

The Baptist Examiner

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

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It Is Not The Church's Business To Clean Up The World, Prevent War, Furnish Civic Leadership, But Preach The Gospel

By ROY MASON
Aripeka, Florida

Many people look upon a church as just another welfare agency. A man who didn't attend church, and had paid no attention to churches through the years, stopped by the home of the caretaker of our church. He was looking for financial aid, and in course of conversation he said to the caretaker, "You know it's the business of a church to look out for people in my shape." He was a child of the Devil, and it was his opinion that the children of God were obligated to take care of the needs of the children of the Devil. The truth is, it is not the obligation of a church to help the children of the Devil. Speaking to Christians, Paul says (Gal. 6:10): "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." He means that as opportunity presents itself, do good to all we come in contact

with, but he says that we have a special duty toward Christians — "the household of faith." Our church has many times helped unsaved people, but that is not our particular duty. That duty is to



ELD. ROY MASON

render aid to those who are God's people.

Is It Our Duty To Clean Up The World?

We recall one preacher who waged war on vice conditions in

his town. The evil element burned his church. He was made chief of police, but he didn't know what to do with the job. He found himself poorly adapted to politics and he did not succeed in cleaning up the town. After a short period he resigned. Certainly the minister ought to be outspoken against sin and evil, and he ought to encourage his people to vote against and stand against evil conditions, but it is not his business or that of his church to spend their time trying to clean up communities from the outside. The truth is such is an impossible task. John (I John 5:19) says, "The whole world lieth in the evil one." The world is like a sinking ship, and for a church to spend its time in reform and clean-up movements is like men painting the sinking ship, when they ought to be engaged in rescue work trying to save the passengers. Incidentally, any community will become bet-

(Continued on page 8, column 1)

OLD LANDMARKISM

CHAPTER IV.

The Divine and inalienable rights of a Christian Church — alone commissioned to preach the Gospel — to ordain her officers — to receive, discipline and exclude members — to administer her ordinances.

"God's house is a church of the living God, a pillar and ground of the truth." — I Tim. 3:15, 16.

I hold the postulates to be so self-evident to every commonly intelligent reader of God's word, that I will exalt them into axioms and devote this chapter to their application.

AXIOM I.

Each church is a living body, to which Christ committed both the sacred oracles and ordinances of Christianity.

AXIOM II.

The true churches are the only authorized exponents of Christ's revelation, and of what Christianity is; and, therefore, to them is thus committed its wholeness and its symmetry.

It is admitted by all commentators that—

1. Christ commissioned His churches alone to preach His gospel.

The first commission He ever issued on earth was to that body of disciples which John called "the Bride," one of the titles of the Christian church. The last commission was to the same body on Mt. Olivet, and was but the repetition and emphasis of the first.

To the saints organized into churches — for we find no companies of unbaptized and unorganized persons spoken of as saints in the New Testament — was "the faith" — which is but another word for "the gospel," with all its ordinances — at first delivered, and, for all time, to be held by it. We can not, for one moment, conceive that Christ or His apostles committed the gospel to, and commissioned it to be preserved and preached by, those who neither experimentally understood, nor had themselves obeyed it, and whose teaching and practice tended directly to pervert and subvert it.

Paul, addressing the Hebrew churches, says: "Therefore we receiving a kingdom that can not be moved," etc. To Timothy (Continued on page 3, column 1)

Brief Statement Concerning Former Missionary, Bronson

Several years ago, when Elder C. W. Bronson was seemingly a sound Baptist, it was a delight to us of THE BAPTIST EXAMINER to carry articles concerning him in the columns of our paper.

Before he went to Korea as a missionary, at my suggestion, he prepared a number of articles stating his doctrinal position, telling what he believed. I suggested this to him since he was an unknown man, and I felt that it would be well for him to thus get acquainted with the readers of THE BAPTIST EXAMINER — the folk whom I consider the best and soundest Baptists on the face of God's footstool today.

Even after he arrived in Korea, we carried pictures and articles

THE ERROR OF BRITISH ISRAELISM

The term Jew, Hebrew and Israelite are often misused. The term "Jew" is merely a nickname for "Judah," and a Jew is a descendant of Judah. The term was applied to the subjects of Judah in distinction from the succeeding ten tribes, Israelites. The Southern Kingdom of Judah includes the little tribe of Benjamin (I Kings 12:21). "Abram" is the first person in the Bible called a "Hebrew" (Gen. 14:13). Thereafter his descendants through Isaac and Jacob were known as "Hebrews" (Gen. 40:15; 43:32; Ex. 2:11). "Israel" is the name conferred upon Jacob by the Angel of Jehovah at Peniel (Gen. 32:28). The twelve tribes which came from the sons of Jacob were called "the children of Israel" (Josh. 3:17), and "the house of Israel" (Ex. 16:31), and they are said to live in the "land of Israel" (I Sam. 13:19). Israelites was the usual name of the twelve tribes until the revolt of the ten northern tribes. The revolting tribes arrogated to themselves the name of the whole nation. The kings of the ten rebellious tribes are called "the kings" (Continued on page 8, column 3)

BILLY CAVORTS WITH CATHOLICS AND MODERNISTS

Of recent date, we carried an article relative to Billy Graham receiving a degree from a Catholic school in North Carolina.

This had hardly been published when a friend called to our attention that the August issue of "Decision" — the magazine published by the Graham Evangelistic Association — had on its front page, an article written by John A. Mackay.

Most all of our readers know (Continued on page 8, column 5)

MISSIONARY CALENDAR AVAILABLE

We have just printed a large number of missionary calendars showing the families of Brother Halliman, Brother Roberts, and Brother Doty, with an appropriate message and calendar pad for every month of the year. If you would like to have one, write us, and we will be only too happy to forward the same to you. (Continued on page 7, column 5)

LET'S LOOK BACK AT . . .

CHRISTMAS 1967

By FERRELL KENNEDY
New Testament Baptist Church
Elyria, Ohio

Christmas is over for another year. The gay trappings of idolatry can now be folded up and put away to await the coming of another season of lies, extravagance, idolatry, drunkenness, violence and bloodshed. Has God been pleased with the celebration? Our answer may be found in the fact that 660 were killed in traffic accidents, hundreds more crippled for life, a great number of deaths by fire, some of which were caused by the ignition of Christmas trees. Senseless murders were commonplace during the holiday season. Kidnapping and rape has abounded. The sale of intoxicants and narcotics has soared, with the attendant evils of drunkenness and drug addiction. A bridge carrying Christmas shoppers collapsed, killing at least 35 persons. Influenza is spreading rapidly over the country. Efforts to end a Catholic-inspired war has failed miserably. Does this sound as if God was pleased with America's

Yuletide celebration? Are all these calamities a part of our Christmas fun? Do we dare to link the name of the sinless Son of God with a day that was conceived in heathenism, practiced in idolatry, re-christened by heretics, and observed by apostates?

At this time of year, falsely known as the time of Christ's birth, we hear much about the birth of the Christ-child. We hear professed Christians joining with the world in gushing eulogies of the "Baby Jesus." We suffer through weeks of sickly sentimentality, as the wicked and the men-pleasers in the pulpits unite in singing the praises of the "Christmas spirit." Even as calamities (Continued on page 2, column 2)

THE PREACHER DON'T TREAT ME RIGHT

It is a shame the way preachers treat me. No matter how good I've been all week, when I go to church Sunday the preacher just preaches straight at me all the time. It would not hurt so bad if he would preach at the other fellow some, too.

The week I mashed my finger with a hammer, he preached about taking the Lord's name in vain. The week I slipped off and watched them dance a little while he preached about setting good examples before young folks; while he didn't say a word about my going there. I could see he knew about it. Just wait until I find out who is doing all the tattling. With so many hypocrites in the church and all the preaching directed straight at me! The week old Arvel accused me of lying to him in a trade and cheating him, he preached on living good, pure upright lives so all who knew us would have faith in us. The time I felt a little bad and slipped out the back alley and met a bootlegger to get a little medicine, he preached on temperance and didn't stop at that but went on to total ab-

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THINGS WHICH CANNOT BE SHAKEN"

"And this word, Yet once, more, signifieth the removing of those things that are shaken, as of things which cannot be shaken may remain."—Heb. 12:27.

I was impressed some months ago by an article in the New Scientist Magazine, how that millions of people in the United States got comfort from smoking, drinking, and tranquilizers. If the author's statistical figures were correct, it is amazing the number of people that rely upon smoking, drinking, and tranquilizers for their comfort. As I was reading the article, I was impressed that the author said science is now looking for something to replace

such a cherished comforter as alcohol, but without the disadvantages of alcohol.

Now notice the expression that he used. He referred to alcohol as a cherished comforter, but he admitted that there were disadvantages that went along with this comforter. He said science is looking for something that would take the place of this cherished comforter that wouldn't have the disadvantages that alcohol has.

When I read that article, beloved, I said to myself, tell the scientists to look no further, for the Word of God tells us that we have such a comforter. Listen: "And I will pray the Father,

and he shall give you ANOTHER COMFORTER, that he may abide with you for ever; Even the SPIRIT of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I WILL NOT LEAVE YOU COMFORTLESS: I will come to you." — John 14:16-17.

Notice that expression, "I will not leave you comfortless." Literally, He said, "I won't leave you as orphans."

We know that a father provides and protects, and a mother guides and comforts. So we can (Continued on page 3, column 3)

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JOHN R. GILPIN Editor

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Some Instructions As To Articles Sent Us For Publication

Whenever any of our readers wish to prepare any article to be printed in THE BAPTIST EXAMINER, it would be deeply appreciated if you would heed the following instructions.

1. Use caps at the beginning of each sentence.
2. Never say 1st and 2nd in regard to the Scriptures, but use Roman numerals, as I and II.
3. Use periods at the end of all sentences — not commas.
4. Keep sentences short.
5. Divide paragraphs and keep them of medium (not long) length.
6. The word "Scripture" is always spelled with a capital "S". The same is true of Old Testament, New Testament, and the Bible. All references to God or pronouns referring to Deity are to begin with a capital letter.
7. Every passage of Scripture which is quoted, should be a separate paragraph.
8. Watch your spelling.
9. Double space on typewriter all articles.
10. If you write your message in long-hand, throw it into your waste-basket. Mine is already filled.
11. Never use "etc." This is a sign you don't know what to say.
12. Write on one side of a sheet only.
13. Use commas and apostrophes correctly.
14. If you send in a "messy"

manuscript, remember, we can not use it.

15. If you speak of a church in general, use a lower case "c". If it is a particular church, such as a Baptist Church, capitalize the first letter of both words.

I do not say that all these rules are correct and that any one who differs from us is absolutely in the wrong, yet they are the ones we use generally, and in order to keep our paper uniform, we request that you follow these instructions.

Please understand that we are willing to be patient and to assist you in every way possible. However, we get articles where-in the writer pays no attention to rhetoric, grammar, spelling or division of thought. As for the thought content, many of them are excellent — they are just in very poor style. Prior to my facial paralysis in the early summer of 1967, I thought nothing of editing these articles. Though I have improved greatly, my right eye is still badly affected and I simply must ask for your co-operation or we can not print your message.

Just this morning, I received a short article, which took 40 minutes of my time to get it ready for the linotype operator, plus the drudgery of exceedingly great pain in my right eye, and I can not continue thus and I must ask for the cooperation of those who love the Truth, and who are attempting to help us get it out.



Xmas, 1967

(Continued from page one)

mity after calamity falls, a careless America continues to sing, "Tis the Season to be Jolly," and to shout "Merry Christmas" their accompaniment the screams of the maimed and the dying. How many of those sentimentalists show the slightest sign of Christ's influence in their lives? His birth is celebrated by them in revelry, drunkenness, extravagance, sensualities, and bloodshed. They give gifts to each other, instead of to Christ. Instead of heeding the teaching of the Christ, they engage in all manner of worldly lusts. Instead of worshipping the SON, they partake of the orgies of the ancient SUN-worshippers, from whence came the day called Christmas.

Just for the record, how many of those who speak so piously of the "little baby Jesus," ever speak one single word concerning His second coming? They adore the beautiful Babe, but they have no use for the Lord, the Righteous Judge. To those who are infatuated with the tinsel glitter of a pagan Christ-mass, His second coming is NOT a "blessed hope," but a certain looking for of judgment and fiery indignation. Instead of exalting Him to His rightful place of authority as King of Kings and

We Commend Two Publications

In view of the fact that our readers continually ask for other papers which might prove to be a blessing to them, we take pleasure in commending two that were launched in the later part of 1967.

First of all, there is a small monthly paper known as "Spurgeon Baptist Church Courier," which is published by the Spurgeon Baptist Church, of Aurora, Indiana, and is edited ably by Elder Furman Jones.

Brother Jones is a good sound preacher on the doctrines of grace and the local church. His messages ring true to the Word of God. In addition, he is a genuine Missionary Baptist; I mean by this that he practices what he preaches. This is a small paper, headed up by a sound preacher, who is doing his best to get out the word of God to all possible.

Then I would truly commend the "Sword & Trowel," edited by Brother John C. Reisenger, Box 160, Port Credit, Ontario, Canada. I do not know Brother Reisenger other than that he is a paid subscriber to THE BAPTIST EXAMINER. However his paper certainly deserves commendation. I do not know what his position is as to the church that Jesus built, but I will say that Brother Reisenger is a Baptist preacher and that his paper is one of the soundest and stimulating, on the doctrines of grace that we have ever seen.

Of course, some will recognize that the name of his paper is the same as that under which Charles Haddon Spurgeon printed his sermons for years. Only three issues of this paper have been sent forth, but we hasten to commend it to our readers since from the standpoint of the doctrines of grace, it is truly a paper which should be in every home. Subscription price is \$2.00 a year. It has 12 pages monthly — the same size as THE BAPTIST EXAMINER.

Let me suggest that you write each of the brethren asking them for a copy of their paper, and then send for a subscription.

Lord of Lords, they prefer to look upon Him as a beautiful but helpless Babe in a manger, so that at a certain time of the year, they can pause briefly to make cooing sounds over Him, then go their way, in wilful forgetfulness, enjoying the lusts of this world. It becomes increasingly evident that these Christmas-time worshippers hope to keep Him lying helplessly in a manger.

If we can look upon this day of idolatry with any degree of tolerance, it is because the god of this world has blinded our eyes, and made us indifferent to the utter holiness of our God. Let us NOT seek to "put Christ back in Christmas," for He was never there. Instead, let us put this Catholic heresy OUT of our churches and out of our lives.

C. W. Bronson

(Continued from page one)
about 12:00. I think Bro. Bronson is about as confused an individual as I have ever met. Doctrinally, he is far removed from my understanding of the church. If this were the only thing we differed on, I could never support him. However, this was one of the least things.

Throughout the entire conversation, he tried to bulldoze his way, taking the attitude that he was right on everything and that everyone who differed with him was wrong.

Concerning Brother Tweet, he referred to him as a "hypocrite." As for John Reynolds, "no good."

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JANUARY 6, 1968

PAGE TWO

SATAN AND THE SAINTS

Christ Jesus came into this world to save His people from their sins, Matt. 1:21. He also came into the world to destroy the power of Satan, especially in the lives of His redeemed ones, Heb. 2:14, 15. Satan was defeated by the last Adam, Jesus Christ, in the wilderness, again when tempted by him thru His own disciple and last when on the cross. For us, He, our risen Saviour, promises ultimate and total victory over our foes, the world, the flesh, and the devil.

For some reasons, not always clear to us, we are not exempt from Satan's onslaughts. We have this assurance that God always sets the bounds of his onslaughts. See Job 1 and 2. We know that when Satan comes in upon us like a flood, we have a Banner that makes him fear and tremble, even our Lord who died for our sins and in attestation of our justification was raised again.

We are warned in our text passage that Satan is our Adversary. When we know who our enemies are, it is much easier to be on the lookout for them. When we understand their purpose, then we can know better how to defend ourselves. Let us now familiarize ourselves with his diabolical methods, II Cor. 2:11.

His character tells us his tactics. He is a "liar" and the "father of it," (John 8:44); also that

there is no truth in him. He is also a "deceiver" as we learn from Rev. 12:9. From the titles serpent, dragon, devil and Satan, we understand him to be the beguiler, a vicious, indescribably cruel personality, the shameless slanderer of God and man; an opposer of God and man. He is the "accuser of all of God's saints," (Rev. 12:10), and without ceasing brings accusations against us to God, even as he slandered Job.

He will weaken the saints by keeping them from spending much time in the study of the Bible. He will trip the saints by sidetracking them into service for God (so-called), robbing them of prayer time. He will give them a sense of "hurt feelings" so that they stay away from the Lord's assembly. He will get them to run around in circles, doing nothing. While he is doing all of this, he is propagating in their mind his own philosophy.

We are told to resist him and he will flee from us (James 4:7; I Peter 5:9). We are to keep our eyes open (Eph. 5:15-18). We are to look for the way of escape that God has provided (I Cor. 10:13), depending upon the all-sufficiency of His grace (II Cor. 12:9).

—From Church Bulletin
Central Baptist Church,
Grenada, Mississippi.

When he spoke of Brother Herrin, he referred to him as a "devil." Cletus Snyder was called "spineless" and was declared to be "Gilpin's puppet." Concerning his mother-in-law, he had nothing good to say concerning her. He seemingly boasted about walking out of her house in the middle of the night — that he wouldn't stay in her house any longer.

He is exceedingly jealous of Brother Halliman, and says that Brother Halliman owes him an apology for having written him as to his church views. He declared that he was under no obligation to any man, or any church to explain his beliefs. He had a great deal to say against the town of Phillipsburg, Kansas, and much more to say against the church there, of which he had been a member. In all my ministry, never have I met a man, or had a man in my home, who talked more disrespectful of other churches and pastors than did Brother Bronson.

He does not have the spirit of a missionary. He manifests no love for the people that Brother Halliman has been ministering to. He repeatedly referred to them as "Niggers."

I have heard from a number of churches where he has visited, and he has made an exceedingly bad impression every place he has gone. A great number of individuals have written me that they are through supporting him. Everyone who has probed into his doctrinal beliefs as to the church is convinced that he is

badly heretical on this point.

Brother Bronson has no respect for any church — that is from the standpoint of church authority. He had me print a tract on atheism for him before he went to Korea. I didn't know it, but the church at Phillipsburg had rejected this tract and had refused to print it. Of recent date, Brother Bronson told me of this, and used it as an example to show that he would not be bound by the authority of any church.

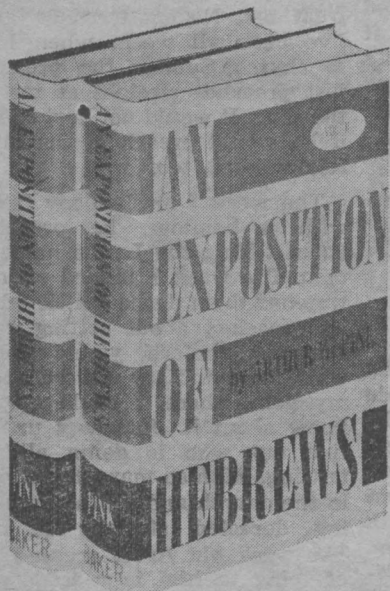
We have an abundance of proof
(Continued on page 7, column 3)



Canadian Brother Impressed By Conference

The Conference has been over for several months. Yet still, every time that I think of it, I am awed at the enormous effort that such a small church is able to put on. Before I attended, I realized that it must take a lot of time and money, but not until I had the blessing of being there and witnessing this effort did I realize the enormity of it. I am impressed to believe that Calvary Baptist Church must be made up of well-to-do people, or else, they must tithe to the last man. Truly, you have a marvelous mission program in THE BAPTIST EXAMINER and this annual Conference.

Mr. David Shortt
Dartmouth, N. C.
Canada



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By
A. W. PINK

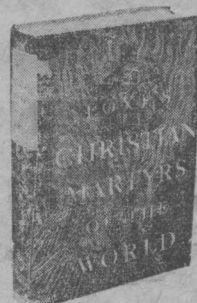
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Old Landmarkism

(Continued from page 1)

he declared that "the church of the living God was the pillar and the ground of the truth." This teaches that to the church alone was the gospel intrusted to be preserved in its purity, and to be published to the world, for it was the ground and the pillar of the truth. Says Barnes *in loco*:

"Thus it is with the church. It is intrusted with the business of maintaining the truth, of defending it from the assaults of error, and of transmitting it to future times. The truth is, in fact, upheld in the world by the church. The people of the world feel no interest in defending it, and it is to the church of Christ that it is owing that it is preserved and transmitted from age to age. . . . The stability of the truth on earth is dependent on the church. . . . Other systems of religion are swept away; other opinions change; other forms of doctrine vanish; but the knowledge of the great system of redemption is preserved on earth unshaken, because the church is preserved and its foundations can not be moved. As certainly as the church continues to live, so certain will it be that the truth of God will be perpetuated in the world."

If the church alone was commissioned to preserve and to preach the gospel, then it is certain that no other organization has the right to preach it — to trench upon the divine rights of the church. A Masonic Lodge, no more than a Young Men's Christian Association; an Odd-Fellows' lodge or Howard Association, no more than a "Woman's Missionary Board," have the least right to take the gospel in hand, select and commission ministers to go forth and preach it, administer its ordinances and organize churches. "Young Men's Christian Associations" are not churches or any part of a church. Nor is a "Woman's Missionary Society" in any conceivable sense, a church of Christ, and their daring to assume the mission and exercise the prerogatives of the divine church, is no less daring and impious than that of Uzziah when he put forth his hand to seize the ark of God! The church is degraded in the eyes of the world when its divine mission work is assumed by organizations of men's and women's origination, and confusion and distraction are introduced into the Christian church.

It is through His church that Christ wishes and ordains that the glory of all we can do, or give, or influence, should flow to Him in all ages, in this and in all time to come, as well as in the past.

The second divine prerogative of a church of Christ is—

2. To elect and commission—i. e., ordain—her own officers.

It is evident that, if a church must exist before her officers, and that she is absolutely independent of all other bodies, she must be authorized to elect and to commission her officers without being required to call upon some outside party. (1) The church at Jerusalem elected an apostle to take the place of Judas, and afterwards seven deacons to administer the temporal affairs of the church. These may have all been of the seventy Jesus, originally commissioned to preach, and it is certain that one of them at least, became an evangelist, but not by virtue of his office of deacon. Subsequently, by the direction of the Holy Spirit, the church at Antioch formally commissioned Paul and Barnabas to the full work of the ministry, and to go forth as missionaries to foreign lands. There is no intimation that either one had administered the ordinances before this ordination. No neighboring churches were called upon to send their officers to ordain these men; nor can we bring ourselves to believe that a number of ministers belonging to this church ordained and gave them "credentials," bearing their individual signatures; the record of the church alone was the visible proof of their ordination, and it is given.

A church may, if she sees fit, invite as many ministers as she pleases to advise and assist her officers in this work, but she must allow them no authority in the matter. They may all decide that the candidate is qualified for the work, but if she is not, after due examination, no ordination can take place; and, the presbytery may decide adversely, but if the church is satisfied, it is her right to ordain, and the presbytery can not prevent her act. One church does not make a minister for, nor can she impose one upon, another church. When one church calls a minister to preach to her, she virtually commissions him to preach the gospel for her, or if the reader prefers, she indorses the act of the church ordaining him. If the minister is a member of her body, she can, if she deems him unworthy, withdraw the authority she gave him to preach, and retain him as a member. A man may be qualified to be a good church member, and not qualified to be a preacher of the gospel. Of this the church is the only judge.

3. A church is alone authorized to receive, to discipline, and to exclude her own members.

This power, with all her other prerogatives, is delegated to her, and it is her bounden duty to exercise it; she can not delegate her prerogatives.

"Quod delegatur non delegatum est" is a legal maxim as old as the civil code. What is delegated can not be delegated. She can not authorize her ministers to examine and baptize

(Continued on page 6, column 1)

"Can Not Be Shaken"

(Continued from page one)

say that just as the father provides and protects, and as the mother guides and comforts, so the Holy Spirit provides and protects, and He guides and comforts and gives strength to God's people.

When I finished that article in New Scientist Magazine, I realized again, and anew, and afresh how that millions of people are depending upon smoking, and alcohol, and tranquilizers. When I finished reading it a second time, I said, it is an insult to God for any Christian to stoop to smoking, or drinking, or tranquilizers for comfort when he has the Holy Spirit within him.

Thank God for the fact the Holy Spirit is within each child of God. We don't need alcohol or whiskey in any form. We don't need tranquilizers. We have the greatest comforter in the world, in the person of the Holy Spirit, of whom the Lord Jesus Christ was speaking when He said, "I will not leave you orphans."

With that thought in mind that we are not left in this world as orphans, I come immediately to my text which talks about things being shaken, and I am glad, in a world that is rocking on its foundations, that I am not an orphan. I am glad I have someone to comfort me. I am glad that in a world that is reeling, and rocking, and staggering like a drunk man — I am glad I have someone who has said, "I'll not leave you comfortless."

THINGS WHICH HAVE BEEN SHAKEN.

As my text would indicate, there are those things that have been shaken already. For example, the opinions of men surely get shaken up.

Thirty years ago, I was in the office of an outstanding medical man. He said, "You preachers have it over us doctors; for the books that you buy, if they are any good today, will be just as good a hundred years from now." He said, "That isn't true with us." He led me into another room, which was a reading room for a group of doctors in that building, in which there were thousands of volumes. He said, "Brother Gilpin, there is scarcely one word of truth in any of those books. Twenty-five years ago, we would have sworn by them, but now we have found that there is very little truth in them."

I tell you, beloved, the opinions of men get shaken very definitely.

The same is not only true in the realm of medicine, but in the realm of law. It is also true in the realm of science, for science has reversed itself so many times since I was a boy, on so many different things, that it is almost impossible to know just exactly the opinions of men so far as scientific data is concerned.

Every once in a while somebody will write me a letter to say that preachers ought to keep up with science. Well, I'd have my head swimming all the time if I tried to do so, because science is constantly in a turmoil. You can read today what one scientist says on a particular subject, and tomorrow pick up a newspaper and read how a man on the West Coast declares that the man you read the day before didn't know enough to come in out of the rain. I tell you, the opinions of men surely have been shaken, and are being shaken every day.

Take the political opinions of men, how they have been shaken.

A few years ago, a man goose-stepped all over the low countries of western Europe, and the world stood off in awe, and looked upon him aghast, and thought, surely this was the concept of government that would survive.

But, beloved, the opinions that he had were soon shaken. I am trying to say to you, so far as the opinions of men are concerned they are mightily shaken.

Even the kingdoms of this world are shaken.

Go back to Daniel 2 and read the story of the dream that the old king had, of that image whose head was made of gold, whose chest and arms were made of silver, whose belly was made of brass, whose legs were made of iron, and whose feet were made of iron and miry clay. We don't have to guess as to the meaning of that passage of Scripture because we have a divine interpretation. In the same chapter, we are definitely given the meaning, Daniel said of Nebuchadnezzar, "Thou art the head of god." If you will read all the balance of the chapter, you will find that as the head of gold represented Babylon, so the chest and arms of silver represented the combined kingdom of Media and Persia; the belly of brass represented Greece, which was to come later under Alexander the Great. The legs and arms were to represent the Roman Empire. The two legs divided from the body represented the eastern and the western divisions of the Roman Empire — a perfect picture so far as history is concerned. The feet, with the ten toes, represented the nations that should grow out of the Roman Empire in its last days. If you will study that dream of history that Nebuchadnezzar had, which was interpreted by Daniel, you can see how the kingdoms of this world, in the light of that dream, have been shaken.

Daniel said, "Nebuchadnezzar, thou art the head of gold." Beloved, do you realize that that head of gold scarcely was put in place until it ceased? Babylon only had three emperors — Nebuchadnezzar, Nabonidus and Belshazzar. That kingdom hardly was begun until it gave way to the Medes and the Persians, and the Medes and the Persians only lasted long enough for them to have two emperors. Alexander the Great came on the scene, and his kingdom lasted long enough for him to reach the ripe old age of 30, when he drank himself to death. Thus three of these world-wide, world-sweeping, world-convulsing empires, came to an end.

Then came the Roman Empire. God said there would be four world-wide empires, and we have already had them. He said the next world-wide empire we would have, would be the kingdom of the Lord Jesus Christ, and I think we are getting mighty close to that kingdom.

What I want you to notice is this — that just as the opinions of men have been shaken, and are being shaken every day, so the kingdoms of this world have been shaken, and are being shaken from day to day.

A few years ago when Hitler came into power, his boast was that he was establishing a gov-

ernment that would last for a thousand years. Beloved, it didn't last ten years. The kingdoms of this world are being shaken.

Also, God has shaken this old world physically, to bring to pass His decrees and the salvation of His elect. We have an example of that. Listen:

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."—Acts 16:26.

If you will read the entire story, you'll find that the Philippian jailer was just about ready to kill himself, thinking that his prisoners had escaped. When Paul and Silas saw him just about ready to commit suicide, they cried out to him, that they were there. The jailer, wondered what would keep those prisoners there, when they had an opportunity to escape. Then he realized that the power of God was in that place, and he cried out, and said, "What must I do to be saved?" They said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

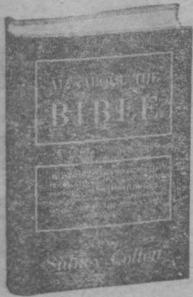
Beloved, God brought an earthquake and shook that jail to pieces in order for one of His elect to be saved. I have a very strong conviction that when our God laid down this strata that makes up the foundation of this earth, that He laid those rocks, one on top of another, in Philippi at a slant, and timed it so that those rocks would slip at an exact time, and that was the midnight hour of that night when Paul and Silas were in that jail. As they sang and praised God at the midnight hour, that which had been planned of God from all eternity came to pass, and those rocks slipped on their foundation, and that earthquake came, and that jailhouse was shaken to pieces — for what purpose? That one of God Almighty's elect might be saved.

Beloved, if necessary, God will start a war to get one of His elect saved. If necessary, God will move an individual half way around the world that one of His elect should be saved.

We don't have to get out of our own church to find that to be true. Our beloved Brother Swindell was working in the shipyards at Newport News, Virginia, but God sent him here to work in Greenup County. Now Jimmy thought he was coming out here to make a living. If you had asked him, he probably would have told you he was a good Christian back there in Virginia, but he came here to learn, and wake up, to realize that he was a Hell-bound sinner, and God saved him. God didn't move Jimmy from Newport News to Russell, Kentucky, in order that he might make a living. That was secondary. God moved Brother Jimmy here to save his soul.

Talk about what has been shaken — the opinions of men have all been shaken through the years, and are still shaken; the

(Continued on page 5, column 1)



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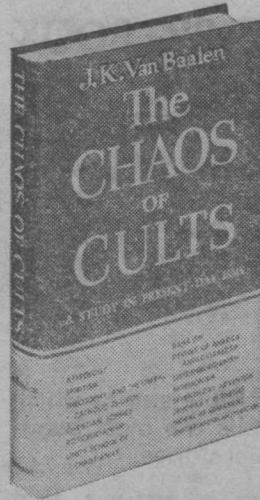
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The Baptist Examiner FORUM

"We believe that Jesus started His church and that Baptists have a lineage back to the first church. But, how did Baptists come down through the Dark Ages to us? Any books that Baptists wrote were naturally destroyed by the Catholics, so we have no history of Baptists in the Dark Ages."

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



tribulation these churches were forced to undergo for ten hundred years during those Dark Ages. But thanks be unto Him, He did not say these churches would be destroyed. At the end of the Dark Ages there they were even more precious to our Lord than ever before because they had been tried by the fire of persecution.

If you should see a beautiful automobile go into a tunnel through a mountain, and for some time you were unable to see that beautiful car, but eventually it emerges from that tunnel on the other side of the mountain, and after a thorough check on it you find that it is the same make of car and the same model, the same color, that it has the same license number and the same driver, would you not be foolish to sit down and wonder whether that car made it through the tunnel or not?

So it is with our Lord's churches. We see them entering that awful time known as the Dark Ages, and though they are more or less out of our view for a long time, still we see them merging on this side of that awful time. And after a careful check we find they teach and practice the same things the churches before that time taught and practiced, and they still have the same head (the Lord Jesus Christ) over them. So would we not be foolish to sit and wonder whether the people called Baptists made it through the Dark Ages or not? It was their mutual hatred for these people called Baptists and their persecution of them that kept the pope and Martin Luther from each other's throats.

And though the Catholics destroyed the secular books giving the history of the Baptists during that time, still there was one book which deals with the history of the Baptists they could not destroy. And in that book Jesus says in Mt. 16:18 "The gates of hell (the Catholic Church at that time) shall not prevail against it." And in the letter to the church at Smyrna I am convinced our Lord is giving us the history of the people called Baptists during the Dark Ages. He speaks of their poverty as these churches were forced to hide out in dens and caves in order to worship. He also speaks of their being tried, and of their having tribulation ten days which to me speaks of the awful

ROY
MASON

Radio Minister

Baptist
Preacher

Arlpeka, Florida



The questioner is quite right in believing that Baptists have a lineage back to the first church. We have some today who make insistence on a "link chain of Baptists churches" back to apostolic days, and who seem to feel that unless there are historic records extant to prove this, the claim to Baptist perpetuity must be surrendered. This is a wrong attitude, and for one great reason. That reason lies in the promise of Jesus Christ himself (Matt. 16:18) to the effect that "The gates of hell shall not prevail against it." (His church).

Years ago I did not believe in Baptist perpetuity. I believed (without any historical study) that the Roman Catholic Church was the first church, and that all of the denominations came directly or indirectly from her. I heard a Baptist preacher preach a vehement sermon advocating Baptist perpetuity, and I became very indignant. "I am going to look into this matter," I said to myself, "and show up his ignorance." So I began a historical study, and was I amazed at what I discovered! I found that there was no Roman Catholic Church for centuries after Christ — that the first real pope was Gregory the Great whose office extended from 590 A.D. to 604. I discovered that the Protestant denominations originated with the Reformation of the Middle Ages, and of course all of the many sects are of very recent origin. I also discovered that Baptists (known generally as Anabaptists) did not come out of Rome, (but existed far back beyond Protestantism). So if there

is a religious group that had come down from apostolic days, it HAS TO BE THE BAPTISTS since all others can be traced to human founders far this side of Christ.

No, we don't have the historical records that we would enjoy reading, but we do have fragmentary writings relating to religious groups who were essentially Baptists, and we have statements from THE ENEMIES OF BAPTISTS which serve to corroborate their claim to perpetuity. For instance, Cardinal Hosius, president of the Council of Trent said this, (speaking of the hated Anabaptists) "There have been none for the past twelve hundred years who have been more generally punished . . . than these people." He wrote those words in A.D. 1554. Twelve hundred years would push Anabaptist history back to 354 A. D.

Other enemies of Baptists wrote in similar vein, but it is not necessary to establish a "link-chain" string of churches verified by historical documents in order to validate Baptist perpetuity. We know historically and beyond doubt that the Roman Catholic Church came into being centuries after Christ started his church, and we know that all of the rest of the churches, except Baptists, came into existence long after that. That leaves only Baptists. If Baptists have not existed from the days of Christ, then there was a long period during which Christ's church ceased to be. In that case his promise of Mt. 16:18, "The gates of hell shall not prevail against it" has been broken. Can you—DO you believe that Jesus lied?

JAMES
HOBBS

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McDermott, Ohio

RADIO SPEAKER
AND MISSIONARY

Kings Addition
Baptist Church
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The other day I saw a statement that someone had written that said:

"When you can't trace God, trust Him."

It is true that most of the history books try to obscure the history of the Lord's churches, but they cannot. In the first place we have the Scripture that tells us that His church would not fail " . . . upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). The word build in this verse is the Greek word that means to construct or to establish. (Harper's Analytical Greek Lexicon). Since the word that means church is the word for assembly which is a group of people, the word translated build means establish.

The rock, of course, means Jesus. He is telling us, then, that He would establish or build His church upon Himself. We know that he had already organized His church and here He is simply showing that His church was built upon a firm foundation.

Now, let us notice the last portion of the verse. He said the gates of hell would not prevail against it. In other words His church will stand. It was started when Jesus was here, it has lived through persecution including the dark ages, and it will live until God is finished with it.

How did the church get through the dark ages? Just like it always lives, through small groups of Christians who refuse to bow before godlessness even if it means death. Who do you think were thrown to the lions, or burned at the stake? Who were brutally tortured? God's people have always been in the world. Sometimes these people were called Novatians, Montanists, Paulicians, Waldenses, or Ana-Baptists; but

whatever they were called they were God's people and they kept the churches in existence.

I am sure that some would say that some of these churches did not keep some of the doctrines. That is probably true — but I'm sure that if we looked hard enough we might even find some Baptist Churches today who do not keep the doctrines. But, my friends, there were some, just as there are some, today who kept the faith.

Let us remember that God is sovereign and He can and does keep His churches.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Baptists have come down to us through the Dark Ages as well as all other ages by the means of procreation. The church is called the body of Christ.

"Now ye are the body of Christ." I Cor. 12:27.

The only way by which a body can be preserved is by reproducing bodies like itself. This body (church) like the body of the first man, could not reproduce until a helpmeet was provided for her. When God created Adam he was made perfect as a man, but he was not complete until God made him a woman to reproduce his own kind. After Eve was created it is then that we read of the first birth.

God works in much the same manner with the second body (the church) which is called the body of Christ. The church could not reproduce, she was powerless to bring forth after her kind. Unless the church be given power to propagate her own kind she will ultimately die. But the Lord had promised to her that the gates of hell (death) would not prevail against her. Read Matt. 16:18. This promise was given to the body of Christ though as yet she had no helpmeet for reproduction. So He gave to her another promise to make sure that His first promise would not fail, for He said, "But you shall receive power, after that the Holy Spirit is come upon you." Acts 1:8.

When the day of Pentecost was fully come God placed within His body a powerhouse. This powerhouse was the Holy Spirit, which enabled His body to propagate herself, or bring forth young. Up until this time the church had not brought forth children. Shortly after Pentecost we read of the first church bringing forth another body like herself. "Who when they were come down, prayed for them, that they might receive the Holy Spirit." Acts 8:15.

Thus a baby was born to the first church.

God gave to Adam and Eve the command to replenish the earth, or to reproduce, and thus fill up the earth. The same command was given to the body of Christ though worded in a different way.

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

From this verse we can see that the orders were similar to the one given to Adam to replenish the earth.

I realize that the writings of godly men during the Dark Ages were destroyed by the Catholic Church, but the church does not base her existence upon the writings of men, rather upon the precious promises of the head of the church — Jesus Christ.

"Unto Him be glory in the church by Jesus Christ throughout ALL AGES, world without end. Amen." Eph. 3:21.

The church must exist in every age for there to be glory in every age.

Though the works of God's

saints were destroyed, this does not in any sense of the word affect the existence, or the life of the church. The Lord never promised to perpetuate the works of men, but He has promised to perpetuate His own works. This He has done, the church has passed through the dark waters of the Dark Ages.

Like Israel through the Red Sea, she has passed through as pure as she was before the Dark Ages started. She, like the body of Adam, may have dwindled to a few churches, (only eight souls) but from these she has by the means of procreation come to us in this twentieth century.

Ofttimes we hear men say concerning the descendants of a certain man, that they are chips from off the old block. The same thing can be said of true Baptist Churches today. They are chips from the old block (first church). The Arabia Baptist Church (where I am pastor) have children which are her own; these were born to her. Therefore if the Arabia Baptist Church were to die, or to cease to function as a church, she still lives on in her children, her grandchildren and great-grandchildren. By this method the church has come to us, and is as much the body of Christ, as was the first church.

May I ask each of you this question, did the Word of God cease to be in the Dark Ages? The Catholic Church attempted to destroy the Word of God in the same manner as she did the church. Your answer to the question must be "No." The Lord only delivered the Word one time.

"Contend for the faith, which was once delivered unto the saints." Jude 1:3.

The Word of God was only delivered one time; the Lord has kept it pure; it has come to us through trial, tribulation and persecution. Is it not reasonable to contend that the church, which was also the work of God, has withstood every onslaught of Satan, remaining intact as the body of Christ even though man's record of her has been destroyed. This is a great truth for which I bow my head and offer thanks unto Him who is the head of the church.

CONFERENCE IMPRESSIONS

This has been a most rewarding experience. I will be making every attempt to come back next year.

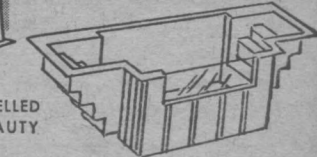
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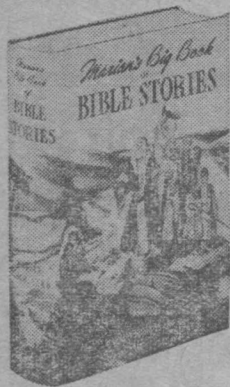
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PAGE FOUR

LORD'S HOGS ON PARADE



They are known as chu kung (hog lords) in Taiwan. While alive, they were sometimes better fed than those who fed them. They were also given special quarters. In summer they enjoyed breezes from electric fans. Blankets were sometimes used to protect them from cold in winter.

They were raised for only one purpose. To be sacrificed. Popular legend has it that Lord's Hogs, raised in the aforesaid superb way, will please local deities which in turn will bestow their blessings in abundance on the people who make the sacrifice.

Chinese Still Need The Gospel

The pictures on either side were clipped as photos from the *China Post* and were made in Taipei, Taiwan. They appeared in that paper under dates of November 9 and November 11, 1967. They were sent to us by Mrs. Elizabeth VanDoehe, one of the faithful readers of this paper, who is located in that area.

How glad each of us should be that we have an open Bible to learn the way of salvation and God's will for our lives. Truly, it is God who has made us to differ from these Chinese, who in their idolatrous paganism get farther and farther from God.



A gorgeous papier-mache building, which will be burned later so that according to popular belief, it might become a real gorgeous building in the other world.

Such a papier-mache building costs around \$500. It has 10 floors and 64 rooms. In addition, a sedan and waiters and maids (all made of paper) are provided for the dead.

The dead person was a grand old lady. Her children are paying last tribute to her after her burial. They are waiting for the last memorial ceremony for the dead. The paper building will be burned at this ceremony to mark the end of the memorial services for the dead.

"Can Not Be Shaken"

(Continued from page three)

nations of this world have been shaken, and will continue to be shaken; this physical earth has been shaken, is being shaken, and will continue to be shaken, in order for God's elect to come to a saving knowledge of Jesus Christ.

II

THINGS WHICH WILL BE SHAKEN.

The false foundations are going to be shaken.

Listen:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." — Mt. 7:27.

Why did it fall? It had a false foundation.

Beloved, there are a lot of false foundations in this world today. How many, it would be impossible to say. You might call the roll of all the false religions — Mohammedanism, Confucianism, Buddhism, and all the balance — and you will find that they have a false foundation. You might call the roll of Catholicism and the various Protestant churches that have come out of Rome, and you can mark it down that they have false foundations.

Every individual within these false churches is building his life on a false foundation. If a man is a Catholic, he is building his life on the idea that man can be his chief intercessor. If a man is a Methodist, he is building his life on the foundation of being saved partially by grace, and partially by works. If he is a Campbellite, he is building his life upon the false foundation of water baptism for salvation. If he is a member of one of the many Protestant churches, he is building his life on the false foundation of salvation by works,

with just a little bit of the grace of God given for flavor, about like the icing you put on cake, but the most of it is salvation by works.

I am saying, beloved, that all these false foundations are going to be shaken some of these days. I turn through the Bible and say to you frankly, after having studied it for over half a century, if I know anything at all about this Bible, men are saved by grace. If that be true, then all these false foundations are going to be shaken.

There is a mighty little remnant in this world that loves the Lord. The Bible talks about a famine — not a famine for bread, but a famine for the hearing of the Word of God. That famine is on right now. You can go a great many places and you'll not find much of the Word being given out. There is a famine. There are not many people that want the truth, but of those you find that do want it, there is a famine on so far as they are concerned, for the hearing of the Word of God. What is wrong? Just this — the false foundations are taking over.

However, they are going to be shaken. Just as that foundation that was built falsely was the cause of the house falling, I am insisting that unless you are built upon the foundation of salvation by grace, you have nothing under you, that will stand in the testing day. There is nothing you can depend upon but salvation by grace.

Another thing that is going to be shaken is all the tombs of the dead. Just think about those that have died, been buried, and are in the grave at the present time. Are they going to stay there forever? No. God says in His Word that there is going to be a shaking of those tombs. Listen:

"And many of them that sleep

in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." — Dan. 12:2.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ SHALL RISE first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." — I Thess. 4:14-17.

Notice what these verses say. They say that those that are sleeping in Jesus, Jesus is going to bring with Him when He comes back a second time. Those that are in the graves — their bodies are going to be caught up.

Every once in a while I drive by a cemetery, and I see rows of stones indicating that numbers of individuals have been buried within that cemetery. As I look at them, I realize that some of these days, that cemetery is not going to be as pretty and green as it is now, for some of these days those bodies are going to come out, and those graves are going to be broken open. Then there is going to be a shaking of the tombs of the dead.

Think about that individual that you loved, that knew the Lord Jesus Christ, and walked with Him day by day. That individual is going to come out of the grave someday. There is going to be a shaking in that tomb.

Oh, what is it going to be like in that hour when God's people that have been buried in the ground come forth! Some of them have been buried in steel vaults, and some of them have been buried in concrete vaults, but neither a steel vault, nor a concrete vault will hold that body, on the day when God shakes the tombs, and brings forth the from tombs, those that have been buried.

We turn to God's Word and find that a thousand years later the same will be true of the unsaved. Listen:

"And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." — Rev.

20:12.

We can know that these are unsaved people because God is judging them according to their works. That is what unsaved people want. They talk about their works, and boast about their works. They are going to meet their works sometime, for they will meet them at the judgment. We know Rev. 20:1 tells of the unsaved being judged, because they are being judged according to their works.

Notice again:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." — Rev. 20:4.

Brother, sister, I offer a little comfort to you who have lost a loved one. Go stand beside that grave, and say to it, "You'll not hold my loved one forever." How do we know it? Because there is going to be a shaking.

There has already been a shaking. God has already shaken the opinions of men. God has shaken the kingdoms of this world. God has shaken the physical world in order to get His elect out of it. He is going to continue to do so. Some of these days God is going to shake the false foundations. Some of these days God is going to shake the tombs of the dead and bring all the dead to life. Thank God, there is going to be a shaking of these graves.

III

THINGS WHICH CANNOT BE SHAKEN.

The Word of God cannot be shaken. The Bible says the same

thing today that it said in 1611 when it was translated at the order of King James of England. It said the same thing then that it said when it was written by the men of God that took down the things that God dictated to them, when God spoke the words of this Book. Beloved, it will speak thus on to the end of the age.

You can't change it. Modernists may arise, and neo-orthodox students may arise, and men may arise who deny the Bible, but you'll never shake it. It will still say the same thing.

I may go into a home to talk to a person. He may argue with me, and when he gets through, he may have shaken me just a little. If I give him a Bible, and he starts to read it, he may argue with it, but when he gets through arguing, the Bible is not going to change. It will still say the same thing that it said when it was written. Listen:

"Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY." — Mt. 24:35.

There is going to come a time when this old world is going to be caught in a convulsion that is going to cause it to pass away. There is going to be a change in this world, but the Word of God is not going to change. Do you realize the enormity of the thought that is given to us in this passage of Scripture — to think that this world, as big as it is, may pass away, but the Word of God — small, insignificant as it is — will never pass away.

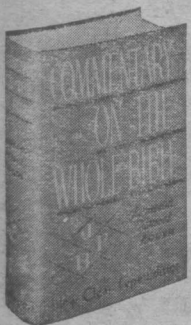
Every once in a while the Catholics come up with something they call a new truth, which is nothing but one of the lies that the Devil has been telling people all down through the years. When

(Continued on page 6, column 3)

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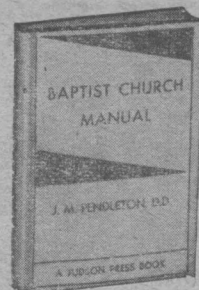
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PAGE FIVE



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Old Landmarkism

(Continued from page 3)

members into her fellowship without her personal presence and action upon each case. A minister, therefore, has no right, because ordained, to decide who are qualified to receive baptism and to administer it. Their ordination only qualified them to administer the ordinances for a church when that church called upon them to do so. A minister has an equally just right to administer the Lord's supper to *whom*, and *when*, and *where* he pleases, as he has to baptize whom he pleases, and one act would be as null as the other. What would an intelligent Mason think should a Master Mason claim the right to administer the initial rite of Masonry to whom he pleased without the knowledge or consent of the lodge, or to advance one in a masonic degree by virtue of his being an officer? What Masonic Lodge on earth would receive his members or recognize his degrees?

A distinguished scholar in the South, in order to find a ground upon which to unite the advocates of ministerial authority to baptize whom they will, and the advocates of *church authority* alone, proposes that the pastor be allowed the *veto power* — i. e., the right to reject whom he pleases. This would virtually place the keys of the church door, and all the ordinances of the church in the hands of the pastor, and put the whole church at his feet. He would be a petty pope indeed, and no pope ever had more control of the ordinances than he would have. Nor would he be long in making his *power* felt — his arrogance and self-sufficiency as well.

The question was discussed and decided in the *negative* by the old Goshen Association in Virginia, in 1795, in the case of one Geo. Morris, a self-opinionated minister, who continued the practice contrary to the advice of the Association, and was excluded therefor. There are some ministers among us now who declare they will baptize whom they please; and they care not for church authority. Churches can not stand too clear of men of this spirit.

It is strangely advocated, by the same writer, that the act of any one church, whether scriptural or not, binds the action of every other church in the world;— e. g., suppose a church in this place should, without just cause, and by a process not recognized in the New Testament, exclude a member — say for contributing his money for foreign missions — that every other church of Christ would be bound to respect that act, and would have no authority to restore that outraged member to his church rights, of which he had been wickedly robbed in open violation of the law of Christ! We refer all to 3 John 9, as determining this case.

When a church has excluded a member, she has no further jurisdiction over him than over a publican, or one who never belonged to her body. She has no right to say what church shall not, any more than what one shall, receive him. Each church on earth has an unquestioned right to receive whom she pleases to her fellowship. If she can fellowship a certain person, it is not her business or duty to inquire if a church possibly exists on earth that can not; and for this reason reject him. I do not discuss here what would be *policy* or *comity* in a case where the church was knowing to the fact that the applicant had been excluded for unchristian conduct from a sister church; but I am asserting the abstract right of one church to dictate to another whom she may or may not fellowship. No church on earth is compelled to receive a person because he has a letter of credit from another sister church. That church itself may be without credit — may be in known disorder, and then the church may have no fellowship for the person applying. His character may be unsatisfactory, or he may come with a baptism irregular and null in the estimation of the church, and certainly she has the right to decide upon the qualifications of the members she must fellowship and admit to her ordinances. To grant pastors the "veto power," and that "the acts of one church bind all others," would be to subvert the government of Baptist churches altogether, and introduce ministerial lordship and a species of Church Centralism in the place Independency.

4. It is the inalienable and sole right and duty of a Christian church to administer the ordinances, Baptism, and the Supper.

That these ordinances were designed to be of perpetual observance, commemorating specific and important events or acts in the work of Christ, no intelligent Christian will deny. The rites and ordinances of an institution belong, unquestionably, to that institution, and may be rightly said to be in it. I mean by these expressions that they are under the sole control of the organization; they can be administered only by the organization as such, and when duly assembled, and by its own officers or

(Continued on page 7, column 4)

"Can Not Be Shaken"

(Continued from page five)

anybody talks about new truths, beloved, you can be certain of one thing — he is having much association or fellowship with the Devil. I have a hard enough time living in the light of the old truths of the Word of God. We don't need any new truth. Whenever I hear about Catholics or anybody else talking about new truths, I come back to this and say, I am not interested in new truths, and I am not interested in modern truth — the only thing I am interested in is the Word of God. I have this assurance it is going to last — it cannot be shaken.

Somebody may say, "I am just afraid that some of these days these modernists are going to take over, and there won't be anybody else in this world who believes the Bible. Beloved, I'll grant you that things are not going to be too pleasant as the days come and go, but I am convinced of this fact: The Word of God will still be here; the Word of God cannot be destroyed. It will still stand throughout all the days to come.

The kingdom of God cannot be shaken. God has a kingdom in this world.

In Daniel 2, to which I have already referred, you'll find that after the king saw that image with a head of gold, chest and arms of silver, belly and thighs of brass, and feet of iron and miry clay — you'll find that the king saw something else. He saw a stone cut out of the mountain without hands, that rolled down



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the mountain side and destroyed that image. Listen:

"Thou sawest till that A STONE was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." — Dan. 2:34-35.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and THE DREAM IS CERTAIN, and the interpretation thereof sure." — Dan. 2:45.

The kingdom that was typified by the stone that rolled down the mountain and destroyed all the rest of the kingdoms — that kingdom is going to last. Daniel said, "I want you to remember that the dream is certain, and the interpretation thereof is sure." Beloved, I am not guessing about what is going to come to pass — the kingdom of God will not be shaken.

Yes, beloved, there are some things that can't be shaken. You can't shake the Bible, and you can't shake God's kingdom.

THE BAPTIST EXAMINER

JANUARY 6, 1968

PAGE SIX

Again, we have a sure foundation beneath us in the Lord Jesus Christ, and you can't shake that foundation.

The Devil tries. I am not so sure as to how hard he tries. I think he tries to confuse us more than anything else, for he knows he cannot defeat God. He knows he can't take a saved man out of God's hands. He gives us a hard time though. He tries to confuse us. He tries to mix us up. But there is one thing certain — we have a sure foundation that can't be shaken. Listen:

"He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, AND COULD NOT SHAKE IT: for it was founded upon a rock." — Luke 6:48.

That is the kind of foundation that we are built on — the kind that cannot be shaken.

I know a lot of people join the church, and a lot of people are baptized. They join churches over and over again, and they get baptized over and over again, and they never have anything. They get shaken. They haven't anything to keep them from getting shaken. But there is one thing sure — when God saves a man, He gives that individual a sure foundation that can't be shaken.

Notice again:
"FOR OTHER FOUNDATION CAN NO MAN LAY than that is laid, which is Jesus Christ." — I Cor. 3:11.

"Nevertheless the FOUNDATION OF GOD STANDETH SURE, having this zeal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." — II Tim. 2:19.

Notice, it says that the foundation of God standeth sure.

Aren't you glad you are on a sure foundation? I feel sorry for the man who thinks he might fall from grace, or the man who thinks he might go to Hell. I feel sorry for the man who doesn't have the assurance in his soul that he is saved forever, and that all Hell can't take him out of God's hands. I tell you, beloved, I am on a sure foundation.

The Word of God can't be shaken. The kingdom of God can't be shaken. The sure foundation can't be shaken.

We have a hope that can't be shaken. When I say a hope, I don't mean like the Hardshells. They say we don't know we are saved, but we hope we are saved. I am not talking about that kind of hope; that is no hope. When I talk about a hope, I am talking about the fact that you and I have an assurance. That is our hope. It is an assured hope, and it can't be shaken. Listen:

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." — Col. 1:27.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of

promise, HAVING NO HOPE, and without God in the world." — Eph. 2:12.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." — Titus 2:13.

The man who is without Jesus Christ has no hope, but the man who is in Christ, and the man who has Christ in him, has a hope — a sure hope.

I tell you, the hope of the Christian can't be shaken. I am as positive as can be that though He has waited two thousand years, yet hasn't returned, He is coming. I don't say He is coming tonight nor tomorrow. I don't say He is coming a hundred years from now. But I do say He is coming. You can't shake that hope, for it is a hope that is in the breast of every child of God. It is one of the things that can't be shaken.

You can't shake His church. The Lord Jesus said:

"I will build my church; and the gates of hell SHALL NOT PREVAIL AGAINST IT." — Mt. 16:18.

I am ready to grant that you can shake all these things that have been built by man, but you can't shake His church.

Notice again:
"Every plant, which my heavenly Father hath not planted, shall BE ROOTED UP." — Mt. 16:18.

Beloved, there is going to be a rooting up time. These false churches are going to be destroyed.

We read about the destruction that is going to come upon false churches. Listen:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." — Rev. 17:1.

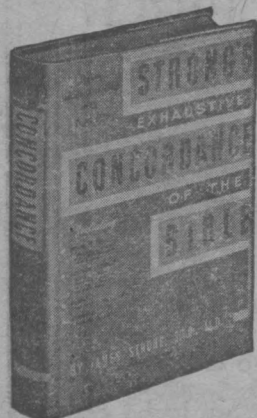
"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." — Rev. 17:16.

Verse 1 tells us about the judgment that is going to befall this false religious system, and verse 16 tells us what that judgment is — complete destruction.

Who does this woman of ill repute represent? You can't read it without realizing that she and her harlot daughters represent Roman Catholicism and the Protestant churches that have come out of Rome, and God says they are going to be destroyed.

It doesn't look today much like they are going to be destroyed. Rome is in the saddle today, and all these Protestant churches are having a good time. They are taking the highway back to Rome just as fast as they can. The Ecumenical spirit has caught on now, and all of them are making a bee line to "Mamma" just as fast as possible. They are going to be there in a very short time, and then, we'll have just one church in the world, except the church

(Continued on page 8, column 4)



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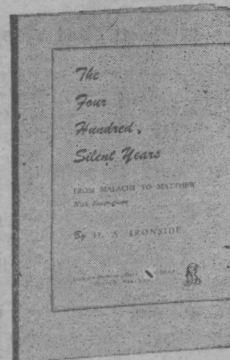
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He who has slight thoughts of sin never had great thoughts of God.

New York Pastor Kindly Rebukes Us For Selling A Highly Questionable Book; Accordingly, We Sell This Book No More

Dear Brother Gilpin:

Knowing how important Baptist ecclesiology is to you, as also the entire framework of New Testament truth seen in the relationship each part bears to the rest as understood by Baptists, I was a little surprised to see a certain book advertised in the recent issue of TBE.

May I write a brief letter of observation, rather than one of complaint? I should prefer it that way. I am writing about THE NEW COMPACT BIBLE DICTIONARY, edited by T. Alton Bryant, and published by Zondervan. The book is not a bad one in the sense that it is liberal, but it includes a mixture of theological concepts against which Baptist readers should be warned lest they be misled into thinking such ideas are New Testament and Baptist.

This book, having been evidently prepared for an interdenominational readership would serve its role better, if it included, where necessary, the frank admission that denominational theology differs, followed by definition according to the several major views. Some of the older

dictionaries have sought to avoid the problem by defining only terms found in Scripture. But difficulties can not be avoided completely.

Consider the treatment on the church. Here the writer speaks of both the local church and the "general significance" of a "world-wide community" and proceeds to tell of an "Old Testament Church," saying that the saving work of Christ "reconstituted" it "as the New." Then there is a shift from the Reformed concept to one dispensational in making Pentecost the birthday of "the New Testament form of the Church." He lists as one of the functions of the "Church" to "dispense the mysteries of God" among which he seems to include "sacraments." Under "Sacraments" he defines these as baptism and the Lord's Supper. But he does not introduce the word "Sacrament" or attempt to explain its ecclesiastical rather than Biblical origin. He does not use the word "ordinance," nor does he define it.

Strangely, in the definitions of the Lord's Supper, and of baptism, he calls them neither ordinances nor sacraments. The treatment on the Lord's Supper is quite good and thought provoking. However the paragraph on baptism fails to tell what baptism is. He states that "baptizo" had a Jewish usage in the Mosaic law of purification and meant washing or cleansing. I think he is talking theologically and not Biblically, however, because my edition of the Septuagint does not use word "baptizo" in the Scriptures cited. As to New Testament baptism, he deals with its symbolism, but says nothing of immersion, pouring or sprinkling, in fact, does not mention water. The element employed, if one, might very well be milk or sand.

Part of the problem may have been caused through the use of writers of varied theology. The book does not reveal who they are, but it seems unlikely that the editor authored a great amount of the text. Representation of a variety of theologies would explain the apparent dualism of definition offered in some areas, as for example between "Sacraments" and the Lord's Supper.

The articles make many refer-

ences to "the Church's theology," but fail to identify which church is meant. Certainly the Roman Church is not intended, and it is highly improbable that one of the Lutheran Churches could be. Since the ecclesiology offered bears certain ecclesiastical rather than Biblical earmarks a superficial guess says that a universal church concept is the one treated. However, we have not found documentation citing any authority or universal church ecclesiology. We are left to guess that one of the branches of the Reformed Church is probably the source of much of what is called "The Church's theology," and that

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would not be Biblical enough for most Baptists.

An intensive examination of the book would call for further examples, but I think this is sufficient by way of observation.

On the positive side we mention the handy size, strong binding, good paper, adequate illustrations, and readable maps. The price is reasonable too, but that may not be good because more people may buy it, and they ought not to, without something of the above information.

May the Lord's blessing be yours as you serve Him!

In His amazing grace,
M. James Hollowood (N.Y.)

C. W. Bronson

(Continued from page two)

that Brother Bronson is wrong on the church, the Lord's Supper, and baptism. It is hard though to get him to say anything at all as to what he believes. He is the most evasive person that I have ever talked with. I have always found that when a man is sound, he is anxious to speak out, and tell others what he believes, but when one is evasive, he is far from doctrinally sound. We have proof though now that he believes in the Universal Church, that he is willing to use most anything by way of elements in the Lord's Supper, and he has actually made fun of his own baptism.

About the only thing that I do know wherein he has spoken boldly is that he has said he will not be bound by the authority of any church. In reality, his actions have proven this. Actually, he has very fraudulently conducted himself, having received money under false pretense. Since he has been living in Concordia, Kansas, he has had a broadcast in the name of the Bethel Baptist Church of Phillipsburg. However, this church did not authorize it, and knew nothing at all about it. Even after he had resigned as a missionary, and had

left the church at Phillipsburg, he came back and demanded money that had come in for his support. I understand that they refused to give it to him, and returned it to those who had sent it.

For over three years, I have known that Bro. Bronson was wrong doctrinally. However, I promised one of his friends in DeSoto, Missouri, that I would keep still, and do nothing about it, hoping that the situation would clear up. As you well know, it hasn't cleared up, but rather, has become more cloudy all the time. He has lost the biggest part of his support, as the churches that were solidly behind him have ceased supporting him.

I have kept still concerning Brother Bronson as long as I expect to do so. I want this to be an expose both as to his finances and his doctrine. The Bethel Baptist Church of Phillipsburg, Kansas, which had sent him out, has now repudiated him entirely. It is true that they granted him a letter, but as one of the members told me, they did this as the easy way out — just in order to get rid of him. They will never support him again, and I am sure that they would join with us in urging all true Baptists to cease their support of this individual.

When Bro. Bronson was literally starving in Texas, I picked him up to help him. Under the providence of God, I sent him to Phillipsburg, Kansas, recommending him to the church there, and they called him. I did more to raise the money whereby he went to Korea than anyone else. All this I was glad to be used of God to do. Now, it is an entirely different story.

Elder Horace Hammond and his church at Huntsville, Alabama, have voted to send him back to Korea. I think they have

done wrong. I do not believe they have any business to send Brother Bronson to Korea, nor any place else. A church that does not have a missionary whose work is completely under its control, has no business attempting any missionary work. However, what they do is their business, and I would not say one word against them for the attitude which they have taken. Every church is sovereign in its rights. I love Brother Hammond, and his church, and his work. I hate to see him hurt. I'd go out of my way to do anything to help him, or his church today. However, Brother Bronson, if and when, he should return to Korea, will return there deceiving Brother Hammond, and his church, and deceiving everyone else who supports him.

Since I have been the one who assisted him first of all in going to Korea, and since it is my friends that have been supporting him, I think that I should let everyone know where he stands.

I would certainly call upon our friends to pray much for Brother Bronson that God might straighten out the many problems of his life. Yet, until there is a change concerning his doctrine, no true Baptist should support his ministry.

Calendars

(Continued From Page One)

I would personally think that every reader of our paper would be glad to have the pictures of these three missionary families on the calendar, which might serve as a reminder to pray for these missionary families daily.

Don't forget: There is no cost, just write us and we will be only too happy to send you the calendar free of charge, and will count it a joy to do so.

Old Landmarkism

(Continued from page 6)

those she may appoint, *pro tempore*. A number of its members, not even a majority in an unorganized capacity; is competent to administer its rites, and certainly another and different body can not perform them — e. g., the rites of Masonry belong to the respective lodges; they can not be performed outside, or independent of, the lodge by any number of Masons: the officers are mere ciphers so soon as the lodge adjourns, and Odd Fellow lodges can not administer the rite of initiation for a masonic lodge, or vice versa.

COROLLARY 1.—No Baptist Association or Convention can ordain ministers; dictate the discipline of churches; administer baptism or the Lord's Supper; and if Pedobaptist and Catholic organizations are not scriptural churches, then they have no right to preach or power to ordain ministers; but they have no right, any more than have Masonic Lodges, to administer baptism and the Lord's Supper, and such acts of theirs are worse than null and void.

COROLLARY 2.—The official acts of a minister of a church are held valid as to third parties, as the acts of an officer, *de facto*, though not, *de jure*, would be, should there be found to have been material defects as to his legal qualifications for the office. This is a settled question in all civil matters, and should be in ecclesiastical.

REM.—There are certain qualifications, personal and ceremonial, scripturally required to render a man eligible to ordination, as personal regeneration, "aptness to teach," a valid baptism, etc. Of these the church alone is judge, and responsible for any defect that may exist, and not parties applying to the church for its ordinances. The church may, years after, be satisfied that her pastor is an unregenerate man, or covetous, or his baptism defective—e. g., he was not entirely put under the water when baptized, or by an unqualified administrator, or by an impostor upon his own responsibility without examination by a church, or by an impostor while officiating for a church; still all his official acts, as marriages, baptisms, ordinations, are, *de facto*, valid.

The baptisms of John, of Judas, and of the false teachers in Paul's day, who belonged to the church at Jerusalem, were as valid as those of Paul's by virtue of their commissions.

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THE BAPTIST EXAMINER

JANUARY 6, 1968

PAGE SEVEN

Church's Business

(Continued from page one)
ter the more completely it is evangelized.

Is It The Church's Duty To Prevent War?

During the First World War there was raised the cry, "The Church has failed!" Thus it was charged that such a war could not have broken out had not "the church" failed in its duty. Churches can do all they please, and they cannot eliminate war from the earth. Jesus predicted wars and rumors of wars as a part of the course of this age. (Matt. 24:6-8). The commission given by Jesus to His church is not one to put a stop to war or poverty or any such thing. "Social gospellers" are devoted to such tasks and they are wasting their time. The biggest social experiment ever undertaken is the one being carried on by Russia. Communism purports to be out to put a stop to all

the evils that society had known in the past, but practically, what has it done? It engulfed much of the world in the most brutal slavery ever known, and it is keeping the world an armed camp today.

Is It A Duty To Furnish Civic Leadership?

Many a minister becomes involved in all sorts of civic enterprises. He belongs to various organizations, and he is on this and that committee. A large portion of his time is taken up dealing with civic matters. He has no orders from God to do any of these things. Many such ministers have churches so worldly they stink. While he tries to curb the glaring evils, his own people go uninstructed and are a reproach to the cause of Christ.

What Does The Church Owe The World?

It owes it THE GOSPEL (see Rom. 1:14). Each church owes it to the world to give it the gospel—which is the good news of salva-

tion and eternal life. Other things that a church can engage in are trivial in comparison with the giving of the gospel. The good news of eternal life is the most revolutionary news that people can ever hear. It turns life from failure to success. It turns death into victory. It has the power to change lives in a way that nothing else can or does. So often churches try to take over functions that can better be performed by other agencies, while neglecting to magnify the one great mission given of God. We Christians have the Word of eternal life. We can tell people how to live forever. No agency of this world has anything like that. Every church ought to lay itself out full length in spreading the news of eternal life just as far out into the darkness of the world as possible.

Treat Me Right

(Continued from page one)
stinence and just hit me hard and plenty. I accused my wife of tattling but she said not to worry for she was ashamed for him to know so much about me.

But if I ever find out who is doing all this tattling that preacher will be busy for a while burying a tattler. And that reminds me; everybody knows a preacher has nothing hardly to do so I made up my mind to have a talk with him.

I tried two or three weeks for a chance to see him but every time I went he was gone to marry somebody, to bury somebody, to see a sick person—or else somebody had just beat me to him. I don't see how he ever gets time to study up all the things he preaches at me on Sunday.

Another reason I wanted to see him was to tell him some things I thought he ought to preach about, but if he preaches on half the things that others have told him, it will take two or three years to get around, so I just gave up that part of it. In a way I feel sorry for him, for I don't see how he ever gets time to write a letter.

I have been dealing with good and sorry people, and hypocrites in and out of the church all my life and I don't suppose quitting the church would help me any, for the church is the only organization on earth that is trying actually to help men here—by pointing them to Jesus Christ, the Son of God, the Redeemer—through the proclamation of the gospel. Yes Sir, our church is trying to reach the lost with the gospel message and change their destiny from Hell to Heaven—change their position and standing before God from that of lost sinners to new creatures in Christ through the new birth. So I guess that preacher ain't going to run me out of our church by pouring it on me about my devilment. No sir, I'm going to stick it out.

—Selected

British-Israelism

(Continued from page one)
of Israel."

History records that the United Kingdom of Israel became two nations in 931 B.C. (I Kings 12:1-20). For about two hundred years the two separate kingdoms endured. But in 722 B.C. Sargon, king of Assyria, captured Samaria and took away twenty-seven thousand two hundred and ninety people captive. King Sargon "carried Israel away unto Assyria, and placed them in Halah, and in Harbor by the River Gozan, and in the cities of Medes" (II Kings 17:6). "Therefore the Lord was very angry with Israel, and removed them out of his sight: There was none left but the tribe of Judah only" (II Kings 17:18). In the process of time the ten tribes which had been carried away into Assyria wan-

dered and became lost among the Gentile nations. Thus the house of Israel became known as the lost ten tribes.

Much has been written to prove that the Anglo Saxons, the English speaking race, are the descendants of the ten lost tribes. Some theologians contend that the United States is Manasseh and Great Britain is Ephraim. This theory is known as "British-Israelism" or "Anglo-Israelism," and it is this theory which I seek to prove erroneous.

The Anglo Saxons cannot be Israelites, for it is said that Israel shall dwell alone and not be reckoned among the nations of the earth. (Num. 23:9). But the Anglo Saxons are numbered among the nations. Israel is to remain many days without a king or a temple (Hos. 3:4), yet the Anglo Saxons have kings and places of worship. Israel out of the land of Palestine was to be few in number and under national curse. (Deut. 4:26-27; 28: 62-68), but neither of these things are true of the Anglo Saxons. The penalty of uncircumcision is excision (Gen. 17:10-14), and the Anglo Saxons are uncircumcised and not entitled to Jewish privileges. To call America Manasseh is absurd, for in the United States there are people from every nation and race under Heaven, including Negroes and Indians. When the Lord restores Israel to her homeland He will bring her from Assyria, Egypt, Pathros, Cush, Elam, Shinar and the Islands of the sea (Isa. 11:11), not just from the United States and Great Britain.

History says that the ten lost tribes were taken to Assyria and prophecy reveals that some of them are still living there (Isa. 11:16). Josephus says they were there in 70 A.D., and so does Jerome in his notes on Hosea, written in the Fifth Century. They have been identified with certain people living in the mountains of Kurdistan, by the lake of Oroomiah, in Persia. These people have modified observances of the peace offerings, vows, first-fruits and tithes.

—Church Bulletin,
Henleyfield, Miss.

"Can Not Be Shaken"

(Continued from page 6)
that Jesus built.

Beloved, there are going to be some few Baptist Churches in the world representing the church that Jesus built, that are going to stand out in opposition against this Ecumenical church that is being set up today. We have a promise that the church that He built is never going to be defeated. I am not worried in the least about what is going to take place in the future. I don't care if I pick up the paper tomorrow morning and find that the Northern Baptist Convention and the Southern Baptist Convention, the Methodist, the Campbellites, and all the balance of the Protestants have voted to merge with Cath-

olicism. It wouldn't bother me one particle. Instead, I would say, "Thank the Lord, they are exactly where they belong."

Beloved, the church that Jesus built isn't going to be in that conglomeration. The church is going to continue. I am convinced that there are a few scattered here and there all over the world, that are going to continue right on down to the end of time—that are going to stand for the things of the Lord. Beloved, listen, you can't shake the church that Jesus built.

I'd rather be a member of a Baptist church that is standing for the Word of God than to be a member of all the balance of the organizations of this world. If I could be a member of the church that Jesus built for one minute's time, I'd rather have that one minute of sweet fellowship in the church that Jesus built, than to have a lifetime of membership in all the organizations of this world. Why? Because I am in that which cannot be shaken.

CONCLUSION

I have shown you some things that have been shaken; I have shown you some things that will be shaken; and I have shown you some things which cannot be shaken. As I bring this message to a close, I rejoice to say that you and I as God's people, have everything for which to thank God. We have so much for which to give Him praise, because we have a Bible, we have a kingdom, we have a foundation, we have a hope, we have a church that is going to endure.

I ask you, are you saved? If you are, thank God. If you are not saved, may God save you. If you are saved and not a member of His church, I would urge you to get in a church that stands for the things of God.

May God bless you!

Billy Cavorts

(Continued from page one)
that Mr. Mackay is the former president of Princeton Theological Seminary, and that he has also served as moderator of the United Presbyterian Church.

What our readers may not know is, that he is a liberal, a higher critic, and modernist to the nth degree. Everything he has ever written for years has been tainted with theological liberalism. He has been one of the strongest contenders for ecumenicalism in America. He is a communist and an ardent admirer of the philosophy of Marxism.

Worse than all else though, as editor of the Westminster Bible, he has revealed that he holds the most extreme critical views of the text of the Bible.

Well, the old saying is "birds of a feather, flock together." Billy has surely come a long way since he dropped the name "Baptist" in Chicago, and started to call his organization "the Village Church." Now he associates with Catholics and Modernists. Only God knows where he will stop.

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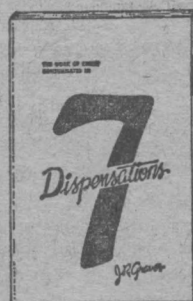
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