; but not so with the Baptists. For they take their stand on the Pure Word of God. They make its decisions the basis for their actions. They cry, Away with the commandments of men, and back to the pure Word of God. They want to make it their only rule of faith and practice.

And whereas Baptists are the only ones who claim the Bible and the Bible alone to be sufficient to guide and guard them through life, they are the only ones who can be included among the number of New Testament saints who have kept "the faith." They can say with Paul, "I have kept the faith." But how about the Catholics and Protestants? Do they not keep the faith? Not at all. For if they did, they would heed the Words of Jesus and "come out of her." Therefore, I say it is an exclusive Faith because it includes those who want to live up to it and excludes those who spurn it.

### 4. But Again, the Baptist Faith is a Differentiating Faith.

It differentiates and distinguishes those who believe in it

**We  
Covet  
Your  
Prayers!**

from those who do not. It distinguishes Baptists from Catholics, Campbellites, Methodists, Unitarians, Christian Scientists, and Mormons. And I would not make such a statement if I did not think it were true. As everybody knows the Catholics take orders from the pope, so it is likewise true that the Campbellites follow the teachings of Alexander Campbell, the Methodists, the Assembly Discipline, the Christian Scientists, the findings of Mrs. Mary Baker Eddy, the Mormons, the book written by Joseph Smith, and the Unitarians, the knowledge of the would be wise. Not one of them take the Bible to be the final word of authority. And because Baptists believe the Bible, from cover to cover, they are marked off by the world as being different and the main reason is that they love the Bible and try to follow its teachings. And one blessed thing about it is this: when the Hardshells, Freewills, Campbellites and Seventh Day Adventists decided to deny "the faith" they had to tack a pre-fix to their names. Why did they do this? Simply because God's people are different from the would-be professors and He wanted the people to know it.

The people called Baptists are recognized as being different from the other faiths because they are sticklers for the Word. They want to bow in holy submission to the Word of God. Brethren, if you tell a person you are a Baptist, he knows you believe in the final-

ity and totality of God's Word. If you tell the same person you are a Unitarian, he knows at once that you have no regard for the Bible. And this is our distinguishing mark. And it will show to others that the Baptist faith is different from all other so-called faiths.

### 5. The Baptist Faith is a Divisive Faith.

Whenever and wherever it is preached division results. When Jesus was on earth, He said: "Suppose ye that I am come to give peace on earth? I tell you, Nay, but divisions" (Lk. 12:51). Jesus was one of the first preachers of "the faith" and He who declared "the faith" said, the purpose of His coming to earth was to divide the people. And "the faith" that divides was transmitted to the first Baptist preachers of that day (Mt. 28:20), with the understanding that they preach it. When they preached it, some believed, and others rejected it. Some with joy received it, whereas others with contempt spurned it. And wherever the faith was declared, division resulted. That such was true one can know by reading the Scriptures, for Paul said: "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life" (II Cor. 2:15, 16. Cf. Acts 14:1-4).

And whenever or wherever, "the faith" is declared, the same results will be seen. That's why the faith preached by the Baptists today is spurned by many, and accepted by the few. Why? Simply because "the Baptist Faith" is the same faith proclaimed by Jesus, and He said: "If they have persecuted me, they will persecute you; and if they have kept my saying, they will keep yours also" (Jn. 15:20). So let us come boldly to this truth and preach it though it does divide.

### 6. The Baptist Faith is a Faith to be Communicated.

Others need to hear of it. And Jesus' command to us is that they hear it. He said: "Go . . . and teach them to observe all things whatsoever I have commanded you" (Mt. 28:18-20). It is our business to communicate our faith to others.

Of the Thessalonians, Paul spoke very highly, because they were communicators of "the faith."

He said: "And ye become followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing" (I Thess. 1:6-8). How I would that such could be said of us! We need to communicate our faith to others. To the

heathen on foreign fields and in the homeland, to the Catholics both Greek and Roman, to the Protestants, who have not only protested against the Catholic (Continued on page 8, column 3)

## "Baptists . . . Narrow"

(Continued from page three)  
is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work."—Rom. 11:6.

Finally, he concluded his exhortation by declaring that they were saved by grace alone.

"Even so then at this present time also there is a remnant according to the election of grace." Rom. 11:5.

No one else, as a denomination in all this world, believes in salvation by grace through faith, plus nothing, minus nothing, except Missionary Baptists. All others believe in an addition of works, either church works, preachers works, or the sinner's works. All others believe in either pluses or minuses — adding to or taking from this glorious doctrine of salvation by grace. Baptists are narrow — exceedingly narrow in that they believe in salvation by grace alone.

I can imagine a locomotive engine speeding along the track with a wash-out ahead. As I would attempt to signal the engineer, he pays no attention, but ere his engine dashes to ruin, as the breeze from the train fans my brow, I hurl a lantern in his face and cry, "For God's sake, stop!" It is thus that I bring this message to you, especially appealing to you concerning salvation. It must be grace and by grace alone. May God help you to stop and believe it now.

As the old song says:

"I've placed my life in Jesus' care  
I'm depending on Him, I'm depending on Him;  
I trusted Him and left it there,  
I'm depending on Him to save.  
'Tis not by works that I have done  
I'm depending on Him, I'm depending on Him.  
'Tis grace that saves through faith alone  
I'm depending on Him to save."

As I bring this message to a close, may I insist that Baptists wherever they are Scriptural are narrow. May God grant that we shall ever be Scriptural and thus ever be narrow. My contention is that if there is enough Scriptural evidence for one man to be a Baptist, that there is enough Scriptural evidence for every man to be a Baptist, and therefore I would say: "Give every man a clean heart and an open Bible, and the result will be a Baptist civilization." May God bless you to be a Scriptural Baptist and thereby a narrow Baptist.

## OUR LORD PRAYS FOR HIS OWN

A STUDY OF JOHN 17

By

MARCUS RAINSFORD

Cloth-bound — 476 pages.

**\$4.95**

Nothing like it in print!

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

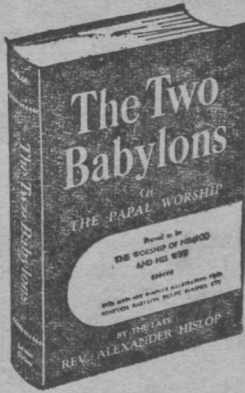
— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE  
P.O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

OCTOBER 21, 1967

PAGE FIVE



## THE TWO BABYLONS

By ALEXANDER HISLOP

330 pages — Cloth-bound

**\$3.50**

If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE  
P.O. BOX 910, ASHLAND, KENTUCKY 41101



# Love Radiant!

"They looked unto Him, and were radiant."

—Ps. 34:5 R. V.

By J. B. ROWELL, Victoria, B. C.

## LOVE'S QUICKENING UNTO JOYFUL RECOGNITION

"Then were the disciples glad, when they saw the Lord." One look into the face of the Risen Lord, and the weak became strong, the fearful as bold as a lion, and the despondent leap for Joy. But do we need to see Him before we believe and rejoice? Jesus Christ was just as real, just as loving, just as faithful, whether the disciples saw Him or not. "In Whom, though now ye see Him not, yet believing, ye rejoice." Our Lord had pledged His word, before Calvary, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22). And He kept His word, "Then were the disciples glad, when they saw the Lord."

Joy and gladness are the common heritage of believers. Our Lord shewed the disciples *Love's Memorials and Calvary* that all doubts may be banished, and that a holy certainty may fill their hearts, and that His sacred wound prints may ever whisper to trembling faith. "... accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace." With this assurance, the trusting heart can say, "He loved me, and He gave himself for me." "Then were the disciples glad, when they saw the Lord." Oh, how our hearts long for a fresh glimpse of our adorable Lord, Who is *altogether lovely*. Our longing desire is expressed in the beautiful lines:

"Shew me Thy face—one transient gleam  
Of loveliness Divine,  
And I shall never think or dream  
Of other love save Thine;  
All lesser light will darken quite,  
All lower glories wane,  
The beautiful of earth will scarce  
Seem beautiful again."

## LOVE'S COMMISSION

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." (John 20:21). What an amazing commission! As... so "As my Father hath sent me, even so send I you. And this addressed to men who a little while before were filled with fears. And now our Lord identifies them with Himself in His mediatorial work. They are to go forth as ambassadors for Christ. Their mission from Him is measured by His mission from the Father. His words are frightened with the assurance that they shall find in His presence, as He had ever found in His Father's presence, the support which will bring peace to their hearts.

As the Lord Jesus was the Sent One of the Father, so these disciples are the *sent ones* of Jesus Christ. "He confirms and grounds their apostleship on the present glorification of Himself, Whose Apostleship (Heb. 3:1) on earth was now ended, but was to be continued by this sending forth of them." (Alford). "Christ *sent them*, authorized with a divine warrant, armed with a divine power; *sent them* as ambassadors to treat of peace, and as heralds to proclaim it; *sent them* as servants to bid to the marriage; hence they were called Apostles, men sent." (M. Henry).

We need a sight of Jesus; a touch of His man-pierced hands; His peace filling our hearts, and a brimful gladness; and once again to hear Him say: *Now then ye are ambassadors for Christ.*

## Conversion

(Continued from page one) he impressed with the address he had heard, thanked Mr. McPhail most warmly for his ministerial faithfulness, and invited him to be his guest at the close of the court.

Many such anecdotes are told of this amiable and laborious man, and numerous were the instances in which these "out of season" efforts in his Master's cause were savingly blessed to the souls which "by any means" he sought to win. Among the rest, the following is perhaps

one of the most remarkable.

In order to reach the parish of Resolis from the coast of Nairn it was necessary in Mr. McPhail's day to cross the ferry of Fort George and traverse the peninsula of the Black Isle. After a journey of some eight or nine miles over an immense wilderness of the most dreary moorland lying along the entire back of the peninsula, the Church and manse of Resolis were reached.

At the period of our story, Fort George was garrisoned by an English regiment, which partook of the usual profligate character of the British Army at that time. As the neighbouring town of Campbelltown is some distance from the Fort, wooden shambles had been erected close to the water's edge, immediately below the garrison, to serve as a meat market for the convenience of the military. Having occasion one day to travel homewards by the route just described, Mr. McPhail was detained for some time below the Fort by the delay of the ferry-boat, which had to be summoned over from the opposite side. While he was standing at the water's edge, with his inseparable companion, a soldier came into the shambles to purchase some meat and asked the price of a quarter of mutton. The butcher named the sum. With a frightful oath, in which he pledged the everlasting salvation of his soul, the man refused to give the price, but ultimately, after a good deal of wrangling, agreed to the butcher's terms and took up the meat to go away. All this while Mr. McPhail, who was standing outside the shambles, overheard the conversation within, and, shocked at the awful jeopardy in which the soldier had placed his soul was watching for an opportunity of addressing him upon the imminent danger of his condition. No sooner, therefore, had the man left the meat market than Mr. McPhail contrived to throw himself in his way and to engage him in conversation.

"A fine day, soldier." "A fine day, sir," replied the man, touching his cap. "Do you belong to the Fort?" "Yes sir, and a dull enough place it is; nothing but drill and the blues." "You are an Englishman, I see. What is your name?" "Luke Heywood, your honour." "That seems a fine piece of mutton you have got." "So it is, sir; and cheap, too." "What did you give for it, may I ask?"

The soldier named the price. "Oh, my friend," replied Mr. McPhail, "you have given more than that!"

Luke Heywood looked astonished.

"No, sir, I gave no more. There's the man I bought it from, and he can tell you what it cost."

"Pardon me, friend, you have given your immortal soul for it! You prayed that God might damn your soul if you gave the very price you have just named. And now what is to become of you?"

The ferry-boat was announced as ready, and Mr. McPhail stepped on board, while Luke Heywood walked off with his purchase, and entered the Fort. Throwing off his cap, he sat down upon a form in the barracks, and in a short time his reflections turned upon his conversation with the stranger at the ferry. The gentleman's parting words were still fresh in his memory, "You have given your immortal soul for it, and now what is to become of you?"

"Really," thought he, "the stranger is quite right. I have a soul, though I had almost forgotten it; I have pawned it for a piece of mutton, too. Well, I didn't mean that, but I have done it; and now what is to become of me?"

The thought, even to a profligate, was anything but an agreeable one, so he tried to banish the occurrence from his memory. But it would not go; conscience was at work, and refused to still its voice. The words of the stranger were pealing in his ears like the death-knell of his soul. "You have given your immortal soul for it, and now what is to become of you?" In a perfect agony of terror he started from his seat, rushed bare-headed from the Fort, and arrived all breathless at the ferry in quest of Mr. McPhail.

"Where is the gentleman?", cried Luke to the butcher.

"What gentleman?" enquired the other.

"The gentleman in black clothes, and with a white pony, who told me my soul was lost."

"Oh, you mean Mr. McPhail. He is the minister at Resolis, and you will have to go far

soldier hastily enquired whether he had seen anything of the clergyman upon a white pony, which was all the description he could give. He arrived, however, towards evening at the manse of Resolis, and on demanding eagerly to see Mr. McPhail, was immediately admitted.

We know not how to reconcile the occurrence with the rules of military discipline, but so it was that Luke remained at Resolis all that night and the two following days, during the greater part of which time he was closely closeted with the minister. Mr. McPhail's study was not a confessional, although many a poor soul had gone thither to ask counsel of the man of God; and if the walls of that little room had but retained a transcript of the experience to which the minister had been called to listen, how interesting the record they would have presented of the spiritual difficulties which Mr. McPhail had met—how useful to those who are entrusted with the momentous office, and have like responsibilities to fulfill!

Numerous, however, and as were the spiritual cases on which this singularly good man had been consulted, he would be questioned whether he had ever been called to deal with an experience like Luke Heywood's. His was no doubt a rare case, for into those short days was condensed, as its leading features, the history which, with Mr. McPhail, stretched over a period of more than seven years.

"The wind bloweth where it listeth and thou hearest the sound thereof, but canst not whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). How strikingly was this passage illustrated within the story at Resolis as the minister and soldier knelt down together in the evening of the second day. Both were extreme specimens of the two great modes of conversion—the gradual and sudden. He whose voice now heard in holy thanksgiving, laboured for seven weary years under a "horror of great darkness," unable to appropriate as his own the Saviour of sinners; while he who knelt beside him, and weeps with unspeakable over a newly-found peace with God, only two days ago was foremost in the ranks of profligacy, his curse the deepest and loudest, and his revelry wildest and most unbridled even amid the sordid jollity of the canteen. Yet of him it be said, just as certainly as of the other, that he is "born of the Spirit." Doubtless the gradual method of conversion is (Continued on page 7, column 1)

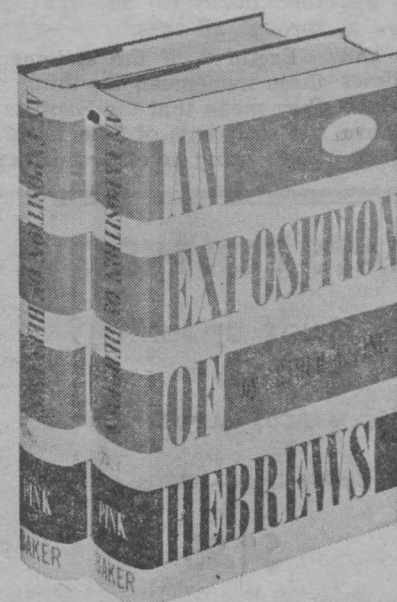
IF YOU ADMIRE,  
OR IF YOU DESPISE—

**BILLY GRAHAM**

You Need To Read  
**THE PASTOR'S DILEMMA**  
**75c**

enough before you catch him, for he has crossed more than an hour ago."

The ferry-boat being about to make a passage across the water, Luke Heywood entered it, with the design of following the stranger with whose words he had been so painfully impressed. Enquiring of the ferryman the route he must follow, Luke leaped from the boat as it touched the shore at the point of Fortrose and started afresh on his ardent pursuit. We know not the feelings of the agitated traveller as he rushed bare-headed through the town of Rosemarkie, or toiled all flushed and heated across the weary wilds of Maolbhui. We have not been informed regarding the astonishment of the shepherd or the cottar as the excited



An Exposition  
of  
Hebrews

By  
A. W. PINK

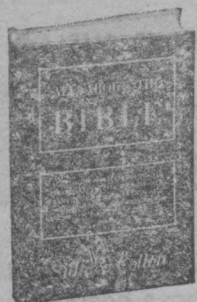
over 1300 pages  
2 volumes

**\$11.95**

This is the most thorough and the most complete exposition of Hebrews ever printed. Packed with sermon material.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101



**ALL ABOUT THE BIBLE**

By  
SIDNEY COLLETT

324 Pages

**\$3.50**

This little book is one of the most popular volumes of its kind of all time, having gone through several editions. The author traces the Bible from its origin, through its many translations down to our present day.

CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

OCTOBER 21, 1967

PAGE SIX



Keep your head and heart going in the right direction and you'll not have to worry about your feet.

ARE MORE CONFERENCE...

# IMPRESSIONS

could never express the I have from being here conference. The food and ability were great and the ship with these great people though this is my first to my plans will begin im- for the next one. The were great because the was proclaimed.

Lon Brian  
Ore City, Texas

was wonderful! The hos- too good to be true. Your will surely do wonders his help.

The C. E. Margraff's  
Sunbury, Ohio

we enjoyed the conference and hope that Calvary Church will continue to the conference until the comes. It is a time of spirit- refreshment for me and a ful time of fellowship with thern in Christ. May God me to bless the Church and bin.

David O'Neal  
Bristol, Virginia

God that He made it pos- us to attend this Bible nce. The preaching as the food was wonderful fellowship was sweet. must have been a little of Heaven! Thanks for ing! Hope we can come next year.

Mrs. Frank Parrish  
Hampton, Virginia

year's conference is the ver attended. I certainly thank everyone who la- God's vineyard to help his great successful series es for the glory of the for man's benefits. May ve all glory and honor s feeble efforts. Thank for all these great doc- truth of God's Word. God for the publisher of

the Baptist Examiner. It is so every person can share in God's multiplied thousands of blessings. The Baptist Examiner I highly recommend for all men who want to learn God's treasures and choice Scriptures, even the sermons glorify God. It's wonderful to see and hear what great things God has in store for us. Even the food was wonderful. Next year will soon be here. Hope how soon Heaven receives us so we can eat around God's spiritual table all day and night.

Elder W. V. Murray  
Bristol, Virginia

I am at a loss of words to express my true feelings concerning the Conference. All I can say is I left it a stronger Christian than when I came. It was good to have been here. God bless you all.

Frank R. Parrish  
Hampton, Virginia

## Spiritism

(Continued from page one)

8. Do you know that Saul, King of Israel, when he was zealous of God cleared all spiritistic mediums out of the land?"  
"And Saul had put away those that had familiar spirits and the wizards, out of the land." (I Sam. 28:3).
9. Do you know that when Saul himself consulted a spiritistic medium, it was only after his sins had made communication with God impossible?  
"And when Saul inquired of the Lord, the Lord answered him not (I Sam. 28:7).
10. Do you know that Saul's loss of his crown and his wretched death were God's judgment because he had been dealing in spiritism?  
"So Saul died . . . for ask-

ing counsel of one that had a familiar spirit." I Chron. 10:13).

11. Do you know that one of the worst sins in the list of wicked Manasseh's sins was spiritism?  
"And he used enchantments and witchcraft and provoked Him to anger." (II Ch. 33:6).
12. Do you know that one of the declared causes of Israel's rejection by God was their traffic in spiritism?  
"Therefore thou hast forsaken thy people, the house of Jacob, because they are soothsayers like the Philistines." (Isa. 2:6). Their blood shall be upon them." (Lev. 20:27).
13. Do you know that it is insulting to God to consult the dead when you can inquire of Him?  
"And when they shall say . . . seek familiar spirits, . . . and wizards; should not a people seek unto their God? for the living to the dead?" (Isaiah 2:6).
14. Do you know that the rich man could not communicate with his brothers after death, nor could Lazarus? (Luke 16:19-31).
15. Do you know that Peter condemned Simon who used sorcery and bewitched the people?  
(Read Acts 8:6-24).
16. Do you know that Paul struck Elymas, the sorcerer, blind? Acts 13:6-12).
17. Do you know that the spiritistic medium is demon-possessed, like the girl in Philippi, but of whom in the name of Jesus, Paul cast the unclean spirit? Read Acts 16:16-18).
18. Do you know that true Christians can have nothing to do with the dark practices of spiritism? (Acts 19:19).
19. Do you know that spiritism is one of the works of the "flesh" and that those guilty of them can never inherit the kingdom of God? "Now the works of the flesh are . . . Adultery, . . . witchcraft; etc.

and they shall not inherit the kingdom of God." (Gal. 5:19-21).

20. Do you know that those who have to do with spiritism in any form have no place in Heaven, but are cast in the lake burning with fire and brimstone? (Rev. 22:15; Rev. 21:8).
21. Do you know that the teachings of spiritism are "doc-



BEAUTIFUL and DURABLE  
CHURCH SEATING by SAMS

**SAMS AND SONS**

P. O. BOX 1430 WACO, TEXAS 76703

trines of demons?" "Now in latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (I Tim. 4:1).

22. Do you know that the so-called spirits of the dead are simply hypocritical imper-

(Continued on page 8, column 5)

## Conversion

(Continued from page 6)

Spirit's more usual way; it is, if we may use the expression, more consistent with the structure of the human mind to adjust it by degrees to the exercise of a mature faith, and to lead it through a course of careful, anxious, and all-absorbing enquiry to the full realization of a saving interest in the work of Christ, so that the progress from "grace in the blade" to "grace in the ear" may be very gradual and very slow. This, we repeat, is the Spirit's usual way; and, for our own part, we are far more disposed to trust the depth and genuineness of the ordinary than of the extraordinary manifestations of a work of grace in so far at least, as this is to be judged by its symptoms. But still it cannot be doubted, without doing great violence both to the Scriptures and observation, that there have been, and still are, cases in which the omnipotent Spirit of God has dispensed with the employment of ordinary means, and, like the wind which "bloweth where it listeth," does not always breathe in soft and balmy zepthers, but anon, though seldom, bursts forth with the fierceness of the tornado to annihilate with almost lightning suddenness every obstacle that would arrest its tempestuous path. Even such is the unfettered agency of that free and sovereign Spirit who will not only "have mercy on whom He will have mercy," but will also manifest His saving grace in whatever way He pleases.

Both the minister and the soldier were, as we have said, types of the two opposite methods of conversion; and as they knelt down together to offer up their parting prayer, might not each have felt how true were the words of one who had himself been changed like Luke Heywood rather than like Mr. McPhail: "There are diversities of gifts, but the same Spirit . . . And there are diversities of operations, but it is the same God which worketh all in all" (I Cor. 12: 4, 6).

But we must leave Mr. McPhail in the study of Resolis and accompany Luke back to the garrison of Fort George. Happy if we can join him in the "new song" with which he makes the echoes on the moorland wilds on his way back through the Maol-bhuil:

"He took me from a fearful pit,  
And from the miry clay,  
And on a rock He set my feet,  
Establishing my way."

Like the woman of Samaria, Luke Heywood now began to feel a love for the souls of others, and with David was ready to say to his comrades, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (Psa. 66:16). The Word was "as fire within his bones," and he "could not but speak the things which he had seen and heard." He accordingly began to hold small prayer meetings in the barracks, and to expound the Scriptures to his fellow-soldiers. By degrees, however, the godliness and zeal of the former profligate became known throughout the district. The people of God were amazed when they heard that he who had scoffed at them in times past now, like Paul, "preached the faith which once he destroyed; and they glorified God in him." His prayer meetings attracted others besides the military, and the people began to flock from neighbouring parishes to hear the expositions of this wonderful man. An old relation of the writer used to come down amongst the crowd from the parish of Ardelach, a distance of about sixteen miles from Fort George; and his informant was personally acquainted with a godly old schoolmaster who had been a fellow-soldier of Luke's (and a very wild and thoughtless young man he was), but who, along with many others, owed his conversion to these prayer meetings among the garrison.

But matters could not long continue thus without exciting the enmity and opposition of the ungodly. The captain of Luke's company was particularly active in his opposition to these prayer meetings, and often threatened the godly soldier with the lash. Sending for him on one occasion, he told him he was going from the Fort that day, and added, with a tremendous oath, that if, on his return, he should hear that Luke had been holding any more of these conventicles, he would order so many lashes.

On hearing this intimation, Luke was silent for a few minutes. Then, looking at his officer, he replied, "Sir, if you ever return alive, God never spoke by me"—an answer almost identical with that of the prophet Micaiah to Ahab (II Chron. 18:27). The issue proved that the Spirit was even then speaking by the lips of Luke. The captain and a brother officer went to shoot in the neighbourhood of Culloden, and as the former was crouched behind a hedge in the act of watching the approach of some deer, his comrade (a brother of his own, as we have been informed) mistaking him for large game, took a hasty aim at the moving object, and shot him dead on the spot.

The regiment was soon after ordered to England, and it was reported that Luke purchased his discharge from the army, and became an eminently useful minister. He ceased to be a soldier of King George that he might become a soldier of the Lord Jesus Christ. Can we not hear the echo of the words, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief?" (I Tim. 1:12, 13).

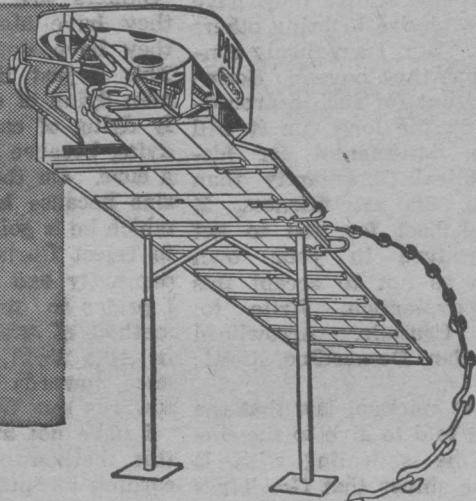
—"Peace And Faith" published by Sovereign Grace Union of England.

THE BAPTIST EXAMINER

OCTOBER 21, 1967

PAGE SEVEN

**A PATZ**  
**BARN CLEANER**  
**COSTS LESS PER**  
**YEAR TO OWN!!!**



That's right! A Patz Barn Cleaner definitely costs less to own. Costs less because it's BUILT STRONGER . . . HAS FEWER PARTS TO WEAR . . . IS DESIGNED FOR RUGGED DAILY USE . . . AND . . . IS EASIER TO SERVICE.

Patz Barn Cleaners are the original, pitless, endless chain type for easy tension-free 90 degree right or left-hand turns — and any degree of elevation required.

Tough Patz Barn Cleaner Chain has no troublesome pins to rust, lock, bend or shear. Flites are welded to individual links for longer problem-free life. Smooth rolling action of this single-piece "Hook-n-eye" link around gutter corners and drive sprocket reduces wear and power requirements. As a result, you get added years of dependable, more economical use. What's more — servicing is extra easy since Patz Barn Cleaner Links can be added or removed in a jiffy without tools. Trouble-free corner wheel installation is quick — engineered to completely eliminate removal problems.

In fact — all Patz Barn Cleaner parts — power unit, speed reducer, return corner — are made for extra-easy installation. Yes — a Patz Barn Cleaner does cost less per year to own. Just check any man that owns a Patz — he'll tell you the same.

FOR COMPLETE DETAILS—SEE

**PATZ COMPANY**

POUND, WISCONSIN



If you want to hear all about the trouble of the church, ask someone who hasn't been there for months.

## Fred W. Roberts

(Continued From Page One)

few who came for medicine so I didn't have much trouble.

When we arrived at Yeru, my plans were to go to the Paguiyas the next day, but immediately it was announced that the Paguiyas had all come down off this high mountain beside Yeru. They said that all of the Paguiyas come to church at Yeru, now. The people at Yeru are very lazy and not many of them have trusted Christ as their Saviour so I decided to stay and preach that night and twice a day for two more days before returning to Hayawi.

The two days that I stayed at Yeru in the morning and afternoon of both days I worked on Duna terms. The idea was to translate the Pidgin theological terms into Duna so that if I ever learn the language well enough to preach in it, I would have these

terms ready to use. They could be learned slowly along with other Duna terms instead of all at one time. I must say "there were some very interesting answers received." The words of some of these terms were very familiar and some were completely new to me.

The last night at Yeru it started raining around dark and rained all night. I finally had to go to bed, as the bed was in the only place in the house that didn't leak. The next day we walked back to Hayawi in rain all of the way. We were completely soaked within an hour. I fell many times that day as everything was soaked, muddy, and slick. There were many people at Hayawi when we arrived so the service that afternoon was well attended.

The following day I wrote the songs down in Duna. This is a real help to me as I couldn't help in the song service at all. In the

service that afternoon and the two the following day I was able to help in the song service, and everyone seemed overjoyed about it.

On the eighth day we came back home. We enjoyed the patrol, but we were really happy to be home again. Karen and Paul were really happy to see me back, and this time Paul remembered me.

This patrol didn't have as much walking as most patrols but I was busy almost all of the time working on Duna.



## The Baptist Faith

(Continued From Page Five)

Church, but also the Word of God, we need to communicate our faith. If we would publish our faith, the Bible, so that earth's remotest bounds could hear of it, Jesus would speedily return to this earth. (Mt. 24:14). God help us then to communicate our faith. Once again,

**7. The Baptist Faith is a Faith to be Contended For.**

The faith that isn't worth scrapping for isn't fit for the scrap heap. We need to fight earnestly for it. The world will not receive it apart from a knockout blow. God may perhaps strike many down, in order to bring them to the truth, but that is all right. Let us contend just the same. The Apostle says, "I have fought a good fight." Have you? Have I? Have we contended for the faith?

Reprinted from 1935 T. B. E.



## Four Step Evangelism

(Continued From Page One) structured at seminars for the purpose of using this type of evangelism. Naturally, every pastor is looking for success in the field of soul winning and in desperation they may be prone to accept this system. If you are worried and feel that God needs some sympathy because He has been doing such a poor job getting folk saved, then read more of this article.

The intent of this article is not to question the motives of those who use this system of evangelism. I believe that they have an earnest desire to bring others to Christ. But, I am firmly convinced that they have no Scriptural warrant for such a procedure and in the long run it will be more detrimental for historic Biblical Christianity than of a help. In all fairness, it would be best for you to get their literature in your own hands so as not to accept this writer's evaluation. Write to: Campus Crusade, Arrowhead Springs, San Bernardino, Calif., 92403.

The first spiritual law that the worker is told to give to the sinner that he is dealing with, is to tell the sinner that *God loves him* and has a *wonderful plan* for that person's life. In other words, the first pronouncement is not to declare to the sinner who God is, that is, God is holy, and that sinner is a rebel having broken God's holy law so that hell has her mouth wide open ready to devour him. Oh, no, God is smiling at him and wants him to change his philosophy of life. This prospective sinner may be thumbing his nose at God and rebelliously defying God as the personal worker goes over this first law of love and purpose, yet he is told that God loves him. Now I find such statements as these in my Bible which make it difficult for me to think the first pronouncement we give a sinner is love:

Psalm 5:5 "Thou (God) hatest all workers of iniquity" (not works but workers).

Psalm 7:11 "God is angry with

the wicked every day." (Not sin but the person).

Proverbs 8:17 "I (God) love them that love me."

John 3:36 "And he that believeth not the Son shall not see life; but the *wrath of God abideth on him*." (Not later but now).

With this love approach the sinful man is not driven back with a sense of God's awesome holiness and his wickedness, rather he is encouraged to approach God in his unconvicted state. This first spiritual law would imply that God's fundamental attribute is *love*. This is not true! Historic Christianity has held that "holiness" is God's most basic characteristic and only after a convicted sinner is caused to realize this by the Holy Spirit can he come to know what mercy, grace, and love are. We never read in the Scriptures where the sinless seraphims cry out "love, love, love" but rather "holy, holy, holy." After the woman at the well had an encounter with Christ she said "Come, see a man, which told me all things that ever I did." (John 4:29). I ask you, what message have we heard of God and should declare to others? John 1:5 says, "This then is the message which we have heard of Him, and declare unto you that God is *LIGHT*, and in Him is no darkness at all." This means awesome holiness.

I fear that many fundamentalists have unknowingly adopted the measure of the liberals on this matter of love. If the Book of Acts represents the standard or example of New Testament evangelism, then we ought to ask ourselves why does not the word "love" occur even once in that book? Go through the sermons of Peter and Paul and you will find them filled with conviction and condemnation to the guilty sinner and not some "love" approach. How can a person be saved if he has never been lost? How can he appreciate mercy, love, or grace if he has never been shown how vile and rebellious he really is?

There is some faulty theology involved in this spiritual law of love approach. It is saying, "Sinners are not lost because they have sinned, but because they have not accepted Jesus." This is just like saying that a man dying of cancer is not really dying of cancer but he is dying because he will not accept a cure. On the contrary, a man sins because he is a sinner for which he is going to hell, for him to reject Christ only proves his depravity and rebellion to God. I prefer to use the two step method of evangelism set forth in Acts 20:21, that is "repentance towards God and faith towards our Lord Jesus Christ."

I have not attempted to judge this method of evangelism according to public approval or results. In fact, I only dealt

with the first spiritual law. To me this one lacks Scriptural warrant for my acceptance and it deals only with the immanence of God but fails to represent God as the Sovereign transcendent, majestic Lord. Without this view of God we have only a humanized deity (Psalm 50:21).



## Spiritism

(Continued from page seven) sonations by demons? "Speaking lies in hypocrisy; having consciences seared with a hot iron." (4:2).

23. Do you know that the rise of spiritism is a sign of the "last days"? "In the latter time some shall give heed to seducing spirits." (4:1).

## OBEDIENCE TO GOD THE ONLY WAY OUT

In these days of sorrow and distress many people are confused. They try to find a quick solution of their troubles or sorrows. Being ignorant of God's ways, His patience, His infinite wisdom and concern for the personal welfare, they run to man for help. Or worse yet, they run to the devil for help. Instead of getting out of their troubles they find themselves more deeply involved. The reason for this is that the devil is not our friend; he is our enemy. He is in actual war with man, and God.

God says, the "devil is a defeated foe." The devil has no power except lies, deception and falsehood. Those who are caught in his power are those who believe his lies. If you go to spiritism for advice you fall into the devil's trap and you will become his servant and the devil will finally pay you off with wages, Death. For the Word of God says, "the wages of sin is death!"

But if you go to God for wisdom and guidance and follow Jesus' ways, He will lead you out of your troubles. God seeks to save your soul and give you joy and peace. No, God will not pay you off in wages for trusting in Him—but He has a gift for you—and that is Eternal Life. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto Death, or of obedience unto righteousness—(eternal life)." Romans 6:16.

"Thou will keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." Isaiah 26:3.

Who can deliver you? Deliverance can only come through a person—JESUS CHRIST. He is the man that trusteth in the Lord.

"Neither is there salvation any other; for there is none other name under heaven given among men whereby we must be saved (Acts 4:12).—Tract.

**DRIVE with CARE** And If You Are Careful As **SCHOOL is OPEN** To Their Spiritual Welfare  
Subscribe To

# THE BAPTIST EXAMINER

AMERICA'S GREAT BAPTIST WEEKLY

How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!  
(No less than ten "subs" accepted at this price.)

1. Name _____	Address _____	Zip _____
2. Name _____	Address _____	Zip _____
3. Name _____	Address _____	Zip _____
4. Name _____	Address _____	Zip _____
5. Name _____	Address _____	Zip _____
6. Name _____	Address _____	Zip _____
7. Name _____	Address _____	Zip _____
8. Name _____	Address _____	Zip _____
9. Name _____	Address _____	Zip _____
10. Name _____	Address _____	Zip _____
Enclosed \$ _____ for _____ Subs		
Your Name _____		
Address _____		
Zip _____		

**GIVE US READERS--**

**We Will Give Them The Truth**

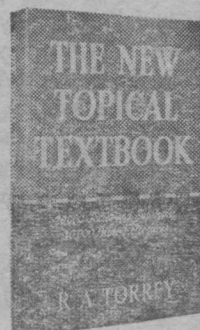
THE BAPTIST EXAMINER

OCTOBER 21, 1967

PAGE EIGHT

## This Week's Special NEW TOPICAL TEXTBOOK

By R. A. TORREY



"I place this book next to my Bible and Concordance as to value. It has meant more to me in preaching than any other book."  
—J.R.G.

318 Pages

Regularly 3.00

This Week \$2.40

Only

postpaid

OFFER EXPIRES NOVEMBER 21, 1967

WATCH THIS SPACE EACH WEEK FOR A GREAT BOOK BARGAIN. BUILD YOUR LIBRARY A BOOK A WEEK. TELL US WHAT BOOK YOU WOULD LIKE TO SEE ON SALE. WATCH FOR NEXT WEEK'S SPECIAL.

Order From Calvary Baptist Church, Ashland, Kentucky