

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries  
"To the law and to the testimony; if they speak not according to this word  
it is because there is no light in them."—Isaiah 8:20

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WHOLE NUMBER 1537

IT IS ALWAYS GOOD TO LEARN NEW...

## LESSONS FROM CALVARY

ELD. JOSEPH WILSON  
Winston-Salem, N. C.

"And sitting down they watched him there." Matt. 27:36  
In these dark days of apostasy, we should sit down before the Cross of Christ and learn anew and afresh the lessons of Calvary. The Cross of Christ is one of the first doctrines attacked by apostates. This doctrine of salvation by the Cross of Christ — by the Christ of the Cross — for a Crossless Christ saves none — is one most hated by apostates. Now they hate this doctrine because it is so humbling to the natural man. This doctrine says that man is so depraved, vile and filthy that he deserves to die as a common criminal. This doctrine says that man is so utterly helpless, that there is nothing he can do in the realm of salvation. That all man's proud, professed accomplishments are nothing at all in salvation. That man, if saved at all, must be saved solely on the merits of the death of an innocent substitute. Now the

natural man hates this doctrine; but those who are saved, love this precious truth. They have been taught by the Spirit of their hopeless, helpless condition and they love to sing of "The Old Rugged Cross," and love to magnify the cross of Christ.

Now, the Word of God is precious to believers. They love to meditate upon it and to seek out its doctrines, promises, and precepts. All of the Word of God is precious to believers. They love the glorious truths it teaches. They love its precious promises which sustain them on their pilgrimage. They love its commands, even when those commands cross their fleshly desires — they love to study them, and seek grace from God to keep them. Even when the Word of God cuts and whips and hurts, the true believer loves it and holds it close to his bosom and seeks to conform to it. Of all the precious truths of that blessed Book, none is more precious than that of the Cross of

Christ. The darker the night of apostasy grows, the brighter the glory of the Cross shines forth. We do not have to, and we will not give up any doctrine of God's Word; but if we did, surely the one we would hold to the very last, would be this one of the Cross of Christ.

Let us look at the story of the crucifixion of Christ in Matt. 27:15-20. In verses 15-25 we see the story of Jesus and Barabbas.



ELD. JOSEPH WILSON

Here we see the so-called free will of man in action. We learn what man will do when given a choice. The multitude given a choice between Jesus — the holy, just One, Who went about doing good, Who was, and is the spotless Son of God — and Barabbas — a thief and murderer; they chose the thief and murderer and rejected the Son of God.

"But ye denied the Holy one and the Just, and desired a murderer to be granted unto you." Acts 3:14.

Brethren, this is the end result of the boasted will of man. This is what I chose and what you chose, and what all men choose — unless, and until the Holy Spirit is pleased to exert an effectual power upon us, and enable, and cause us to turn to the Lord Jesus Christ in true repentance and faith.

In v. 26 we read of the scourging of Jesus. What a sight it was! Enough to make the angels weep! What a proof of the terrible depravity of man. The dear Son of

Bro. E. L. Magoon, invited a Swedenborgian preacher to occupy his pulpit, and in consequence the following was offered in the Baptist Ministers' Conference in Philadelphia:

"WHEREAS, The public mind has been charged with knowledge of the fact that the pulpit of a Baptist Church of this city, has, by invitation and acceptance, been made the vehicle of publishing grievous and dangerous error; and,

"WHEREAS, The silence of a representative body of Baptist ministers may be construed as an enactment of such proceedings and utterances; therefore,

"Resolved, That while we rightfully continue to disclaim any assumption of ecclesiastical authority, yet we feel called upon to express public dissent from proceedings thus publicly announced, and that, as a conference, we hereby enter upon record our fraternal protest against employing the appointments of any Baptist meeting-house to aid in disseminating opinions that we, as Baptists, believe are contrary to the teaching of the Word of God."

Bros. Wayland and Cathcart opposed the resolution as unnecessary, but Brother J. M. Pendleton and others favored it. After some discussion it was adopted. It would seem that there is some Landmarkism even in Philadelphia. What will those do now who condemned the protest of the St. Louis pastors? We are pleased to see the pastors of Philadelphia so sound.—*Texas Baptist Herald*.

I unite with the *Herald* in an expression of my gratification at this evidence of the soundness of the Philadelphia Baptist pastors. I am not surprised at the opposition of Bro. Wayland to the resolutions, but I am at Bro. Cathcart's; because I know him to be a consistent and uncompromising Baptist, and the course of Bro. Magoon is fundamentally *unbaptistic, inconsistent, and unscriptural*.

Paul expressly says:

"Now I entreat you, brethren, to watch those who are making factions and laying snares, contrary to the teachings which you have learned, and TURN FROM THEM."

(Continued on page 3, column 1)

## Singing God's Music And Praise To The Devil's Tunes

MILBURN COCKRELL  
Carriere, Miss.

TYLERTOWN, Miss.—"Good News," a Christian folk musical with the "Singout Swinging Sound of the Sixties," is now being readied for presentation by the Tylertown Baptist Youth Choir members and other young people representing churches of Walthall County.

"Good News" is being de-



MILBURN COCKRELL

scribed as "a folk-musical with a spiritual message," by Southern Baptist workers some of whom believe it may mark the wave of the future in Baptist youth music.

Grimsley, Tylertown Baptist minister of music who has been

### Appreciated Letter

I hope they receive as many wonderful blessings from this paper as I have! How I thank God that about 4½ years ago the Lord directed one of His children to introduce me to T.B.E. Words just can't express how much I love T.B.E. (next to my Bible of course).

Mrs. Joyce Smith  
(New Jersey)

leading the group in bi-weekly practice sessions for over a month, says, "This new sound in Christian music is one of the finest things I have found to arouse the spirit and enthusiasm of our young people. They are excited about it because it gives them a way to express their own Christian testimony. 'Good News' is a modern way of telling the wonderful old story of Christ in reality" (THE TIMES-PICAYUNE, April 14, '68).

Well, glory be! Perhaps I am just a little old-fashioned, but I am unable to concede that a "Singout Swinging Sound" can contain "a spiritual message," or that it can be a new "way to express" one's "own Christian testimony." Can you imagine some long-haired kid getting up in the morning worship service and announcing, "We will now sing the modern pop version of 'Amazing Grace.'" How can any real Christian sing the Lord's song (Continued on page 8, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "CAN THERE BE BISHOPS IN A UNIVERSAL CHURCH"

Preached At Bible Conference, Woodlawn Terrace Baptist Church, Memphis, Tenn.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."—I Pet. 5:2.

The word "bishop" is a New Testament word, but it is badly abused today. When we talk about a bishop today, we think in terms of somebody who is the head over a lot of preachers, and who has a lot of little dignitaries under him. However, the word "bishop" is a good word in the Bible, and it is virtually synonymous with the word "elder," or the word "pastor," and actually when you talk about the bishop of a church, you are talking about the pastor

of the church.

There are several different words that are used concerning the minister. Most of them are used wrongly. For example, we talk about the word "Reverend." The majority of people like to call their pastor "Reverend." Most of the business men have gotten so that they put an extra twist on it, and call him "Reverent." I don't know how many times some salesman has come in to see me, to say, "How are you, Reverent Gilpin?" The word "reverend" is only used one time in the Bible and then it is used as a characteristic of God Himself. Listen:

"Holy and REVEREND is his

name."—Psa. 111:9.

If the Bible only uses the word "reverend" one time, and then uses it as a characteristic or an attribute of God, then surely no Baptist preacher is good enough to be called "Reverend," putting him on a plane with God.

There is a second appellation that is given concerning the preacher, and that is the word "doctor." I think the majority of preachers strive for that term, and I think the majority of them like to be called Doctor. God's Word says:

"But be not ye called Rabbi: for ONE IS YOUR MASTER, even

God — the fairest of ten thousand — the one altogether lovely — beaten cruelly by the fallen sons of men. They took a Roman scourge with nine or more thongs, with probably pieces of lead or bone inserted in the thongs. The prisoner was usually bound in a stooped position. Then, without mercy, and without number the cruel whip was applied. The prisoners often fainted and sometimes died under the Roman scourging. Ah, but He could not die before the appointed hour, and except at the appointed place. The hour was almost come, and the place was nearby on a hill called Calvary. Psa. 129:3 refers to this scourging as long furrows plowed upon the back of the Son of God.

"I gave my back to the smiters." Isa. 50:6.  
However, as we gaze upon this awful scene we can thank God that:

"But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5.

In vs. 27-32, we see Jesus mocked by Pilate's soldiers. They stripped Him of His own robe and put a scarlet robe upon Him. They put a crown of cruel thorns upon His brow. They placed a reed in His hand, and mockingly bowed before Him. Then they took the reed and beat Him over the head with it, and as a crowning form of insult they did spit upon Him. What a scene is this? How we see the condescending love of Christ and the awful hatred of the wicked heart of man. Let us remember that He was stripped of His righteousness and clothed with the guilt of our sins. He wore a crown of thorns that we might have the crown of life.

In vs. 33-38, we have the crucifixion of Christ. He is nailed by hands and feet to a cruel cross, and suspended between Heaven and earth to die one of the most terrible deaths ever devised by the wicked heart of man. His position seemed to picture the truth that He was forsaken by the Father and rejected by men.

Verses 39-44 set forth the mocking of Christ as He hung upon the cross. Usually man is somewhat considerate of those sick and dying. In our hospitals we walk with soft step and speak in low tones. Few of us would think of going into the room of a dying man and there insulting and making fun of his dying pains. But here again we see the depravity of man, and the enmity of the natural heart against God. One statement made as a mocking insult deserves our attention as a truth expressed though not meant as truth.

"He saved others; himself he cannot save." (v. 42).

He could have saved Himself, and He could save others. He could not save Himself and others. In order to save others, it was necessary that He voluntarily deliver Himself to die on the cross. Oh, the love of our Lord that would not spare Himself, but freely suffered for His elect people.

In v. 50, He dies. It is over. Man has done his worst. The Father has finished the pouring out of His wrath upon the great sinner-offering. The body torn and bruised and bloody is at rest in death. The Spirit is committed into the Father's hand. Our Lord is dead. Who was it that died? It was the only perfect One who ever walked upon the earth. It was One who went about doing good. It

(Continued on page 7, column 2)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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## BOUGAINVILLE MISSIONARY IMPRESSIONS

By RALPH A. DOTY  
Missionary  
to the Solomon Islands

Some one asked me recently about the school we have for preachers on this island. In particular they wanted to know what I was teaching these preachers. In our first term of three months we are covering several primary subjects with a view to giving the preachers a foundation for further studies. In as much as we are forced by circumstances to squeeze many years work into one we have had to divide the year up into 4 three months periods. During each period we will complete the material which in a normal Bible school would be covered in two semesters or perhaps 8, or 9 months. We have four 3-week semesters (the 13th week is used for test purposes). The first semester is already past and we have made great strides. Teaching ten hours a day with only 4 five-minute recesses gives one lots of time to teach — and learn. In our Survey of the Old Testament, the class has covered material from Genesis thru I Samuel. In New Testament Survey they have gone thru the gospels and Acts and Romans. There are several other courses including one on how to study and understand the Bible and some on Church History and Fundamental Church doctrines, evangelism and music. We have several periods each day of supervised study. If something needs further clarification than there is time for during the regular class

When fear knocks at your door, send Faith to answer it; you will find there is no one there.

period then we can consider it further during the supervised study period. For example we spent two full hours discussing believer's baptism. Possibly some of the readers of TBE will be interested in what I covered in class today.

For a lesson we considered Matt. chapter 3 and then read of an example of believers baptism in Acts 8:26-39. As a text we emphasized vs. 37. As the preachers were anxious to have their teaching in a form which would be readily adapted to sermon preparation, I gave them an introduction such as I would present to a church where I was preaching on "Believer's Baptism."

INTRO: Vincent L. Milner, in his book entitled "Religious Denominations of the World" said, "The members of the Baptist denomination are distinguished from all other professing Christians, by their opinions respecting the ordinance of Christian Baptism." Now while I might take issue with Mr. Milner as to the propriety of referring to Baptists as a denomination, I do agree with him that Baptists hold views that are completely different than those held



RALPH A. DOTY

by all denominations. It seems quite understandable that the Church which Jesus built would have completely different views than those held by man-made churches. So our first point is:

### 1. True Baptists Differ With Most Denominations As To Who is a Proper Subject For Baptism.

Why is this?

1. Because Baptists look only to the Bible as their rule of faith and practice. While many denominations claim to follow the Bible, it is apparent that they do not follow closely enough because their doctrines vary so widely from the Scriptures.

2. When we examine the Scriptures and discard all that men may say we find, that in the Bible "Believers" are the only ones who are ever baptized. This seemed to be what Philip had in mind in our text when he said, "If thou believest with all thine heart thou mayest (be baptized)." Nowhere in the Bible do we find anyone being baptized who was not a believer.

(Bougainville, being an area where Catholics and Methodists have held sway for over 50 years, I thought it well to dwell a little on some cherished Methodist "straws" that have been grasped at over the years to try to prove the absurdity of infant sprinkling). So in my message I asked: 3. What about Mark 10:14? "But when Jesus saw it He was much displeased, and said unto them, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.'" Now, disregarding the fact that this passage is taken completely out of its context, what in the world does this scripture have to say about sprinkling babies? Nothing is said about sprinkling babies or baptizing babies or for that matter anyone else. I tell you, brethren, if we use this scripture like the Methodists do we can prove almost anything with it. For example let us consider some questions seriously:

A. Should we rub coconut oil on babies feet?

B. Should we grease babies ankles?

C. Should we dip babies in maple syrup?

D. Should we sprinkle water on babies and call it baptism?

I see some of you smile; but listen beloved, that scripture says just as much about rubbing coconut oil on babies feet or greasing babies ankles, or dipping babies in maple syrup as it does about sprinkling water on them and calling it baptism! The fact of the matter is very clear; absolutely nothing is said about sprinkling or baptizing babies at all.

Children should come to Jesus by faith believing on Him as their Saviour. Acts 16:31, Heb. 11:6, John 6:37.

4. There is absolutely no indication in the Bible of any one except a believer ever being baptized. I would hate to have a religion that had to grasp at such unrelated and far-fetched provisions of the obvious meaning of scriptures, as to try to make Mark 10:14 teach infant baptism. (The preachers, some of whom were Methodists or Catholics in the past, before they were saved, tell me that in the Methodist services when a baby is being sprinkled they always sing a song about "the mothers of Salam who bring their children to Jesus" yet the writer of the song, Number 866 in the Methodist Hymn book, was smart enough not to say a word about sprinkling babies in the song!)

5. Now let us consider some scriptures that refer to baptism and let us note that ONLY believers are mentioned as being baptized.

A. Acts 2:41a "And they that gladly received the word were baptized." No baby receives the word; therefore babies should not be baptized — let alone sprinkled.

B. Acts 8:12 "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." How interesting that nothing is said about babies!

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

6. Some one might ask us, "What exactly is a believer, and how is he different from an unbeliever? It is hard to give a complete and yet concise definition but to start with I would say that a believer is one who believes on Jesus; he trusts on Jesus; he depends on Jesus; he has faith in Jesus as his Saviour; he is one who has seen himself as a Hell-deserving sinner and realizing that he can not save himself, and further, realizing that Jesus was the One whom God sent to die for sinners, believes on, depends on, trusts on this same Jesus as his own Saviour from the penalty and power of sin. In another way we might say that:

A. The believer believes on

Jesus.

B. The believer trusts only on Jesus.

C. The believer depends on nothing or no one except Jesus.

D. The believer has faith in Jesus as his Saviour.

E. The believer is one who has seen that he can not save himself.

F. The believer is one who has seen himself as a Hell-deserving sinner.

G. The believer is one who sees that Jesus was the One whom God sent to die in the sinner's place.

H. The believer is one who believes that Jesus died particularly for him.

I. The believer is one who believes that his sins were placed on Jesus as He hung on the cross.

J. The believer is one who believes that the punishment due his sins was poured out on Jesus as He died on the cross.

K. The believer is one who believes that God, by His grace, can justly forgive him since Jesus has already borne the punishment due his sins.

L. The believer is one who in the New Birth has received repentance and faith and thus has been made willing to trust on Jesus as his Saviour. Eph. 2:8 "For by grace are ye saved through faith, and that (faith) not of yourselves, it (the faith) is the gift of God."

7. The UNBELIEVER on the other hand is one who may ignore Jesus completely, or he may actually believe various facts ABOUT Jesus, such as:

A. That Jesus was born in Bethlehem of Judea.

B. That Jesus was born of a virgin.

C. That Jesus was the Son of God.

D. That Jesus is the only Saviour.

Yet if he does not trust ON Jesus as his own Saviour he manifests that he is not really a believer at all.

8. Notice some facts that the Bible tells us about the believer.

A. He is free from condemnation. John 3:18a "He that believeth is not condemned."

B. He has everlasting life. John 3:36 "He that believeth on the Son hath everlasting life."

C. He has already passed from death unto life. John 5:24 "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation but is passed from death unto life."

D. His heart has been purified by faith. Acts 15:8-9.

E. He is said to be born of God. I John 5:1a "Whosoever believeth that Jesus is the Christ is born (Greek: "Has been begotten") of God."

9. From these scriptures we see that a proper subject for Baptism is one who is free from condemnation, has everlasting life, has already passed from death unto life, has had his heart purified by faith and has been born of God.

10. In Acts 16:31 Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." Thus we conclude that the believer is a saved person. Therefore only saved persons are proper subjects for baptism — and this excludes unbelieving babies.

## II. TRUE BAPTISTS DIFFER FROM MOST DENOMINATIONS AS TO THE PROPER MODE OF BAPTISM.

1. When we realize that "baptism" is really not an English word at all but actually a translated, but transliterated Greek word we come to see something unusual was involved in its treatment. The translators of the King James version of the Bible, who practiced sprinkling of water, hardly translate the Greek word "Baptizo" as all Greek scholars insist it be translated — namely, "always, invariably, and with exception as plunge, dip or immerse," therefore they were forced to manufacture an English word out of the Greek word "baptizo" thus came up with "Baptism." Thus when a mere member was asked to know what "baptize" meant he went to the priest who told him and told him it meant sprinkle. Only those who hold infant baptism have ever had reason to PERVERT the meaning of the word. I am told that the Greek Orthodox Catholic Church which believes in baptizing babies yet knows well that "baptize" can only mean immerse and therefore use the word only. (Being Greeks they know the meaning of their own words and hence neither sprinkle or pour.)

2. Many other denominations besides the church of England will agree with Baptists that IMMERSION is the only manner or mode of baptism practiced in the New Testament yet they argue that the matter is unimportant. But neither is anyone else has the right to say that a matter which is given much prominence in the Scriptures as baptism is "unimportant" and that it matters little how we carry out the commandments of Jesus. I will say this however since Jesus was not talking of any of these denominations rather only to His church we don't have any authority to baptize anyone anyway!

3. Jesus in His great commission which He gave to His church commanded them to make disciples and then to IMMEDIATELY baptize them in the name of the Father and of the Son and the Holy Spirit, and NO MORTAL MAN HAS THE RIGHT TO COUNTERMAND JESUS' COMMANDMENT.

## III. True Baptists differ from most denominations as to the sign or purpose of baptism.

1. Some denominations man-made churches teach one must be baptized:

A. In order to be saved,

B. In order to have eternal life,

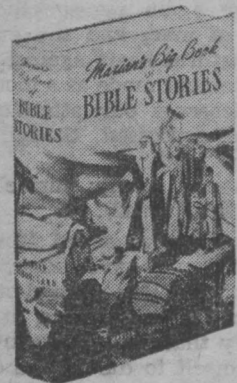
C. In order to be born of God,

D. In order not to come into condemnation,

E. In order to pass from death unto life,

yet we have already read Scriptures which prove beyond the shadow of a doubt that believers are ALREADY in possession of all of these blessings without baptism. Nowhere can we find a shred of evidence to show that any of these blessings come as a result of baptism.

(Continued on page 3, column 1)



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great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

THE BAPTIST EXAMINER

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PAGE TWO



## Old Landmarkism

(Continued from page 1)

"Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw from every brother who walks disorderly, and not according to the instruction which you have received from us, and if any one obey not our word, by this letter, point him out, and do not associate with him, so that he may be put to shame."

And he charges Timothy not to be a partaker of other men's sins, and to bid no false teacher God-speed by an act that may be so construed; since that would involve one in complicity with his false teachings.

John says:

"For if there come any one unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed."

A. Clark well says:

"No sound Christian should countenance any man as a gospel minister, who holds and preaches erroneous doctrines."

If John forbade a beloved sister to receive a teacher of false doctrine into her private house, lest he should contaminate her family with his errors, how much less should he be allowed to occupy our houses of worship and teach the children of God?

Where was the church of which Bro. Magoon is the servant? Did he not consult it? Had it nothing to say? Or is it like the churches of some other learned doctors of divinity — a mere cipher — allowed no voice whatever as to who the pastor may put into the pulpit during his pastorate? There is a class of ministers — who claim that the pulpit belongs to them, and it is not the business of the church to question their right to put into it whom they see fit — that it is their pulpit — and they speak of it as "my pulpit!" They might as well say "my baptism" and "my supper," as "my pulpit." The pulpit, like the supper and baptism, belongs solely to the church, and not at all to the pastor of the church; and when he cannot occupy it, it is the duty to refer the filling of it to the church. He might as well claim the right to appoint his successor for all time, as to appoint his substitute for one Sabbath, without consulting the church. A principle cannot be divided.

It was indeed eminently proper and right for the pastors of Philadelphia to express their disapprobation of the unscriptural act of Bro. Magoon. But in this protest the Philadelphia pastors placed themselves squarely on Old Landmark ground. If it is wrong for any one preacher of acknowledged heresies to occupy a Baptist pulpit and preach to a Baptist congregation, it certainly is equally improper and unscriptural for any other preacher of unscriptural and pernicious doctrines. There is not a Baptist minister in Philadelphia who will not admit, if called upon, that the doctrine of federal holiness of all children born of believing parents taught by Presbyterians, and the doctrine of infant purity taught by Methodists, and the sacramental character and efficacy of the ordinances taught by all Pedobaptists and Campbellites, are as unscriptural and pernicious — as "grievous and dangerous errors," — as any thing taught by the Swedenborgians; and, if it is improper and wrong to invite a Swedenborgian to occupy a Baptist pulpit, it is equally so to invite or permit a Pedobaptist or a Campbellite to do so; and we do say, that if one such can properly occupy a Baptist pulpit, by invitation, one Sabbath, he can as properly, by election, one year, or always. If Baptists can Scripturally commune at the Lord's Table with Pedobaptists once, they can ten thousand times — and always — and, therefore, they can unite and become one church; and so can and should all denominations that commune together. There is no avoiding the logic of this conclusion. We extend the hand of Landmark fellowship, therefore, to every pastor who voted for the above resolutions.

### ANOTHER LANDMARK ESTABLISHED IN PHILADELPHIA

A Mr. Henry Losch, a regularly ordained Presbyterian minister, recently renounced Presbyterianism, and was Scripturally baptized into one of the Baptist churches, which soon invited a number of ministers to assist it in the examination of Bro. Losch, with reference to ordination. Bro. J. Wheaton Smith, one of the Presbyterians, and a Baptist pastor in Philadelphia, offered the following resolutions, viz.:

"WHEREAS, Our brother, the Rev. Henry Losch, a regularly ordained Presbyterian minister, has been brought to believe in the Scripturalness of those views which we hold distinctively as Baptists, attesting the earnestness of this belief by uniting with a Baptist Church, on profession of his faith in Christ by Christian baptism;

(Continued on page 6, column 1)

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## Ralph A. Doty

(Continued from page two)

2. Baptism is not **procuative**, that is it does not obtain anything for us but it is **declarative** in that it tells or pictures what has already been done for us. Baptism shows or pictures the burial and resurrection of Jesus. In the other pictorial ordinance of the church, the Lord's supper, we see very graphically, a picture of the sacrificial death of Jesus where His shed blood and broken body are clearly seen in the elements. Thus in these two ordinances together we see the gospel dramatically portrayed and we understand more clearly "how that Christ died for our sins, according to the Scriptures and how that he was buried, and that he rose again the third day, according to the Scriptures." This we will remember, was what Paul told us the gospel consisted of when he wrote the first Corinthian letter. (15:1-4).

3. Our baptism is to be **JUST LIKE** the baptism of Jesus. Jesus' baptism did not procure anything for Him. His Baptism did not make Him **BECOME** the Son of God. His baptism did not make Him holy. What did His baptism do? It pictured His coming death, burial, and resurrection. In order to picture a **BURIAL**, Jesus was immersed in the water... buried under the water completely. In coming up out of the water Jesus pictured His coming **RESURRECTION**.

4. Jesus is our Example. We should follow in His steps. We should be baptized in the same manner and for the same reason that He was baptized. cf. Rom. 6:3-5 "Know ye not that so many of us as were baptized unto Jesus Christ were baptized unto His death? Therefore we are buried with Him through baptism unto death in order that as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For we have been **PLANTED** together in the likeness of His death, so shall we be also in the likeness of His resurrection." (In the (Neo-Melanesian language the word "planim" means bury and was derived from the English expression "plant him").

IV. True Baptists differ from ALL other churches and denominations as to who has the proper authority to administer Scriptural baptism.

- Who may baptize?  
A. Any child of God? NO!  
B. Any ordained preacher? NO!  
C. Only a Scriptural Baptist Church acting through her appointed servant may perform scriptural baptism.

2. Jesus' baptism illustrates the importance of proper authority. Matt. 3:13. "Then came Jesus from Galilee to Jordan UNTO JOHN." 65 miles. Why so far? Because John alone among all men had **AUTHORITY** to baptize. Where did John get his authority? Directly from God. cf. John 1:6 "There was a man sent from God, whose name was John." Why did God send John and what was he supposed to do? John 1:33a "He that sent me to baptize..." Here John the Baptist tells us why he came, thus we clearly see that John had authority direct from God to baptize. (The pedo-baptists in the New Guinea Territory, in order to deceive the natives have a Neo-melanesian version of the four gospels in which Matt. 3:1 instead of reading "In those days came John the Baptist..." and they continually teach that "Baptist" was John's last name! I don't know whether they will give an account for this deceitful lie at the Judgment seat of Christ or at the Great White Throne Judgment — probably the latter, if they believe their own doctrine — but as surely as night follows day those heretics will be punished for their treachery to the Word of God.)

3. After Jesus had organized His church and just before He ascended up into heaven, He

gave that church the authority to do all of the scriptural baptizing that would ever be done. That church is in existence today and is identified in true Baptist Churches and only true Baptist Churches have the authority to administer scriptural baptism. Any group calling themselves a church that was started by a man or a woman can not be a true church as the true church was started by Jesus Christ.

Our churches here on Bouganville have descended from the first Baptist church which Jesus organized there in Jerusalem. We believe that through the Macedonia Baptist Church in Chicago and on back there is an unbroken line of churches back to the church in Jerusalem.

Jesus promised that He would be with His church through out all ages until He returns so we **KNOW** that His churches have come down thru the ages unto today, and as none of the so-called churches except true Baptist Churches match up with the doctrines taught by the First Baptist Church in Jerusalem we conclude that these true Baptist Churches on Bouganville Island are the only true New Testament churches here and we believe that we alone have the authority to administer scriptural baptism.

So brethren this is what Bro. Doty is doing on Bouganville — teaching Baptist preachers. I hope that all of the readers of TBE are my kind of Baptists. You may not agree with me but from what I teach you will certainly know what I think about scriptural baptism. Continue to remember the work in the South Pacific in your prayers.

## "Bishops"

(Continued from page one)  
Christ; and all ye are brethren." — Mt. 23:8.

We are all just brothers and sisters. We are all on the same plane of equality. No one of us is to be put above anyone else. No one is to be called "Doctor."

I say then that I don't like the

word "reverend," because that word belongs to God. I don't like the word "doctor," because that is contrary to the teaching of the Lord Jesus Christ.

May I say in this case that it isn't a case of "sour grapes," so far as I am concerned. It isn't because of the fact that I am not "Dr. Gilpin," that I say this. I might add that some 40 years ago I had the degree conferred upon me when I first became pastor of the First Baptist Church of Russell by a southern university, so I have been Dr. Gilpin for about 40 years. Then a Virginia University likewise conferred that degree upon me. Thus, twice I have had the doctor's degree conferred upon me and both times these degrees were conferred in absentia. I don't care for the term though, since Christ said, "For one is your Master, and all ye are brethren." You and I are just brothers and sisters in the Lord Jesus Christ.

The words "bishop," "pastor," and "elder" are practically synonymous. They mean virtually the same thing. If you want to write a preacher a letter, address him as bishop, or elder, or pastor. Never call him "doctor" or "reverend," but use the terms that the Word of God uses.

I think about that term "doctor" and I am reminded of what J. B. Gambill said years ago. He said, "The D. D. Degree is like the curl of the pig's tail. It is a little more beauty, but no more pig."

It is exactly what it is, so far as a preacher is concerned. It sounds a little better to call him "Doctor," but he is not a bit more preacher if you do so.

I am often reminded of the colored preacher who wanted a degree. He wanted to be called "Doctor." He wanted the D. D. Degree. His church had taken it up with a school, and asked if they would confer it upon him. The school told them they would if the church would give them \$50 as a gift. All that the church could get together was \$25, and they wrote to the school, and said, "We are sorry we cannot raise but \$25; could you give him one 'D' this year, and the other 'D' next year?"

Beloved, I am not concerned about being called "Doctor" or "Reverend." I just want you to call me by a Biblical term—"Pastor," or as my subject indicates, "Bishop." I am a bishop of Calvary Baptist Church. I am an elder of Calvary Baptist Church. I like to be called the terms that are used in the Word of God.

I

THE OFFICE OF PASTOR IS A DIVINELY APPOINTED OFFICE.

We read:

"He that descended is the same also that ascended up far above all heavens, that he might fill all things. And HE GAVE SOME, apostles; and some, prophets; and some, evangelists; and SOME, PASTORS and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." — Eph. 4:10-12.

The office of pastor has been given of God. In other words, the office of pastor is a divinely appointed office.

Notice again:

"And how shall they preach, EXCEPT THEY BE SENT?" — Rom. 10:15.

A preacher has to be sent of God if he is going to do any preaching. A man can get up before a congregation, and flounder around, and say a lot of things, which may be good things, without being called of God. The fellow that sits in the congregation knows when his heart is warmed by a God-sent preacher, and when his heart is frozen, as a result of a man preaching, that hasn't been (Continued on page 4, column 4)



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THE BAPTIST EXAMINER

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PAGE THREE



# The Baptist Examiner FORUM

*"Should a child of God work to justify the ungodly? Peter classified people as being righteous, sinners, and ungodly. See I Peter 4:18. To me he meant ungodly people are people who have not been born again, people that are dead in sin. To justify is to make an unjust man just. He must be changed from a state of dead in sin to alive in Christ."*

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No, no man can justify another. Justification does not lie within man's power; it is entirely a work of God and only God can justify. He it is who casts our sins behind His back and blots them out, so that they shall not be found. If God, the Judge, has pronounced the ungodly just, there is no one who can successfully bring charges against them. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:33.

Since justification is the work of God, no man should work to justify the ungodly, whether he be a depraved sinner, or a Godly man (saved) engaged in ungodly deeds. Rather than trying to justify such, we are commanded to reprove and rebuke them.

"Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." II Tim. 4:2.

Concerning God's children who are following ungodly doctrine, no amount of talk or work would make their actions or beliefs just; therefore, I do not work to justify the ones whose theology is contrary to God's word. Even though they are saved, it still remains true—it is God that justifieth.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." I Jn. 1:8-10.

Nothing short of a miracle can justify a dead depraved sinner. The querist is right in the statement "he must be changed from a state of dead in sin, to alive in Christ." We might as well try to raise the dead in the grave as to work to make them just before God. It would take a miracle to resurrect those who are physically dead, and it would take a miracle to quicken those who are spiritually dead. We know that we cannot raise the dead, thus we cannot justify the ungodly sinner. In fact, we can no more justify or help justify him anymore than the Ethiopian can change his skin, or the leopard his spots? "Then may ye also do good, that are accustomed to do evil." Jer. 13:23.

The ungodly sinner's condition before God is such that no amount of work that he, or we can do, can remedy his situation. The law demands his death. Though we work to justify him before the law, our works would be in vain for the only thing that will sat-

isfy the law is death.

If God had said the wages of sin is work, prayer, or baptism, then work would justify the sinner, but he said "death." There is only one who can justify the ungodly, and He did this by taking the sins of the elect upon Himself, to the place of death, thus satisfying the demands of the law. The law which held His people captive had to release them. The law found no fault in them, for Christ took their sins. If He took their sins, then it can only remain that they had no sin, and they are justified, or just as if they had no sin.

Christ having met the demands of the law in behalf of His people, took to Himself His great power, and resurrected from the dead, to justify His people, who were ungodly, but were made godly through the offering of His body as a sacrifice for their sins. See Rom. 4:5.

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Personally, I don't agree that I Peter 4:18 is classifying people into three classifications. There are actually only two, the saved sinner and the lost sinner. There are various ways of describing both groups but only two main divisions. Psalms I is an example of this. Verse I calls the unsaved by three terms—ungodly, sinners, and scornful; but verse 6 speaks of the two classifications of man. "For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." Peter merely used the two terms—ungodly and sinners—to emphasize the position of the unsaved.

Now, as to the child of God working to justify the ungodly, pray tell me—What can we do? A child of God cannot even work to justify himself. "For if Abraham were justified by works, he hath whereof to glory; but not before God." (Romans 4:2) Paul in the 4th chapter of Romans concludes by saying in verse 16, "Therefore it is of faith, that it might be by grace..."

No, my friends, we do not work to justify the ungodly. Christ did the work. "But to him that worketh not, BUT BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY, his faith is counted for righteousness." (Romans 4:5)

I just said that a child of God could not work to justify the ungodly. Now let me seemingly contradict myself and say, yes there is something you can do. I emphasize "No" because I want you to realize that there is nothing we can do to justify ourself or

anyone else. "None of them can by any means redeem his brother, nor give to God a ransom for him," (Ps. 49:7) I say yes, there is a sense in which we can do something for him. We can work to take the gospel to him. "... Go ye into all the world and preach the gospel to every creature." (Mark 16:15) We can pray for them. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44) "Then saith he unto His disciples, the harvest truly is plenteous, but the labourers are few, pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:37, 38)

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The child of God should be busy proclaiming the gospel of Jesus Christ which, in turn, is used by the Holy Spirit in justifying the ungodly. But when it comes to justifying the ungodly, that is just not in our line of duty. Neither is it in our ability. In Rom. 4:5 we read, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Then in Rom. 8:33 we read "It is God that justifieth."

When we try to justify the ungodly we end up like the preacher who conducted a meeting in a small town. A few years later he returned to this town, and as he walked along the sidewalk he met a man who was taking both sides of the walk. In other words, he was drunk. The drunk recognized the preacher and said, "Howdy, preacher, you know me don't you?" And when the preacher said, "I don't believe I do," he said, "You ought to know me; you saved me a few years ago." The preacher said, "Well I'll have to admit you look just like some of my work." Though this story is just a little on the trite side, it still portrays very clearly our work when we get out of our range. You and I will come out just like this preacher when we start trying to justify the ungodly. So let us stick to the task assigned to us and leave the justifying up to Him who is able to justify.

ROY  
MASON

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Baptist  
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The question is phrased in rather an unfortunate way. As explained by the questioner, he evidently means should a Christian seek to bring about the salvation of a lost person.

There are two errors commonly held. One is that the whole matter of becoming a Christian rests with the sinner—that he is sovereign in the matter. This error is held by many preachers who resort to all sorts of skillful invitations in an attempt to get people to come forward and make a profession. Often tricks and stunts are resorted to in order to get "results." (The real results are churches filled with unregenerates.)

The second error is that of the "Hardshell" who holds that the whole matter of salvation has

been settled such that there is no need to preach to the lost or to try to win them to Christ. Preachers of this variety spend their time "feeding the sheep" as they call it, and they have a barren ministry.

The truth is God indeed has an election unto life eternal. The sinner is not sovereign. The Holy Spirit does not strive in vain with him. When He goes after the sinner He fetches him! BUT, God not only ordains the end, He likewise ordains the MEANS. We are told to preach the gospel to every creature, and no Hardshell theorizing can rid us of the obligation to do this. Paul endured every sort of hardship in order to get the gospel before people, and the Bible tells us "that as many as were ordained to eternal life believed."

Yes indeed a child of God ought to seek to be used of God in the winning of the lost to Christ, that they may be justified by faith. A Christian can't justify a sinner, but he can work as God's ordained means of bringing the gospel to the lost. Those who "gladly receive the Word" will soon be among the justified.

## "Bishops"

(Continued from page 3)

called of God. I don't think there is any doubt, but that a congregation knows if a man is called of God, or whether he is preaching in his own strength. I know there are churches today who say that God doesn't call men into the ministry. I believe in a God-called ministry. I believe God calls men into His ministry, and they couldn't do anything else happily, but preach the Word of God. I believe that every man who is blessed of God, and who blesses the hearts of people that sit before him on Sunday—I believe that man is definitely called of God into the ministry.

I turn to the experience of Jeremiah and I notice that God says relative to Jeremiah:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ORDAINED THEE a prophet unto the nations."—Jer. 1:5.

The Apostle Paul tells of his own experience of being a God-called man. Listen:

"But when it pleased God, who separated me from my mother's womb, and CALLED ME by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."—Gal. 1:15, 16.

Paul says that he was called of God, even from his mother's womb. His call was as pronounced of God as was his birth. You might say that it doesn't make sense to say that a man was called before he was ever saved. I want to tell you that that was my experience. I knew that I was going to preach the Word of God when I was five years old. I can remember it as well as though it

were yesterday—how strongly I felt the presence, and the call of God. God didn't save me until I was 15, but when I was five years old, I knew that God had laid His hand upon me. I couldn't have talked in terms of theology. I couldn't have told you anything because I was unsaved, but I knew that God had already called me to preach His Word.

I say to you, the ministry is an office that is appointed of God.

Listen again:

"And say to Archippus, Take heed to the ministry WHICH THOU HAST RECEIVED IN THE LORD, that thou fulfil it."—Col. 4:17.

"Take heed therefore unto yourselves, and to all the flock, over the which THE HOLY GHOST HATH MADE YOU OVERSEERS."—Acts. 20:28.

If you are saved, and if you are a minister, you have received that office from the Lord. The Holy Spirit has put you into the office, and you as a preacher today are filling that position as being divinely appointed of the Lord.

As I come back to my subject I ask this question: can there be bishops in the universal church? I reply, I say, how could God ever call a man to be a bishop in a universal church, for such a thing doesn't even exist. A bishop is a divinely appointed individual, set in a divinely appointed institution—a local church, as the pastor of the church.

II

## THE PASTOR MUST PREACH GOD'S HOLY WORD.

The only thing I have to preach is the Word of God. I know some preachers that give you book reviews on Sunday. I know some preachers who will give you all kinds of essays on Sunday, besides the Word of God. So far as I am concerned, I haven't anything to offer but the Bible.

That Holy Roller in Russell, Kentucky, certainly told the truth when he said, "If you took the Bible away from Gilpin, he couldn't preach a lick." I couldn't believe it. I couldn't preach a lick. The man to whom he was talking likewise told the truth when he said, "If he would give a Holy Roller a Bible, he couldn't preach a lick."

The preacher's business is to preach the Word of God, for we read:

"He that hath my word, LET HIM SPEAK MY WORD FAITHFULLY."—Jer. 23:28.

"PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—Tim. 4:2.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."—I Cor. 2:1, 2.

I say to you, beloved, a preacher has but one book to preach and that is the Bible.

(Continued on page 5, column 1)

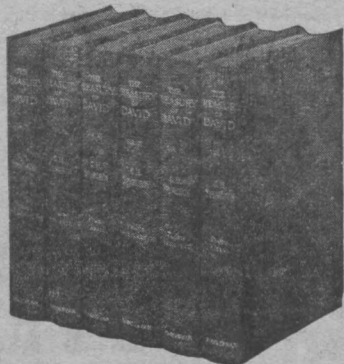
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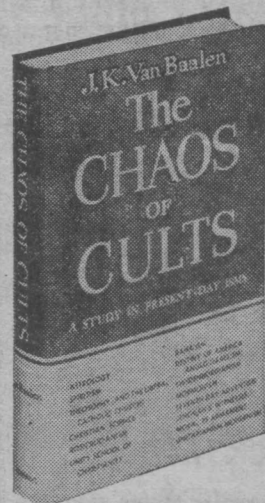


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PAGE FOUR



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### "Bishops"

(Continued from page 4)

A man came to Mr. Spurgeon and said, "Mr. Spurgeon, after listening to your sermon, I am wondering one thing: must I be confined to the Bible?" Spurgeon said, "Man, you remind me of a minnow swimming around in the Atlantic Ocean."

Beloved, that is exactly the way I feel about the Bible. If a man thinks he is being confined too much with the Word of God, he is just about the same as a minnow swimming in the Atlantic Ocean. A pastor must preach God's Holy Word. A universal bishop couldn't do that.

### III THE PASTOR IS TO HEED GOD'S WARNING.

If there is anybody who has warnings laid down, one after the other, in his behalf, it is a preacher. Listen:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, WOE IS UNTO ME, if I preach not the gospel!"—I Cor. 9:16.

Notice again:  
"For do I now persuade men, or God? or do I seek to please men? for IF I YET PLEASED MEN, I should not be the servant of Christ."—Gal. 1:10.

Now which is it going to be? Is a preacher to be a man-pleaser, or a God-pleaser? I think there is many a preacher who looks out at his congregation and wonders about the crowd before him, and so far as he is concerned, he

wants to please the crowd that is seated in front of him.

Years ago, I remember hearing of a fellow who went to preach one morning in a certain church. Just before he got up to preach, one of the deacons came over and said, "That woman who just came in—her husband runs the saloon here in town. He is a liberal giver, so don't say anything about the whiskey crowd."

Just a few minutes later, this deacon came over again and said, "You see that man who just came in? He runs a disreputable business, but be careful and don't say anything about it, for he is a pretty liberal giver so far as our church is concerned."

A short time later, he came over again and said, "Whatever you do, don't say anything about the Campbellites; that fellow is one."

The preacher said, "Who can I talk about?"

The deacon said, "Give it to the Mormons, for there are none of them here this morning."

I rather have a feeling that as far as a preacher is concerned, he is not to be a man-pleaser, but he is to seek to please the Lord.

God warns the preacher, again and again, that he is to seek to please God, and not man. Listen: "KNOWING therefore the TERROR of the Lord, we persuade men."—II Cor. 5:11.

I know something of the terror of the Lord, and I don't want to do anything but what will be the means of persuading men—persuading unsaved men to trust Jesus Christ; persuading saved men to walk closer to the Lord; persuading saved men to live in the

light of the Bible; persuading saved men to contribute their money to the cause of Christ.

I say to you, preachers should heed God's warnings.

### IV

### THE PASTOR HAS THE ASSURANCE THAT HIS MESSAGE WILL BE APPROVED OF GOD.

This is something that has always thrilled my soul. God has never promised to bless one thing that I say personally. There isn't one single thing that God ever promised to bless that a preacher says, himself. But He has promised to bless His Word. Listen:

"Study to shew thyself APPROVED UNTO GOD, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15.

"So shall my word be that goeth forth out of my mouth; IT SHALL NOT RETURN UNTO ME VOID, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

God never did say, "I'll bless what John R. Gilpin says," but He did say, "I'll bless the Word of God, which John R. Gilpin reads to a congregation." The pastor has the assurance that his message is going to be approved of God.

"For he that in these things serveth Christ is ACCEPTABLE TO GOD, and approved of men."—Rom. 14:18.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."—Mt. 25:23.

I say to you, beloved, the pastor has the assurance that his message is going to be approved of Almighty God.

### V

### THE PASTOR HAS DIVINE PROTECTION.

Do you ever worry about what might happen? Sometimes my faith has grown a little faint, and I have wondered about what might take place. However, as I look back across the years, I see how God has protected me, and how I have been the subject of divine protection.

The pastor has just that divine protection afforded him. Listen:

"MY GOD hath sent his angel, and HATH SHUT THE LIONS' MOUTHS, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."—Dan. 6:22.

Why didn't those lions hurt Daniel? Because Daniel had divine protection.

Notice again:  
"And in NOTHING TERRIFIED

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by your adversaries."—Phil. 1:28.

I guess we have a few adversaries. I get my mail and every once in a while I read a letter from someone that makes me feel he doesn't love me like I would like for him to. We have a few adversaries, but Paul said, "Don't you be terrified by your adversaries."

Long ago, as a result of the study of God's Word, I came to the conclusion that a preacher is immortal until his ministry is finished. I say to you, I am immortal until my ministry is finished. God is going to keep me preaching until I preach the last sermon that God ordained that I should preach, and then God is going to set me aside. I am immortal until that time comes.

It is too bad that as a result of preaching the Word of God we have to have enemies, but we do. It is too bad, but we have them.

"He has no enemies, you say! My friend the boast is poor.

He who has mingled in the fray Of duty that the strong endure, Must have made foes! If he has none

Small is the work that he has done:

He has bit no traitor on the hip, He has cast no cup from tempt- ed lip;

He has never turned the wrong to right,

He has been a coward in the fight."

I believe God's man is going to have some enemies, but I believe also that the pastor has divine protection. If I were to take the time to tell you of some experiences wherein God has delivered me, and taken care of me, I think you would realize I have had a little bit of divine protection.

For the benefit of some of you, let me tell you one incident that I have told many of you before. One night I started to walk through a door going to my office. There was nothing that should have kept me from going right on in through that door. But for some strange reason, I turned around, and looked in the other direction. Just as I turned, a 4" x 6" fell. Of course it didn't fall of its own accord; it was thrown down. If I had gone into that door as I would ordinarily have done, my skull would have been split in two. As a result, all I got was a brushing from that piece of lumber as it scraped my arm.

Don't tell me that God doesn't protect His preachers. I have a feeling that the preacher is under

divine protection. He will take care of His own, right on down to the end.

### VI

### THE PASTOR IS TO GET HIS MESSAGE FROM THE LORD.

We read:

"For he whom God hath sent SPEAKETH THE WORDS OF GOD."—John 3:34.

You can be certain that the man you hear preach, preaches the words of God, or else God didn't call him. If God called him, he is going to preach God's Word. If he doesn't preach God's Word, God didn't call him. What does this text say? It says, "For he whom God hath sent speaketh the words of God."

People say to me, "Brother Gilpin, does God call these Methodists, and Holy Rollers, and Campbellites, and all the preachers of the other denominations?" No, he doesn't call them. God wouldn't do a thing like that. I have enough sense that I wouldn't write a book to teach one thing, and then call a man to preach something else. If I write a book, as God has, to teach salvation by grace, I am not going to call a Methodist, or a Holy Roller, or a Campbellite to teach salvation by works, and salvation by baptism, and falling from grace. I tell you, it just doesn't make sense. God is not going to call a man that is going to preach contrary to His Word.

So far as a preacher is concerned, he is to get his message from the Lord. I have noticed this to be true, that when a preacher gets his message from the Lord, that the people who listen to him, hear him. We read:

"He that is of God HEARETH GOD'S WORDS."—John 8:47.

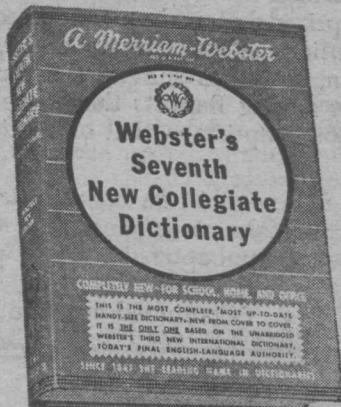
Not only is it true that the preacher gets his message from the Lord, but the people that are saved, hear God's Word. I have known some people who got up, and stormed out the door, to swear they would never come back, slamming the door as they went out. I have had that to happen more than once. Do you know what I think about it? When they get mad at something I have had to say, or something I preached, I say this: "He that is of God, heareth God's words." If he is saved, he is going to hear God's words.

The preacher is to get his message from the Lord, and if the man listening is of the Lord himself, he will hear the message that the preacher gives.

(Continued on page 6, column 3)

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## Old Landmarkism

(Continued from page 3)

"WHEREAS, He has related to this council not only the story of his change, but also of his Christian experience, his call from God to the ministry, and of his view of those doctrines which he has held heretofore in common with ourselves; therefore.

"Resolved, That we congratulate the Christian brethren from whom he comes, on their wisdom with their views in ordaining him to their ministry, and that now we heartily adopt him into ours, commending him to any Baptist Church who may invite him to be their pastor."

I have no intimation how many, or the names of the Baptist ministers who, with Bro. Smith, advocated the above resolutions, but I do not believe that Bro. Henson supported it or Bro. Cathcart, who openly avowed that he believed that "Baptist churches were the only Scriptural or evangelical churches on earth; and if that declaration classed him with High Church Baptists, or Landmarkers, then he was a Landmark Baptist, and not ashamed for the world to know it." Grand and noble words from a grand and noble Baptist! It would seem from the above resolution that Bro. Smith has fully yielded to the "demand" that Bro. A. Barnes made upon him, and recognizes Pedobaptist societies as Scriptural churches; in all respects equal to Baptist churches, for he unquestionably concedes it in the above resolution.

He admits that the ordination or commission to preach the gospel and administer church ordinances, which Bro. Losch received from the Presbyterians, was a valid ordination.

But every sound Baptist on earth, and every intelligent Bible reader of every denomination admits that a Scriptural church of Christ alone can ordain — i.e., commission — a man to preach the gospel and administer church ordinances.

If, therefore, Mr. Losch's ordination was Scriptural, the Presbyterian church of America is a Scriptural church, and its infant sprinklings, and sprinkling for baptism; its doctrine of federal holiness and eternal reprobation of the larger part of the human race; and its provincial form of church government, are all Scriptural, and, therefore, there is but one inevitable conclusion that Bro. Smith cannot escape, viz.: *Baptist organizations are not churches of Christ in any sense, but an organized muster against the authority of Christ; because Baptist churches are fundamentally unlike, and radically opposed to, and subversive of, the Presbyterian church. And it is axiomatically true that things unlike each other must be and are unlike the same thing — i.e., if the Presbyterian organizations, claiming to be churches, certainly are not, because radically unlike, and subversive of the Presbyterian. The world reasons, if some of our eminent teachers do not, and every thinking man on the continent would have concluded with us — that if Mr. Losch was indeed an ordained minister, then the Presbyterian organization is a Scriptural church, then its sprinklings, and infant baptism, and doctrines are Scriptural, and Baptists sin in opposing them. While we regret that there is a Baptist minister in Philadelphia who would present such a resolution, we exceedingly rejoice that it was not endorsed by that presbytery.*

I can but express my astonishment at the position of Bro. Smith, so glaringly unscriptural as well as inconsistent and absurd! The Scriptures teach, by precept and example, that baptism must precede ordination to the ministry, and Baptists have invariably observed this order. I do not think that Bro. Smith could be influenced to lay his hand upon a candidate for ordination, whom he knew was unbaptized, and for the very reason that he believes baptism must precede church membership, and church membership must precede ordination, as unquestionably as faith in Christ precedes baptism and church membership. But, by his resolution, he urges upon a Baptist Presbytery to endorse an utter subversion of this order — i.e., that there can be a Scriptural ordination before baptism.

Bro. Smith admits that Mr. Losch was an unbaptized man when the Presbyterians professed to ordain him, and he admits that the Presbyterians, being a society of unbaptized persons, are not a church of Christ; and, therefore, have no shadow of authority to ordain a minister, and, therefore, he required Mr. Losch to be baptized before he would receive him to membership. By his resolution he proposes to endorse Mr. Losch's Presbyterian ordination, and thus subvert the divine order and establish the precedent among Baptists that there can be a Scriptural ordination without baptism — that ordination may Scripturally precede baptism!

And more — that an organization which is manifestly not a church, can make an officer for a church of Christ, and even commission an unbaptized man to preach the gospel and baptize!

(Continued on page 7, column 4)

## "Bishops"

(Continued from page five)

VII

### THERE ARE SOME BIBLICAL QUALIFICATIONS OR STANDARDS FOR THE PASTOR.

We read:

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."—I Tim. 3:1-7.

These are the qualifications and standards that God gives for preachers. I don't meet all of

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them, and I don't remember ever meeting a man that I thought filled all of these qualifications. But that is the standard that God gave.

There are a lot of false qualifications in this world. A church starts looking for a pastor, and they want a man who is a good mixer. That is a false standard. What the average church needs today is not a good mixer—they need a good separator—one that can separate the sheep from the goats.

Another qualification that is often given by the world is that he must be popular with the young people. I would like to be popular with all the young people myself, but as you get older, you have some different ideas toward life, than you had when you are young; your ideas change. Some say they don't want a pastor if he isn't popular with the young people — if he doesn't take them swimming, on barbecues and ice cream socials, and to skating rinks.

Another false qualification is he has to be a young man. The majority of churches wouldn't think of calling a man when he gets as much gray hair as I have. They wouldn't even call a man my age. I don't know a church any place that would consider me as a pastor, for I am too old.

Another false standard is that you have to have degrees! I don't mean to down-grade education, but I've known some men with several degrees that were absolute failures in the ministry.

So far as I am concerned, I know I don't come up to the Bible qualification, and the Bible standards that God gives, but I will do the best I can to meet those qualifications, if you won't impose these others on me, that are on the outside of the realm of the Book.

THE BAPTIST EXAMINER

MAY 18, 1968

PAGE SIX

VIII

### A CHURCH SHOULD OBEY ITS PASTOR.

If you don't get anything else, I want you to be sure you hear this: a church should obey its pastor. Listen:

"OBEY THEM THAT HAVE THE RULE OVER YOU, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."—Heb. 13:17.

Do you realize that some of these days I am going to have to give an account for you members of Calvary Baptist Church? I don't want to have to say, "I am sorry I can't give a better report." Rather, I want to be able to give an account for you with joy. So I say to you, obey your pastor.

That doesn't mean that a pastor should be a dictator. They tell me every once in a while that I am a dictator. I don't aim to be such, but I try to be a leader. I think you will find that there is a lot of difference between a leader and a dictator. A leader may do the same thing as a dictator, but he does it in a different way. I try to lead you, and I try to direct you in the right manner. The Word of God says if you have a pastor, you are to obey him.

IX

### A CHURCH SHOULD REMEMBER ITS PASTOR.

We read:

"Remember them which have the rule over you."

How are you to remember him? In prayer.

I don't have a pastor. I am the only member of Calvary Baptist Church that doesn't have a pastor. You have a mighty, mighty poor pastor, but you at least have a pastor. I don't have a pastor. The Bible says to remember your pastor.

You are to remember him first, I think, in prayer. I don't think there ought to be a day go by, but that you remember your pastor in prayer.

You should also respect him. Listen:

"Against an elder receive not an accusation, but before two or three witnesses."—I Tim. 5:19.

Does anybody have anything to say about your pastor? Then bring two witnesses. If you can't bring two witnesses, then keep your mouth shut. Too many times people will get mad at a preacher, and will go out and talk about him, and say things contrary to him. They will look at something, and will assume from that, and say things contrary to him. They will look at something, and will assume from that, and say things contrary to that individual. However, the Word of God says, "Don't you listen unless two witnesses can be presented."

Notice again:

"Receive him therefore in the Lord with all gladness; and HOLD

SUCH IN REPUTATION."—Phil. 2:29.

In other words, you are to guard his reputation.

When somebody talks about a pastor, I have two questions to ask. First, does the pastor preach God's Word? If he preaches God's Word, you had better be mighty careful about what you listen to, by way of accusation.

The second question is, can I declare his enemies to be spiritual folk?

These are two good questions to ask when somebody talks about your pastor, or any other preacher: Does my pastor preach God's Word, and can I declare his enemies to be spiritual folk. If he preaches God's Word, then you had better be mighty careful what you say; and unless the people who talk about him are spiritual folk, then it ought to be accepted only on the basis of two or three witnesses.

I say, beloved, you ought to remember your pastor and respect him.

Then you ought to remember him by supporting him. We read:

"Let him that is taught in the word COMMUNICATE unto him that teacheth in all good things."—Gal. 6:6.

The word "communicate" means "share with." If I give you spiritual things, you ought to give me material things. God's Word says to remember your pastor.

X

### A CHURCH SHOULD SPEAK TO ITS PASTOR.

We read:

"SALUTE ALL THEM that have the rule over you."—Heb. 13:24.

Have you ever heard someone say, "I saw my pastor walking down the street the other day and he didn't even speak to me"? Are you sure he saw you? Maybe he didn't see you. But do you know, there isn't a Scripture in the Bible that says a preacher is to speak to you? But here is one that says you are to speak to the preacher.

When I finish my sermon this morning, I am going to make it a point to shake hands with you as you go out, but I am not under any obligation to do it. I do that because I love you, and because I want to have fellowship with you, but there is not a Scripture that says I have to do that.

If I go off this morning, and sit down, over in the corner when the service is over, there is a Scripture that says you ought to come over and shake hands with me. You are to salute them that have the rule over you. God's Word says you are to speak to your pastor.

Now, that is my introduction. I'm just now ready to preach my sermon. I may have had a long introduction, but I'll have a short sermon. This is my sermon: I'm glad to be pastor of a local Baptist Church.

Having shown you what the

(Continued on page 7, column 1)

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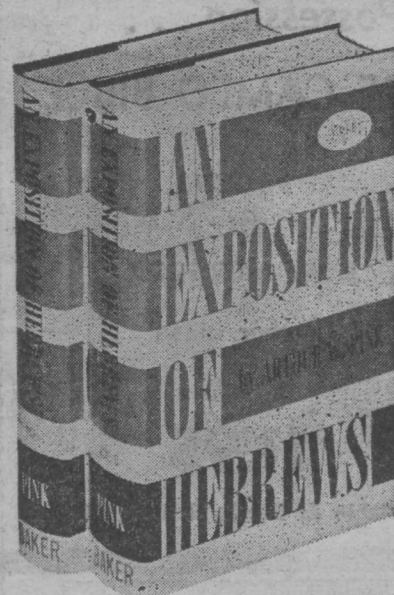
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God is not only present in time of trouble, but is a great help in keeping us out of trouble.

## "Bishops"

(Continued from page 6)

work of a bishop is, let me repeat that I am glad to be a pastor of a local Baptist Church. I wouldn't want to try to be a bishop of a universal church. In the first place, I wouldn't like the offering they might give me; I don't believe a universal church could give me any offering. Of course you know I am not on a salary any way, so I can say that. If I were drawing a salary, I might hesitate to speak thus, but since I don't get any salary as pastor of this church, I'll just say this: I wouldn't want to be a bishop of a universal church because I wouldn't get any offering.

I wouldn't want to be a bishop in a universal church because I wouldn't have anybody to speak to me. I wouldn't want to be a bishop in a universal church because nobody would ever remember me. Nobody would ever smile to me. I like to see you smiling. I like to stand up here on Sunday and see a smile on your face, and know that you are getting a blessing out of what I am saying. I tell you, beloved, some of you just "pull" a sermon out of a preacher.

I don't know what qualifications one would have to have to be a bishop of a universal church, but I know I couldn't meet them; I have enough trouble trying to meet the qualifications of a local church.

I say again, I am glad to be a pastor of a local Baptist Church, and I surely wouldn't want to be pastor of a universal church.

I am facing the future with the greatest assurance of any man so far as my work is concerned. If God lets me, I would like to live a long time to preach. Three years ago, I said that I wish the Lord would let me live a long, long time to preach His Word. That is the way that I feel this morning. I know there is not too much sound preaching being done today, and I know there are not too many preachers today who are sound in the faith. I would like to live a long time, and I know I'll live just as long as the Lord wants me to.

I have a lot of aches and pains. When a man gets 62 years old, he is bound to have them. Sometimes I feel mighty blue. Sometimes I feel like, "what is the use?" Sometimes I look at you, and think, what good am I doing anyway; I might just as well quit.

We go for weeks and months and don't have anybody saved, and it looks like that every difficulty we have had in the church has been pointed at me. We have had four difficulties in the history of Calvary Baptist Church. All came from preachers, and all were pointed at me. Sometimes I get awfully discouraged, and I think, well, I'll just quit, but I haven't. Do you know why? Back yonder when I was five years old God put His hand on me and called me into His ministry. He saved me when I was 16. I started preaching when I was 17. The last day that I live, I'll still be preaching. I'll be preaching right down to the end of the way.

"I want to let go, but I won't let go.

I am sick, it is true, and discouraged and blue,

Worn through and through, but I won't let go.

I want to let go, but I won't let go.

Though joys are all flown, life hath left me alone;

For bread there's a stone, but I won't let go.

I want to let go, but I won't let go.

There is work to be done, a race to be run,

A crown to be won; and I won't let go.

I want to let go, but I won't let go.

There are battles to fight by day and by night,

For God and the right, and I won't let go.

I want to let go, but I won't let go.

I never will yield. What! lie down on the field

And surrender the shield? No, I won't let go.

I want to let go, but I won't let go.

Be this ever my song: 'Against legions of wrong,

O God make me strong, that I may never let go.'

May God bless you!

## Calvary

(Continued from page one)

was One who always pleased His Father. It was One of whom the Father testified He was well-pleased. It was One whom men were forced to admit was without fault or sin. It was One, and the only One who could have — on the merits of His sinless life — entered Heaven without dying,

and claimed eternity there as His just reward.

He died voluntarily. "No man taketh it from me, but I lay it down of myself." John 10:18.

All the powers of earth and hell could not have taken His life. He was God Almighty. He is the sovereign Lord of the universe. But He voluntarily laid down the life that none could take.

Why did He die? Oh, here in the doctrine of substitution, we have the very heart of the gospel — the very heart of the Word of God. Listen to the Word of God:

"For this is my blood of the new testament, which is shed for many for the remission of sins." Matt. 26:28.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor. 5:21.

"Christ hath redeemed us from the curse of the law being made a curse for us." Gal. 3:13.

"Who his own self bare our sins in his own body on the tree," I Pet. 2:24.

Beloved, in this word substitution, there is the very heart of the doctrine of the cross. Christ died as the substitute for all the elect of God. Their sins were laid upon Him, and He paid the full and complete price that was demanded of Divine justice for those sins. In this word substitution, there lies the necessity for a belief in a "Limited Atonement." The word demands a limitation. The meaning of substitute is one for another. The one going in demands that the other goes out. No man can believe in a substitutionary atonement, and not believe in a limited atonement, unless he teaches the salvation of all men. It is blasphemy, it is dishonoring to that precious blood to teach that one soul for whom it was shed could ever be lost.

Now let us learn some lessons of tremendous importance from this awful story of Calvary. First: let us learn that sin is an awful thing. We play around with sin. We mock at sin. But let us realize that it was sin that nailed our precious Saviour to Calvary: that it was sin that plunged into His bosom and drank of His life's blood: and surely we will hate that abominable thing. Oh! shall I take that dagger that drips with the blood of my Saviour and hug it to my heart? Shall I not mourn over my sins that put Him to death? Shall I not look at the

## Old Landmarkism

(Continued from page 6)

We claim that those ministers who voted to ordain Bro. Losch, placed themselves squarely by our side on Old Landmark ground — *they can not consistently oppose it*, and, to be consistent, they are compelled to advocate and practice the Landmark policy.

For if Mr. Losch was an unordained and unbaptized man, he certainly had no right to claim to be a Scriptural minister of the gospel, and assume to administer its offices; and it was certainly unscriptural and sinful for Baptist ministers to accredit his false claim by any act whatever.

But, inviting him into their pulpits to preach or pray for them as a minister, or receiving his immersions for valid baptisms, would be accrediting him as such, and the society in which he officiates as a Scriptural church.

Furthermore, if Mr. Losch was not, while a Presbyterian, either baptized or ordained, his baptismal acts, though by immersion, would be as null and void as though administered by a man who did not profess to belong to a Christian church. Therefore, those ministers who voted down that resolution, did impliedly declare that the immersions of an unordained and unbaptized man are null. They thus put themselves on the record as opposed to "alien immersions."

They cannot, therefore, consistently affiliate with unbaptized and unordained men, as ministers of the gospel, nor can they endorse any of their official acts — though the outward form be correct — as Scriptural or valid. Thus these two decisions by the Baptist pastors of Philadelphia endorse all the Old Landmark principles for which we contend.

Since writing the above I have received the following article from Bro. J. M. Pendleton, of Upland, Pennsylvania, which will set the whole matter in a light before the reader, and must forever settle the question of what Old Landmarkism is, in the mind of every one who can appreciate argument or consistency.

### A PHILADELPHIA ORDINATION.

BY REV. J. M. PENDLETON, D.D.

"The Memphis Baptist is the paper in which can be most appropriately chronicled an account of a recent ordination in Philadelphia, which has caused some little excitement. The editor of The Baptist will appreciate more highly than any other editor the decision of the council of ordination. The facts in the case are these:

"Rev. Henry Losch, a Presbyterian preacher, having learned the way of the Lord more perfectly, united with the Memorial Church, and was baptized by the pastor, Dr. Henson. In due time a council was called to consider the matter of Mr. Losch's ordination. It was, fortunately, a large council, confined, so far as I know, to our city churches, and therefore it was not my privilege to be present. The council having been organized, Bro. J. Wheaton Smith offered a resolution virtually recognizing and endorsing the validity of the Presbyterian ordination already received by the brother. This led to an earnest discussion, and the vote on the resolution was quite significant — two for it, fifty against it. Bro. Smith was of course chagrined, and referred in no very courteous way to the decision as an 'outrage on a Christian church,' but the council was firm. The brother has been ordained — I do not say reordained, but simply ordained.

"There has been a flurry of excitement among the Presbyterians, and the editor of their paper (The Presbyterian) has come out with a long article on what he calls 'New Marvels of Sacramentarianism,' and pronounces the vote on Bro. Smith's resolution as a 'sign of the survival and revival of ecclesiastical bigotry.' By 'Sacramentarianism' the editor of course means the impartation of grace

(Continued on page 8, column 4)

suffering Saviour on the cruel cross and then beg God for grace to live as far as possible in victory over sin?

Then let us learn of God's holy hatred of sin. God is not a sentimental old grandfather who winks at the deeds of mischievous grandchildren. God is holy. God hates sin. The law tells me of God's hatred of sin. The providence of God often speaks of God's hatred of sin. Conscience sometimes tells me a little of God's hatred of sin. The providence of God often speaks of God's hatred of sin. Conscience sometimes tells me a little of God's hatred of sin. But if I would see the holiness of God in its whitest light—if I would see it in its uncompromising, awful hatred of sin, I must journey up Calvary's hill and behold Jesus Christ dying on the cross. There I see, that God is so holy and hates sin so much that even though it be His own Son in whom He had delighted from all eternity—who did always those things that pleased Him—when that Son became sin for the elect of God the Father turned His back on the Son, poured out His wrath upon Him, and left Him to cry out "My God, My God, why hast thou forsaken me?"

Then we learn of God's great and wonderful love for His elect family. What was it that caused the Father to give the Son? What

was it that caused the Son to voluntarily give Himself to such suffering? Beloved, it was the great and eternal love that the Triune God had for the elect of God that brought this about. Now, I don't know why He should love us so, or why He should even care at all what happened to us, but I rejoice in His love and depend upon the effects of that love for all eternity.

Now let us learn, as we look at Calvary, that there is no other way of salvation.

"If righteousness come by the law, then Christ is dead in vain." Gal. 2:21.

Here we learn that if men could have been saved in any other way, that the death of Christ would have been utterly useless. When I gaze upon the sufferings of that scene, I know that if there had been any other way that even one of Adam's fallen race could have been saved, that God would have spared His Son that day. Is the Father a heartless tyrant? Does He not care for His Son? Surely He does, but because of great love for us, and because there is no other way to save us; He left His Son to die on Calvary. When we look into the

(Continued on page 8, column 1)

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PAGE SEVEN



## Calvary

(Continued from page seven)  
future in Rev. 7:14 and see a great multitude of all nations, clothed with white robes and palms in their hands, singing praise to God, we are asked the question of what they are, and whence they came. Oh, beloved they are not there because of their works. They are not there because of baptism or church membership. Listen to the Divine answer, and learn the only way a filthy sinner can ever stand in the presence of a Holy God.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

Yes, it is by the precious blood of Christ that men are washed from their sins. It is a slam, a degrading of Calvary to even suggest that there might be another way of salvation.

Let us further learn that noth-

ing else can even help in salvation. What can you and I lay down beside that precious blood that can add to its value in the sight of God? Shall I take my puny, insignificant works that are so contaminated with sin and offer them to God to make the blood of Christ more effective? Oh, my brother, the man who thinks that his works can add to the value of the blood of Christ has too high sense of value of his works, and too low a value of the blood of Christ. I tell you that it is blasphemy; that it is highly dishonoring to the blood of Christ to seek to add anything that man can do to it. The blood—the precious blood—the precious blood of Christ—saves for time and eternity all those for whom it was shed.

Then too, we should learn as we look at Calvary, the awfulness of Hell. Friends, nothing can show us more fully the terrors of the damned in hell than the suffering of Calvary. Look

at the awful sufferings Christ underwent. Think of the "Hell Of Calvary." Who among us can fully realize what He suffered. He suffered physical agony untold. He suffered spiritual torment at the hands of His Father as His soul was made an offering for sin. Let me tell you, my brother, that such suffering saves not from imaginary or minor mishaps, but from a real and terrible Hell. Surely, if there were no Hell; or if Hell were not eternal, Christ would not have paid so dearly to save His people therefrom. When you measure the torments of Hell by the agonies of Calvary, then you begin to learn some of what it will be to be lost forever.

The last lesson that I mention that we should learn from Calvary is—and what a lesson it is—and how important it is—that you and I who are saved by such a price should be better Christians than we are. How could our precious Lord ask too much of you and me? He has done so much for us. Surely He has purchased the right to all that we are, or have. How could we do too much, or even enough—not to be saved—but because we are already saved, for Him. We should love Him with a great love. A love that knows no bounds of zeal or sacrifice. We have been bought

with a price. We are not our own. Sometimes when I think of Calvary, it seems this heart will burst with love for Him. Then sometimes, oh sometimes, I am so cold and indifferent. We should live a holy life for Him. Oh, to be done with sin, with that abominable thing. To live a clean, separated, holy life for the One Who died for us. We should serve Him with sacrificial zeal. Oh, to go where He says, to do what He says, to spend our days in the service of our dear Lord who gave His life for us. Listen to the song:

"I gave my life for thee;  
My precious blood I shed:  
That thou mightst ransomed be;

And quickened from the dead.  
I gave, I gave my life for thee;  
What hast thou given for me?"  
I gave, I gave my life for thee;  
What hast thou given for me?

Will we not answer in the words of another song?

"I'll live for Him who died for me;

How happy then my life shall be.

I'll live for Him who died for me;

My Saviour, and my God."

God bless you all for Jesus' sake. Amen.



## God's Music

(Continued from page one)

to the Devil's tune? If some "Southern Baptist workers" want this to be "the future in Baptist youth music," they may do so as there is no civil law against such. I, for one, do not want any religious pop music in my church services among youth or adults. I still enjoy singing "Amazing Grace" and "Rock of Ages" in their old arrangement.

The article in THE TIMES-PICAYUNE did not surprise me. Neither did the statement of Richard Groves, a student at Southwestern Baptist Theological Seminary, when he called pop music "a new avenue of witness for the evangelical church" (See CHRISTIANITY TODAY, June 23, 1967, page 6). One can only guess at what some of these liberals are going to come up with next.

## Old Landmarkism

(Continued from page 7)

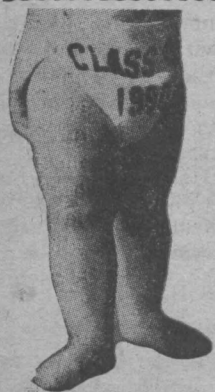
through ordination, which doctrine he ought to know no Baptist believes. The truth is, there is no more grace imparted in ordination than in baptism, and baptism is symbolic of grace already received.

"The excitement of the editor of *The Presbyterian* was contagious. Hence when the Philadelphia Central Presbytery met, Jan. 6, a preamble and resolution were offered by Bro. Eva, complaining of the action of the Baptist council, and denouncing its decision as a 'transgression of Protestant principles of equality, unity, fraternity, and charity.' In his remarks, as published in the *Public Ledger* of January 7, he is reported as saying, 'The Baptist clergymen would not meet with Presbyterian clergymen at the table of the Lord and now it seems that they will not act with them in the matter of the ordination of the ministry. When his brethren said to him, you are neither baptized nor ordained, he desired not to meet with them.' It will be seen that Bro. Eva wishes Baptist ministers to recognize him as baptized and ordained. His idea is that an exchange of pulpits implies this. I ask all anti-Landmark Baptist preachers to take this matter into consideration. Many of them say that Pedobaptist ministers, in being invited by them to preach, know the invitation does not imply a recognition of their baptism or ordination. They can see from the above what Bro. Eva, of Philadelphia, thinks. He wishes to have nothing to do with 'Baptist clergymen' unless they admit that he is 'baptized' and 'ordained'.

"In the same discussion, 'Bro. Poor said that he had been invited, some time ago, by a Baptist clergyman to preach for him, to which request he replied: 'How can you ask me to occupy your pulpit, if the fact that you do not acknowledge our ordination is correct? His friend, in reply, said that he did not acknowledge the ordination of Presbyterian ministers. Bro. Poor added that, from that day to this, he had declined to preach in Baptist pulpits.' Here we see that another Presbyterian minister makes a recognition of his ordination indispensable to his preaching in Baptist pulpits. Surely when the facts are fully understood by Baptists and Pedobaptists, the interchange of pulpits will cease.

"In the matter of ordination Presbyterians are quite unreasonable, though they, perhaps, think otherwise. I will explain what I mean: They consider baptism and church membership prerequisites to ordination. Very well. Baptists take the same view. Where, then, is the difference? It is concerning baptism and the church-membership resulting. Believing Pedobaptists without baptism, and consequently without Scriptural church-membership, it is impossible for Baptists to recognize the validity of Pedobaptist ordinations. Philadelphia Presbyterians believe that baptism precedes ordination but they are unwilling for Baptists to believe the same thing, unless the latter will also believe that the sprinkling of an unconscious infant is baptism. This would be as difficult as to swallow not only a camel, but a caravan of camels. What, then, is to be done? The antagonism between Baptists and their opponents is so decided that harmony is impossible, unless one side or the other surrenders. Compromise is utterly out of the question. Compromise is very well in matters involving no principle, but where principle is concerned there is no place for it.

"As to the few Baptists who are satisfied with Pedobaptist ordinations, I scarcely know what to say. They must believe that baptism, to say the least, is not prerequisite to ordination, and how they can believe this defies ordinary comprehension. They find nothing in the Scriptures nor in the customs of Baptist churches to justify such a belief. Manifestly the elders ordained by Paul and Barnabas in every church were church members, and had, therefore, been baptized. No man is now ordained in any Baptist church unless the church calls for his ordination, and the church can not go beyond its own members in making a call, for its jurisdiction extends no farther. All its members, however, have been baptized and therefore every ordination among Baptists presupposes baptism and church-membership. How, then, any Baptist can ignore one of the principles and one of the practices of his denomination so as to believe that there can be ordination where there has been no baptism, and consequently no church-membership, is as strange as the Romish doctrine of Transubstantiation. The Baptist who recognizes Pedobaptist ordinations must recognize Pedobaptist sprinkling as baptism, and Pedobaptist organizations as New Testament churches. He who can do this will find it difficult to say why he is a Baptist. Indeed, if Pedobaptist ordinations are valid, there is no use for the Baptist denomination — it has no moral right to exist and the sooner it surrenders its life the better. Yes, the right of Baptist churches to exist is involved in the ordination question which has recently created a little stir in Philadelphia."



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