

# The Baptist Examiner

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

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## THE PLAIN TRUTH ABOUT HALLOWEEN

By MILBURN COCKRELL  
Carriere, Mississippi

Halloween is a festival celebrated on October 31. Its name means "hallowed" or "holy evening." It originated among the Druids, an order of priests in ancient Gaul and Britain. They, being observant of the seasonal decay of plant life in the fall, thought October 31 was a fitting time for the commemoration of the dead. Thus commenced the celebration of the Festival of the Dead or the Eve of Saman. On this evening Saman, the lord of the dead, called together the wicked spirits that had been imprisoned inside animal's bodies during the past year. The Druids were soothsayers and believers in astrology, sorcery, fortune telling and magic. Therefore, on Halloween witches, fortune tellers and goblins as well as spooks roamed the countryside.

Medieval English women begged from door to door for "souls," promising in return to

pray for the departed in the donor's family. Going "a souling"



MILBURN COCKRELL

is the original of the modern trick-or-treat. Black cats on Hallo-

ween go back to the belief that the most wicked souls were changed into vicious black cats. Later black cats became associated with broom riding witches. All mischief and vandalism which occurred on this night was blamed on the leprechauns, elves, fairies and pixies. This is the real origin of all vandalism on Halloween.

How did the Christian world come to accept and keep such a day? In 610 A.D., the Roman bishop rededicated the Pantheon in Rome, originally dedicated to the pagan goddess Cybele and other Roman deities, to the virgin Mary and all saints. Thus the Pantheon was converted into a Christian shrine and an annual festival was instituted to commemorate the event. The day chosen was May 13. This day was known as "All Saints Day" for over two centuries.

In 834 A.D. the name and the date were changed. The time of the celebration was altered to the (Continued on page 8, column 5)

## Going Romeward

By W. W. WILKERSON  
Tampa, Florida

Opening Sermon at Calvary's  
1968 Bible Conference

The word "folly" which we use is understood best as foolishness; "going Romeward," we are thinking in anti-Roman Catholic terms. In other words, it is foolish to follow after the Roman Catholic system.

No doubt the Apostle Paul in his experience, illustrates for us, and to us, spiritually, what we might expect if we were to follow the road that leads to Rome. I recall in the last eight chapters of the Acts of the Apostles how that Paul had a strong desire to go back to Jerusalem. There he wanted, among other things, to see his people, and deliver some gifts from the Gentile people unto his people there in Jerusalem.

You might recall how that God through His messenger, and through His Spirit, instructed Paul not to go, but Paul was set on going. There was the prophet of God who told Paul and illustrated to him how he could expect to be bound if he should return to Jerusalem. As we consider the last two chapters of the Acts of the Apostles, we find that Paul had in mind going back to Jerusalem and visiting those people there, and he also had a long range plan. That plan was to go to Rome.

Now Paul's plan to go to Rome was not altogether his own plan, for we understand through these

Scriptures that it was also God's plan. We read how that one who had recently left Rome gave the report that the Romans ran all the Jews out of Rome. However, there were some still there, and Paul had a desire to go to Rome.

After Paul strong-headedly went on to Jerusalem, true to the prophet's prophecy, he was arrested and bound, and was plac-



W. W. WILKERSON

ed in jail. He had a series of trials. When he called attention to the fact that he was a Roman citizen, and that he was not lawfully arrested and held, it was agreed by Agrippa in his words to Festus that they should turn (Continued on page 5, column 4)

## BAPTIST BAPTISM, THE ONLY TRUE BAPTISM

PREACHED AT CALVARY BAPTIST CHURCH CONFERENCE IN 1968

ELD. DONALD HACKNEY  
Huntsville, Alabama

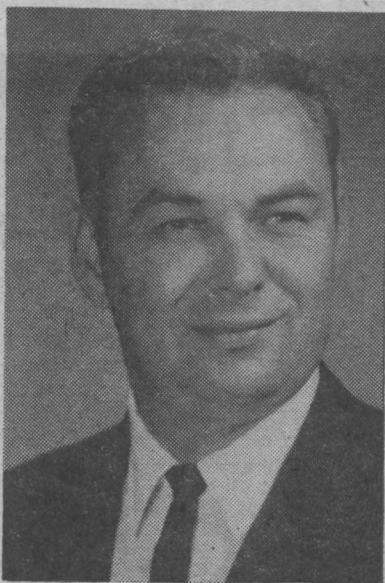
"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; And low a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Mt. 3:13-17.

As we look into the Scripture, we see the baptism of the Lord Jesus Christ. We notice that He was baptized by none other than John the Baptist.

"In those days came John the Baptist, preaching in the wilderness of Judaea."—Mt. 3:1.

This man to whom the Lord Jesus came to submit Himself for baptism, was a Baptist. I do not believe that John was John the Baptizer, but I believe that he was John, and that he was the first Baptist preacher that God had sent upon the earth to perform the act of baptism. As we look into the Scripture, and into the Greek, we find that the Lord did not make any mistake when He wrote the word "Baptist" and when He wrote another Scripture, and put in it the word "baptize." Therefore, based upon the Scripture itself, we see that the man called John was none other than a Baptist sent forth upon the earth.

John the Baptist was preparing people for the Lord Jesus Christ to preach to them, and baptize those who showed need for repentance. He had only one kind of baptism, and that was to fulfill righteousness. Baptist baptism was the only true baptism upon the face of the earth then, as it was the only one that



DONALD HACKNEY

fulfilled righteousness.

Today, it is the only one that fulfills righteousness. Every denomination today that claims to baptize, or sprinkle, or pour, will

in some way or another connect it with regeneration. By some means or other, Protestantism and Catholicism try to make baptism a part of salvation. The only ones upon the face of the earth who are true Baptists, baptize to fulfill the righteousness of God. John gives us an example when the Lord Jesus Christ came to him, and said, "For thus it becometh us to fulfill all righteousness."

### WHO GAVE THE AUTHORITY

We want to notice who gave John the authority to baptize. A lot of people today do not have the authority. Only Baptists have the authority to scripturally baptize. Only those that have received that authority, have the authority.

Some people say, "I think that we have the authority to baptize. We are a church. We formed ourselves. Therefore, all those that we baptize are scripturally baptized."

Beloved, I find in God's Word

that a man must have the authority from someone. Who has the authority in order for it to be scriptural baptism? I do not believe that a church can form itself. I don't believe that God gives the authority to a group of individuals. I believe that the Lord Jesus gave the authority to the church in Matthew 28, and that church, began under the leadership of the Spirit of God, sent forth and created another of its kind, and thus down through the ages, their authority is passed from one church to the other. I believe that their authority has been in existence ever since the Lord established His church upon the earth during His own personal ministry.

After the Lord had submitted Himself to baptism, we find that John's disciples followed the Lord Jesus Christ. John came to prepare a people for the Lord, and when the Lord came by, they followed the Lord Jesus, for whom they had been prepared. (Continued on page 6, column 2)

### Some Brief Baptist History

After showing that there have been Baptist Churches from the close of the first century to the present, Elder George B. Taylor in his pamphlet entitled "The Origin Of The Baptists" says: "And now will you be surprised if I say that I lay little or no stress upon all this as proof that we are right? It has its value, for it is truth, and all truth is precious. It is also well calculated to encourage Baptists of the present day, and especially those who, like ourselves, have much to contend with, to see that our principles have thus fought their way through the ages, conducted by God's own mighty hand. But it is not on the example of man that we depend, but on the Word of God."

"Satisfactory evidence that the principles we hold and the ordi- (Continued on page 8, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "CONTINUE"

"So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley."—Ruth 2:17.

To me there is no story that has more human interest than the story we find in the book of Ruth. Ruth is one of those unusual, outstanding characters that you read about in the Word of God, and the story of her life is such that you like to go back and read it again and again.

In this second chapter that I have read from, we find Ruth going out into a field to glean. In the light of the law of God, she was permitted as a stranger to go into the field and pick up

any of the handfuls of grain that had fallen. Therefore she went out as one of the poor of the country to pick up the grain that had fallen by the wayside.

The Word of God says:

"And her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech."—Ruth 2:3.

The writer here is speaking from the human point of view, for we know that nothing just happens. We know that nothing takes place just by chance. We know that God is back of every event. We know that God was certainly directing this, and that she actually went to the very field that God directed that she should

go to. But from the human point of view it looked like it was a "happened-so" proposition.

Isn't it remarkable, though, to know that nothing just happens? And isn't it wonderful to realize that God is back of every event—that God directs everything, just like He directed Ruth, as she was gleaned in the field of Boaz.

It is rather interesting to notice that she started in the morning, and kept at her task all day long. My text says, "So she gleaned in the field until even." Other than the fact that she took out a little time to rest, and a little time to eat, she gleaned all day in the field. That doesn't (Continued on page 2, column 3)

### Spurgeon On Baptist Perpetuity

Charles Haddon Spurgeon (1834-1892) was one of the greatest English Baptist preachers of modern times. He is now lovingly called today "the prince of preachers." This man, well known to Baptists and Pedobaptists, said of the Baptists: "We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther and Calvin were born; we never came from the church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have existed from the very days of Christ, and our principles, sometimes veiled and forgotten like a river which may travel underground for a little season, have always had honest and holy adherents." (From The New Park Street Pulpit, Vol. VII, page 225).



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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## Another Church Newly Organized In Orange, Texas

Having been a mission under the auspices of Providence Baptist Church of Henderson, Texas, for quite some time and feeling that it would be pleasing to the Lord that they be organized into a church, on October 12, under



WALTER HERRIN

the authority of the Providence Baptist Church, with pastors and deacons from other churches present, a new church was brought into existence at Orange, Texas.

Brother John Reynolds, as pastor of the Providence Baptist Church, acted as moderator. The members of Grace Baptist Mission presented themselves with church letters expressing desire and purpose to become a church. A prayer for divine guidance was offered by Elder A. E. Spivey. Interrogation of those wanting to

form a new church was made by Elder M. C. Hughes of Kountze, Texas. "A wonderful message was given to the new church by Elder B. A. Langford of Pasadena, Texas. His text was Acts 20:28, and the message was truly given of God," so says Pastor Herrin.

The noon meal was served at Brother Walter Herrin's home. Assembling back at the church at 2:00 p.m., two great messages were preached by Brother Hughes and Brother Reynolds.

The new church plans supporting Bro. Halliman, Brother Doty, and The Baptist Examiner.

## Bro. Gerald Price Has Good Meeting In Seabrook, Md.



GERALD PRICE

Elder Gerald B. Price, formerly of Route 5, Elizabethton, Tennessee, is now living at 828 Blountville Highway, Bristol, Tennessee 37620, and is available for supply work, revival meetings, and Bible Conferences.

It is remarkable how he has been kept busy since resigning his work and we sincerely trust that the brethren keep him busy every Sunday. He is too good a man to be standing idle, and it is the prayer of the editor of this paper that he be kept busy from week to week.

The Calvary Baptist Church, Seabrook, Maryland, pastored by Elder Wayne Crow, has just completed a series of evangelistic meetings during the period, October 13-20, 1968. Brother Gerald Price was the evangelist. There were two professions of faith and three restorations to the fellowship of the Lord.

This church highly recommends Brother Price as an Evangelist. He exalted Christ and His church in every message. Interested churches are encouraged to contact Brother Price for meetings.

Brother Price's telephone number is 615/963-1826.

Write him or call him. He'll be happy to be of service to you and to your church.

## "Continue"

(Continued from page one)

mean that she had an eight-hour day. It doesn't mean that she worked according to the union rules and regulations. It doesn't mean that she worked as seemeth good to her. But she went at the task in the morning and stayed at the task until even.

This passage of Scripture is very illustrative, so far as you and I as God's children are concerned—that is, we are to keep at the job of serving the Lord, everlastingly. I do not believe that it is right for us to ever think about serving the Lord today, and laying down on the job tomorrow, but rather, we are to everlastingly keep at the job until even time. When I say "even time," I mean, the end of your life.

A Baptist preacher came into my printing shop sometime ago and I asked him what he was doing. He said, "I am retired." I asked him on what basis. He said, "When I was a younger man than I am now, I became affiliated with the Relief and Annuity Board plan out at Dallas, Texas, and I have come to the age where I can take my retirement." I said, "Brother, do you mean to tell me that a Baptist preacher that is as strong looking, and well as you appear to be, could retire from the ministry?" He said, "Well, I got to the age and they said that I was supposed to retire."

I tell you, beloved, I don't believe that a child of God has any business retiring so far as his ministry is concerned. I don't know how long I am going to live—whether I'll live through this message, or whether I'll live through another fifty years—but I'll say this, as long as I live and am able to crawl up in front of a congregation of people—if I can find anybody to preach to, I am going to be preaching. I don't expect to retire, and I don't expect to come to the end of the way as a retired Baptist preacher. I think it is a disgrace for a Baptist preacher to ever say that he is retired in the service of the Lord.

Now I get tired in His service, but I keep on, and as far as retiring, that is one thing that I never expect to do. I expect to keep busy in the service of God as long as I can.

In the case of Ruth, she kept with the job until even time, and I would like to show you how we ought to keep at the task of serving the Lord. Listen: "But Peter continued knocking: and when they had opened the door, and saw him, they were astonished."—Acts 12:16.

If you will read this story, you'll find that Simon Peter had been in prison. As a result of a prayer meeting, humanly speaking, that the women had been holding, Simon Peter got out of jail and went to the home of John Mark's mother. When he knocked on the door, a damsel came to the door, and when she realized it was Simon Peter standing there, she ran and told everybody, but they wouldn't believe that God had answered their prayer. They said, "It is his angel." Peter was left standing out there, knocking. They weren't going to let him in; they were worrying about the fact that they had prayed his ghost out of eternity, and that the ghost of Simon Peter was standing there at the door.

Beloved, I want you to notice what Peter did — he continued knocking. He didn't quit. He had gotten out of jail, and now he comes and stands at the door of the home of John Mark's mother, and he continues knocking until finally they made up their mind to open the door and let him in.

Whenever I read this, I say that the reaction of Simon Peter (Continued on page 3, column 1)

## Why Philadelphia Baptists Of Birmingham Support TBE



E. G. COOK

When I begin to try to enumerate the reasons why our church should send THE BAPTIST EXAMINER a check every month, and why I feel that every one of our Lord's churches should send a check every month to the support of this unique paper, I really come to realize just how unable and incompetent I am. I call TBE a unique paper because there just is no other paper that is anything like it.

Too many times we get the idea that mission work is preaching the gospel to the lost at home and abroad. And certainly an attempt to do mission work without preaching the gospel would make of it sheer mockery. But to think that only the preaching of the gospel is mission work is just about as bad. If you turn to Mt. 28:19-20 and let our Lord tell you what mission work is, we should never again think that mission work is just preaching the gospel to the lost. There we find that teaching the saints is just as much a part of the church's commission as is the preaching of the gospel to the lost.

So one reason why every one of our Lord's churches should support TBE, is that it has done a better job of teaching the saints the truths of God's Word than any other effort by man that I know of. How many of you who read this letter have been helped to get your feet firmly on the ground concerning the great doctrines in the Bible? How many of you have been blessed by being brought into a knowledge of a sound New Testament church through your reading TBE? How many of you have no other means of fellowship with the saints other than through reading TBE? How many of you are missionaries in a foreign land or in some out-of-the-way place here in our own country who have no other contact with the Lord's precious saints throughout the country except through the pages of TBE? How many of you could think of many more ways that TBE helps literally thousands of our Lord's precious saints?

If TBE has been a blessing to you and your church, get up off your pocketbook and show Calvary Baptist Church how much you appreciate their help. If you believe that TBE is helping untold numbers of lonely souls who are deprived of the fellowship that you take for granted, let Calvary Baptist Church know it by your actions rather than by your word. A check will go a lot further toward printing another issue of TBE than words. Words of encouragement mean a lot, but they mean a lot more when they are accompanied by a check.

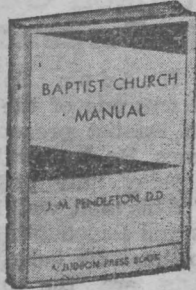
If TBE is no help to you and your church then keep your money. Calvary Baptist Church is a group of sincere saints. And if they are not being any help to you, I assure you they do not want any help from you. But, on the other hand, if they are a great help to you and to others, why not become fellow laborers together with them by sending them a check every month? You will be doing home and foreign mission work with every penny you send to them.

E. G. COOK  
Birmingham, Alabama

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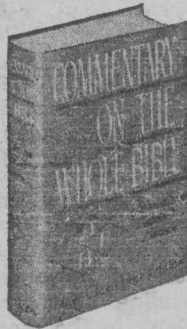
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THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

NOVEMBER 2, 1968

PAGE TWO



## A Frank Appeal To Our Readers For Their Continued Support

A DEFICIT IN SEPTEMBER, SMALL OFFERINGS IN OCTOBER, COUPLED WITH ILLNESS, COMPEL US TO MAKE THIS APPEAL

*"Cast me not off in the time of old age; forsake me not when my strength faileth."*—Psalms 71:9.

*"They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty."*—Psalms 69:4.

THE BAPTIST EXAMINER has had a rather difficult financial season this fall. Though we ended the month of August with a small favorable balance, we closed the month of September with a deficit of approximately \$400.00.

Both in September and October, Calvary Baptist Church contributed \$400.00 each month for the ongoing of the paper. Yet, in spite of this, we are closing the month of October with a deficit of approximately \$800.00.

Ordinarily, when we have experiences of this type, we take money from Economy Printers to help pay our losses on the paper. We have done it many times in the years gone by. However, at present, it is impossible for us to do this. I am exceedingly hard-pressed this month in our printing shop due to Mrs. Gilpin's physical condition. She has been in Duke University Hospital and Clinic at Durham, North Carolina, and you, who have had experiences with the medical profession, know that if their treatments and knives don't kill you, their bill will. Seriously, I have had to spend a large sum of money in her behalf for the hospital, and I do not have anything currently to put in THE BAPTIST EXAMINER as I ordinarily do under similar circumstances.

It is because of this that I ask you particularly for an offering in behalf of the ongoing of THE BAPTIST EXAMINER.

I would also like to ask that you be sure to remember Mrs. Gilpin in prayer. As most of you know, we did not have our Bible Conference in Ashland this year primarily on account of her condition. Since then, she has failed to improve as we had hoped that she would. It goes without saying that your prayers would be deeply appreciated.

And now, with the extra financial strain to which I have been put on account of her condition, I must ask for a liberal contribution on the part of our friends for our paper.

My living expenses, and the expenses of Mrs. Gilpin being in the hospital, will be paid by our printing shop, Economy Printers, as usual.

I don't think I am asking too much though when I ask for your contribution relative to the ongoing of the paper. Might it please God to put it upon your heart to send a worthy offering immediately for this work.

### "Continue"

(Continued from page two)

is exactly the reaction that you and I ought to take so far as our lives are concerned. We ought to continue just exactly like that. When he knocked a few times and nobody came, Simon Peter didn't give up and go away. When the little girl saw that it was Simon Peter, and went back and told them who it was, and they were arguing about whether it was his ghost or not, Simon Peter just kept standing right there knocking, hoping to get in.

Beloved, I have a feeling that as far as you and I are concerned, we ought to keep at the job everlastingly, persistently, continually in the service of the Lord. I am ready to grant you that there are lots of times when it looks from the human point of view like it would be easier to quit. I grant you that from the human point of view we get dis-

couraged often and think it would be so much better if we were to quit. Beloved, as far as we are concerned, we are to do just exactly like Ruth—we are to glean until the even; we are to do just exactly like Simon Peter—we are to stand there and continually knock. In other words, we are not to give up and we are not to quit, but we are to keep on in the service of the Lord.

#### I.

##### THE PRINCIPLE STATED

We are to continue in the service of the Lord. Like Ruth, who gleaned until the even, and like Simon Peter, who continued to knock, we are to continue in the service of our Lord.

We have another example in the Word of God. Listen:

*"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful*

martyr, who was slain among you, where Satan dwelleth." — Rev. 2:13.

Here was a church in the town of Pergamos, that was located in a terrible place—it was located in a town where the Devil had his seat. If I took time this morning, I could show you that the Devil actually had his headquarters in this town of Pergamos, yet these Christian people of Pergamos held fast to the name of the Lord Jesus Christ. There was a heathen university in that town where the name of Christ was not held, and there were a lot of heathen churches in that town where the name of Christ was not held, and there were heathen people in that town that didn't have any room in their lives for the Lord Jesus Christ, yet in spite of all that, this church held fast to His name.

Oh, it must have blessed God's heart that a little church—this little church of Pergamos, held fast to the name of God, even in a town where the Devil had his headquarters. They hadn't denied the faith even though Antipas, the pastor of the church, had been killed.

The word "Antipas" was a nickname; it wasn't the man's real name. The word "Antipas" is a compound Greek word — "anti" which means "against" and "pas" which means "all." In other words, here was a pastor who was against everything and everybody.

That is the kind of a man that a Baptist preacher ought to be, isn't it? Shouldn't a Baptist preacher be against everything and everybody that is wrong? Shouldn't a Baptist preacher be against all doctrine that is wrong? Shouldn't a Baptist preacher be against everything and every practice that is wrong? I think so. They called this pastor Antipas because he was against everything and everybody in the city, and they tied him and killed him, yet the Word of God said that the church went right on standing firm.

Beloved, that is the principle that I am stating—that you and I ought to continue in the service of the Lord just like these folk here in the city of Pergamos.

Let's notice some Scriptures in this respect:

*"And ye shall be hated of all men for my name's sake: but he that ENDURETH to the end shall be saved."*—Mt. 10:22.

How long are we to endure? How long are we to keep at the job? We are not to continue just for a little while, but we are to continue unto the end.

Notice again:

*"And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."*—Luke 9:62.

I am not certain that I know all that this Scripture teaches. I am not certain that I can give you every bit of implication that there is in this verse. But I will say this: it certainly tells us one thing, that when we start out in the service of the Lord, we are to keep busy. I have no business putting my hand to the Gospel plow and turning back, but I am to keep busy — I am to continue in the service of the Lord.

We have the same message presented again. Listen:

*"Thou therefore ENDURE*

HARDNESS, as a good soldier of Jesus Christ."—II Tim. 2:3.

I know there are some times in our lives when things are pretty hard. I know there are some experiences in our lives that we would rather that they didn't come. What are we to do? We are to endure hardness as a good soldier of Jesus Christ.

Notice again:

*"But watch thou in all things, ENDURE afflictions, do the work of an evangelist, make full proof of thy ministry."*—II Tim. 4:5.

You and I have afflictions, and difficulties, and problems. What are we to do about them? This Scripture says to endure them. How long? Until you make full proof of your ministry. We are not to endure for a little while and then stop by the wayside, but we are to endure them and thus make full proof of our ministry.

I tell you, beloved, when you read these Scriptures, you come face to face with the fact that God doesn't want a quitter in the service of the Lord. If God saves you and puts you in a church, He wants you to stay there and keep eternally busy and everlastingly occupied in the service of the Lord.

Notice again:

*"Not FORSAKING the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."*—Heb. 10:25.

We are not to forsake the assembling of ourselves, but we are to continue and go right on in the service of the Lord, Sunday after Sunday, week after week, month after month. Give up? No, no, beloved. We are not to forsake the assembling of ourselves together.

Listen again:

*"Now the just shall live by faith: but IF ANY MAN DRAW BACK, my soul shall have no pleasure in him."*—Heb. 10:38.

Does God want a fellow to start, and then walk out? No, God wants a man to start and to continue, and He says if you draw back, His soul shall have no pleasure in the individual that does so. God wants us to be not like the horse that pushes against the cart—and then backs up, and then push forward a little and backs up a little, but He wants us to be like that horse that continually pushes against the cart.

Let's see how James treats this same principle. We read:

*"Behold, we count them happy which ENDURE. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."*—James 5:11.

I tell you, the only fellow that is going to be happy in the service of the Lord is the man who continues in the service of the Lord. I know sometimes we have sickness and sometimes we have problems. Sometimes we have things happen providentially that keep us from the service of the Lord. But unless there is something that providentially happens which will be approved by a good conscience before God, then our business is to keep at the task—to continue—to endure in the work and the service of the Lord.

I know it is a lot easier to do otherwise. It is much easier to quit than it is to continue. It is a whole lot easier to say "I am going to take a little vacation and stay away for a while." It is a lot easier for us to do that, but God wants us to continue.

You remember the little story about the father who went out to milk one evening. After he had milked, his wife called to him, and he set his milk down and went to the house and forgot all about it. By and by, a couple of frogs came along and jumped up, and over into the milk. One of the frogs said, "We are in an awful shape, aren't we? We'll never get out of here," and he sank down and drowned right there. The other frog said, "I believe I'm going to get out. Anyway, I am going to try," and he just kept hopping up and down, up and down, in that bucket of milk, and kept croaking, saying, "I'm going to get out if I can." Do you know what happened? The next morning when the farmer came out, there was a cake of butter and a frog sitting up on top of the cake of butter. He was floating around on top of that butter and I think he was singing "Amazing Grace," but down in the bottom of the bucket was a dead frog.

Beloved, you can either be a dead frog and sink down in the bottom of the bucket, or you can keep busy in the service of the Lord.

I have thought of this little story a hundred times in the last fifty years when problems have arisen in my life. Every time some problem comes up, I think, which one am I going to be? Am I going to be a dead frog in the bottom of the bucket, or am I going to be a live frog, keeping busy in the service of the Lord.

#### II.

##### HOW ARE WE TO CONTINUE?

We are to continue by standing for the Word. We read:

*"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would CLEAVE UNTO THE LORD."*—Act 11:23.

This took place at the church at Antioch, at the very place where the disciples were first called Christians, and the Word of God says that Barnabas came to visit them; that when Barnabas saw them, and visited with them, and had fellowship with them, he exhorted them all that with purpose of heart they would cleave unto the Lord.

Notice, Barnabas was exhorting them to stand for the Word—to cleave to the Lord.

Listen again:

*"Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to CONTINUE IN THE GRACE OF GOD."*—Acts 13:43.

Notice that it says that Paul and Barnabas came to visit this people, and speaking to them, (Continued on page 4, column 4)

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PAGE THREE

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# The Baptist Examiner FORUM

"Please explain the word 'water' as used in John 3:5."

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Arabia, Ohio



Before taking up the meaning of the word "water" as used in this verse, I think it would be wise to consider the way in which our Lord used this word in this particular verse. If you will read the verse carefully you will notice that He says, "except a man be born of water." He did not say "Except a man be born in water." There are many who read into this verse words which our Lord never said. They wish to make it read "in water" instead of "of water." There is a tremendous difference between one being born of water, and in water. May I illustrate this fact by marine life, I will agree that fish and other marine life are born in water, but we could not say they were born of water. They were born of their parents, and they partake of the nature of their parents, even though they live their lives in water, yet they are not of water. The laws of nature have decreed that like produces like. Read Gen. 1:21-25.

If one is born of water, and this water is literal water, as some teach, then we must contend that they have partaken of the nature of water, or in other words who-soever is born of water is water. Jesus made this clear when He said, "That which is born of flesh is flesh, and that which is born of the Spirit is spirit." Jno. 3:6.

If a man is born of the flesh, then he partakes of that flesh; if he is born of the Spirit, then he is partaker of the nature of the Spirit; thus if one is born of water (literal), then the only conclusion I can come to is, that he must partake of that of which he was born. Therefore no man is born of water, and that water be literal.

It is my contention therefore, that the word "water" as used in Jno. 3:5 is emblematic of that which brings us to the place of the new birth or conversion. If we can determine what it is that our Lord uses to bring one to the full realization that Christ died for his sin, then we can determine the meaning of the word "water" in Jno. 3. May I point out that I am not having reference to regeneration for that is a work of the Spirit, and Him alone, but I am having reference to conversion which comes about through the preaching of the Word.

"And from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:15.

From this verse, it becomes very clear that it is the Scriptures that make us wise as to what Christ did for us on a cross. The

Spirit declares that it is through faith, which is given to us through the hearing of the Word. "So then faith cometh by hearing, and hearing by the Word of God."—Rom. 10:17.

"For ye are all the children of God by faith in Christ Jesus."—Gal. 3:26.

We are all children of God by faith, which faith is produced by the Word of God. Thus it is my firm conviction that the word "water" as used in Jno. 3:5 is emblematic of the Word of God which produces within God's children faith in Jesus Christ. May I add that faith is not that which quickens unto life, rather it is the God-given evidence of the life planted within us by the Spirit, of which we are partakers.

The water (Word of God) is the cleansing agent in the hands of the Spirit to cleanse (those whom He has regenerated) from the filth of sin, or I might say the filthy doctrines which were a part of us before we were born again.

"Now ye are clean THROUGH THE WORD which I have spoken to you."—Jno. 15:3.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Ps. 119:9. Read Eph. 5:26-27.

Thus it is my belief that the word "water" in Jno. 3:5 refers to the Word, which produces faith within us, bringing us to the knowledge of full salvation which is only in Jesus Christ.

E. G.  
COOK

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BIBLE TEACHER

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There are some great Bible scholars who feel that this word "water" speaks of, or refers to the Spirit, but as of this moment I have not been able to see it in that light. I am aware that the preposition KAI here can be rendered "even." And it is so rendered in two out of ten translations that I have consulted. But in one of the two, the Amplified version, the conjunction "and" is retained. And in the other (Wuest) the conjunction is implied. A conjunction is a word that connects two different things, or people. If those who hold that the water here refers to the Spirit could only get rid of that conjunction "and," I would be tempted to join them. But, so long as this little word "and" persists in hanging around in this Scripture, I must contend that two separate and distinct things are under consideration.

Then our problem is to try to determine what the other thing is that is under consideration here. Nicodemus had already ex-

perienced the natural birth, so the water must refer to something that has to do with the birth he had not experienced. So, what other thing other than the Holy Spirit is absolutely essential to the new birth? I Pet. 1:23 says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God." I Cor. 1:21 says, "it pleased God by the foolishness of preaching to save them that believe." And in Acts 8:37 Philip said to the eunuch who wanted to be baptized, "If thou believest with all thine heart thou mayest." Before a person can believe he, or she must hear something to believe. So let us not leave the precious Word of God out of our salvation.

Then does water represent the Word of God in other Scriptures? In Ps. 119:9, "Wherewithal shall a young man cleanse his way? by taking heed according to thy Word." In Eph. 5:26, "That He might sanctify and cleanse it (the church) with the washing of water by the Word." There are others, but these convince me in my believing that the water in Jno. 3:5 refers to the precious Word of God.

ROY  
MASON

Radio Minister

Baptist  
Preacher

Aripeka, Florida



First let me suggest some things that it DOES NOT MEAN.

1. Reference is NOT to IMMERSION. There are many who try to prove that baptismal regeneration is true by using this verse. This is not true because it would contradict other Scriptures which make plain that baptism has nothing to do with salvation. For instance, in Acts 16:30-34, we have the plain question asked "What must I do to be saved?" The answer, "Believe on the Lord Jesus Christ and thou shalt be saved" makes no mention whatsoever of baptism. Another thing to consider is the fact that in the conversation with Nicodemus Jesus made no mention whatsoever of baptism. A third thing, to add baptism as a necessity for salvation would be to plus Christ. The truth is we are saved by grace through faith in Christ plus absolutely nothing.

2. In my judgment reference is NOT TO THE WORD. Often I have seen people try to make water as used here to symbolize the word. Such persons go into the epistles and quote such passages as the ones that speaks of "the washing of water by the word." That is going far afield. Jesus had not been talking with Nicodemus about "the word," and we may be sure that he was using terms that Nicodemus could understand.

What then did Jesus mean when he used the term water? I don't think that we have to go into intricate argument to find the answer. Just what has Jesus been talking about? He has been telling Nicodemus that in order to be saved one must experience two births — the natural birth of the flesh, and the second birth of the Spirit. Back in those days the natural birth was often spoken of as the "water birth." Any one who knows anything about childbirth can understand the why of this. The unborn child is cushioned in a bag of water, and in the process of birth the bag bursts and the water is exuded before the child can make its advent into the world. No wonder it was called a water birth. But Jesus makes clear that this is not enough, for "that which is born of the flesh is flesh." There must be a supernatural SECOND

BIRTH. "Except one be born of WATER and of the SPIRIT he cannot enter into the kingdom of God." Clearly two births are mentioned here — the natural or "water birth" that makes one a citizen of this earth, and the supernatural birth of the Spirit that makes one a member of the kingdom of God.

## "Continue"

(Continued from page 3)

persuaded them to continue in the grace of God.

The same truth is presented to us again, when it says:

"Confirming the souls of the disciples, and exhorting them to CONTINUE IN FAITH, and that we must through much tribulation enter into the kingdom of God."—Acts 14:22.

This was in Paul's first missionary tour. The Word of God says he had just been stoned at Lystra, but that he came back to Lystra after having just barely gotten away with his life. He came back and confirmed them, and exhorted them, to continue in the faith.

Can you imagine a man who was stoned one day, and moves on from Lystra over to Derbe, and then presently decides that he ought to go back to Lystra where he was stoned and visit with the disciples that he has left there? He goes back to the very place where he was stoned and left for dead, and stands up, and speaks to the people, and exhorts them to continue in the faith.

Beloved, that was the kind of preacher the Apostle Paul was. He wasn't the kind of fellow that gave up. He wasn't the kind of fellow that took "No" for an answer. He wasn't the kind of fellow that faced a difficulty today and said, "I am going to watch out that I don't get in that kind of a problem tomorrow." Instead, he went right back to the same place where they had left him for dead, and he said to the brethren, "I want to confirm you in the faith, and I want to exhort you to continue in the faith."

Notice again to see how we are to stand for the faith:

"Then said Jesus to those Jews which believed on him, If ye CONTINUE IN MY WORD, then are ye my disciples indeed."—John 8:31.

He didn't say, "If you start out and go for a little while, I'll call you a disciple," but He said, "If you want me to call you a disciple indeed, be sure you continue in my word."

Listen to another Scripture of like nature:

"If ye CONTINUE IN THE FAITH grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; wherefore I Paul am made a minister."—Col. 1:23.

I regret to see people that don't stand, or don't continue to

stand for the Word of Good. I can look back across my ministry of many years as a Baptist preacher, and I can think of any number of preachers who once stood for the truth, who don't today. There was a time when I was a boy preacher and didn't know much about the Word of God that I believed that it was perfectly all right for a woman to be ordained to the ministry. But in the providence of God, He gave me a roommate in college that was a pretty strong Baptist. At least he was in those days. He and I used to fuss, and quarrel, and argue about the matter of a woman's place in a New Testament Church. Some of those fusses were pretty vigorous. Some of them were pretty heated. Just to tell you the truth, it was almost "knock down and drag out." He stood for what was right and I was as wrong as could be. Finally, through the Word of God, He showed me where I was wrong, and from a human point of view, my position as to a woman keeping silence in church depends upon the teaching of that boy in Georgetown College.

A few years ago I wrote him just to thank him for the way in which he had led me to the truth relative to feminism back there in the room in Georgetown College together. When I wrote him, immediately came a letter back telling me that he now saw lots of things differently and he thought he was entirely wrong in what he had taught me when we were in college.

Beloved, I want to tell you, that is not the way that God wants a preacher to stand. God wants a preacher to continue in the faith, grounded and settled.

Notice again:

"Take heed unto thyself, and unto the doctrine; CONTINUE IN THEM: for in doing this thou shalt both save thyself, and them that hear thee."—I Tim. 4:16.

"But CONTINUE THOU IN the things which thou hast learned, knowing of whom thou hast learned them."—II Tim. 3:14.

I tell you, beloved, God has a purpose for you and for me, and we are to keep busy and not give up. We are to continue in His service. You can't read these verses without the realization that we ought to be a continuing group of people.

If you believe the Word of God, you ought to continue in it. If you have come to understand something about the Bible, then you ought to continue in the Word of God. You have no business whatsoever doing anything but continuing in the truth of God's Word.

I often think about the old hound that started out early in the morning full of pep, ready to hunt all day long. A deer crossed his path, and he took off after that deer like he was going to catch it in the next sixty seconds. After an hour or so passed by, the deer track got a little cold and a fox crossed his path, so he left the deer track and took off after the fox. After

(Continued on page 5, column 1)

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PAGE FOUR



## "Continue"

(Continued from page 4)

While the fox trail got cold, and a rabbit crossed his path, and he forgot about the fox and started running off after the rabbit, and he kept after the rabbit until something else crossed his track. Finally, when nighttime came, he found himself lost in a swamp, sitting down on his tail, barking up a tree at a contemptible little ground squirrel up in the tree.

There are lots and lots of Baptists just exactly like that old hound. They start out and are strong on election, and they twist from election to freewill, and then they twist from freewill to something else. The result is, you never know what they stand for, nor what they believe, and you never know where to place them as far as their doctrine is concerned.

I think about a young preacher at Cincinnati whom I have known from the day of his birth. In fact, I was there the day he was born. His father and mother were very close friends of mine in the years gone by, and this lad became a young prodigy in the ministry. He began preaching when he was just about 12 or 13 years of age, and became a young whirlwind as far as a preacher was concerned—Arminian to the core, but nevertheless a young whirlwind in the ministry. Then he switched from Arminianism to Calvinism, and then from Calvinism to Hardshellism. I don't know where he stands at the present time. I haven't seen his paper for some time, and I don't know what he stands for. But I would say this: before I would quote him in any wise at all, I would want to call him up and ask him what he stood for, because I would be afraid that he has changed again. That is not the kind of man that God wants you to be. God wants you to continue in His Word.

God also wants us to continue in prayer. It is a mighty easy thing for us to give up in our praying, too. God wants us to continue in prayer. Listen:

"Rejoicing in hope; patient in tribulation; CONTINUING INSTANT IN PRAYER."—Rom. 12:12.

Do you pray every day like you ought to pray? Do you pray every day like you used to pray? God says for us to continue instant in prayer.

Notice again:

"CONTINUE IN PRAYER, and watch in the same with thanksgiving."—Col. 4:2.

I think that you and I miss a lot of blessings because we pray so little. Who am I to make that accusation to you in view of the fact that I myself pray so little. I often look at myself in the morning in the mirror as I am shaving, and I often say to myself, you ought to be

ashamed of yourself, to know how God answers prayer, yet, you pray so little. I'll say the same to you, you ought to be ashamed of yourself knowing how God answers prayer, to think that you pray so little, yet God says that we are to continue in prayer. We are not to pray for just a little while, but continue. We are not to pray just for a day, or a week, or a month, or a year, and say "Well, God hasn't answered my prayer yet, I am going to quit praying." Beloved, we are to continue in prayer.

I don't think I have any business to pray for an individual today and quit praying for him tomorrow when something arises that looks like, providentially, the prayer is not going to be heard. I don't think we have any business to do that. God has awakened me many, many times in years gone by to pray for one woman who lives here in Ashland. I can say to you frankly, I have prayed for her for over 35 years that God will save her, and she has never been saved. She shows no spiritual interest nor concern at the present time. Personally, if left to myself, I'd give up, I would never pray for her again. I would think that God certainly isn't going to answer my prayers so far as that woman is concerned. At the same time, I can't believe that God has led me to pray for her years ago, and that the same God that led me to pray for her many times down through the past would lead me today to quit praying for her. If God wanted me back there, as I am sure He did, to pray for her—I am sure that some of these days she is going to be saved, and it is my business to continue in prayer.

Do you have any problems this morning? Sickness, troubles, financial distresses, all kinds of heartaches and discouraging vexing experiences come to us day by day, and it is so easy to run to the Lord and pray, and say, "Lord, I am leaving it in your hands." But do we do it? Too many times we are unlike the little girl that puts her doll to bed and then goes on to bed herself. What do we do? We take our doll—troubles, to the Lord and instead of leaving them there, we go back with them; we don't leave them with the Lord. I think we are all like that—we fail to continue in prayer.

We are also to continue in unity. Listen:

"These all continued with one accord in prayer and supplication."—Acts 1:14.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2:42.

Notice that they continued in two things: doctrine and fellowship. Whose doctrine? The apostles' doctrine. Whose fellowship? The apostles' fellowship. As I have said before, you can't have the apostles' fellowship unless

you have the apostles' doctrine. They continued in unity.

Listen again:

"And they continuing DAILY WITH ONE ACCORD in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—Acts 2:46.

Notice, they continued daily with one accord.

Beloved, I have a very strong conviction that God wants our church to be that kind of church—the same kind they had in the New Testament. God wants us to continue in one accord daily in the service of God. God wants us to be united so far as the Word of God is concerned.

### CONCLUSION

I bring this message to a close by saying to you, you are to stand firm. Oh, that God would help us to continue, to endure, and to stand firm in His service!

I go back and read the story of Job and I see Job having lost his children with a cyclone, having lost his sheep when the fire fell down out of Heaven and burned them up, having lost his camels and his cattle when the Chaldeans swooped down on them and carried them away. I see old Job when he lost his health, and I look at him as he sits in an ash heap and digs out the corruption from those boils that he is suffering with. I see Job when his wife says, "If that is the kind of a God I had, I would curse God and die." I see Job when his three friends come to see him. Talk about wretched comforters! They came to comfort him and they said to him, "You are a sinner; you are getting exactly what is coming to you." But I can hear Job as he looked up into the faces of his three friends and said:

"Though he slay me, yet will I trust in him."—Job 13:15.

Brother, sister, I am saying to you, that is the attitude you and I need to take today. We need to

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trust God the same way. We need to say, "Lord, you may slay me, but we'll trust you just the same, and we'll depend upon you."

Two little men stood looking at a hill.

One was named Can't and the other was named Will.

Can't said, "I never can get to the top of that hill."

And there he is now at the bottom of it still.

Will said, "I'll get to the top," because I will,

And there he is now at the top of the hill.

Two little men living by the hill—

At the bottom is Can't, and at the top is Will.

Do you remember the story of the little engine how it ran? It said, "I think I can, I think I can, I think I can." Now that is the attitude you and I ought to take in the service of God.

Get tired? Yes. Get discouraged? Yes. Get ready to quit? Yes. Get to the place you just feel like what's the use? Yes. Then look up, like Job, and say,

"Though he slay me, yet will I trust in him." It is so easy to be a quitter and it is so hard to be one that continues. May God help you and me to continue every day—continue standing for the Word, continue in prayer, and continue in unity, in the service of the Lord.

May God bless you!

## Romeward

(Continued from page one)

this man loose. It was their desire to turn Paul loose. In fact, they said, "Paul, you are free to leave the jail," but Paul said, "No, my rights have been violated and I want to protest to Caesar." Of course this would be a ticket for Paul to go to Rome.

I can't agree that this was God's will for Paul to journey to Rome, seeing that in other times when the apostles were arrested and placed in jail, God delivered them from the bonds and set them free so that they could have all of the liberty that they needed to preach and to present the gospel. I am of this opinion, that in the realm of human responsibility, Paul could have gone to Rome, and would have gone to Rome, and would have gotten the job done had he sought the Lord's will, and had he followed the Lord's will in determining how he should go. However, Paul refused to be released from his bonds.

Then we read how there was a ship heading for Rome, Italy, and Paul, being a prisoner who was bound to go there, to profess his innocence and unlawful arrest, was placed on that ship headed in that direction. Thus, we see the Apostle Paul headed for Rome, and I say that the experiences of the Apostle Paul illustrate for us what we might expect spiritually if we shall be so foolish as to seek to journey on the road that leads to Rome, and Catholicism, and all of her damnable doctrines.

On board that ship they find that they were in an uncomfortable situation. The winds began to blow and the seas were turbulent, and it wasn't long until the ship did break up in the storm, and sank, and it was necessary for them to grab planks and boards floating in the water that they might save their lives physically. They landed upon an island, and there they warmed by a fire.

You recall now, as they placed the wood and straw on that fire, a snake bit Paul on the hand. Now Paul was an apostle of God, and being thus, he had a ministry that was peculiarly different than the ministers of our day. Paul had supernatural power given unto him by the Lord, so that this serpent that bit him on the hand did not harm him. Of course they observed the snake biting him on the hand, and they expected that in a short while he would fall over dead, but there were no ill effects suffered by Paul in being bitten by the snake.

As our spiritual counterpart, if we should be so foolish as to follow after the system of Rome, I assure you we are going to find ourselves in a storm; we are going to find the winds blowing upon us, and we are going to find ourselves being snake bitten also. We will suffer harm, and we will have ill effects as a result.

As we continue to observe the Apostle Paul, he finally made it to Rome, yet there he was a prisoner. He had some liberty, but he did not have the liberty that he might have had, had he chosen to go free.

I don't understand from the point of human reasoning why the Apostle Paul did not accept liberty whenever it was said that he could go free. I am wondering why he didn't go free, and why he didn't continue then to pursue the ministry that he had so successfully pursued before the time of going to Jerusalem, and the time of his arrest.

### Unpleasant Experiences

I see that the Apostle Paul, in the long journey that he made to Rome, had some unpleasant experiences, and should we be foolish enough to follow after the system of Rome, we also are going to have some unpleasant experiences. Some results are going to be ours to experience that will be hurtful, and will be lasting.

Tonight, I stand before you, some of the greatest people God has on earth, and in His name and on the authority of His word, I warn you—let us stick with the Bible, for the folly of going Romeward is to neglect, or cast aside, the Bible.

### Rome Mutilates Bible

I charge the Roman Catholic system of annihilating the Word of God. They have no need for the written Word of God. They have their decrees. They have councils. They have their traditions. They have their customs. Therefore they have cast aside the Word of God.

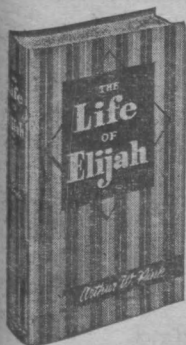
God's Word says:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16,17.

This Scripture is sufficient in itself to declare unto us how important is the written Word of God. We find among the independent, sovereign grace Baptists too many, and too often, those who are going contrary to the Word of God—those who feel that they are within their own rights in matters of practice and doctrines which they project.

We find a stern and solemn warning concerning the Word of God:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues (Continued on page 6, column 1)



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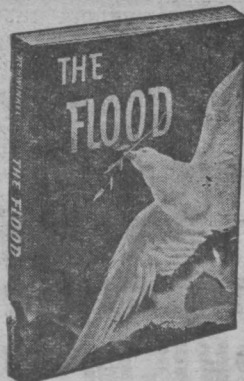
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## Romeward

(Continued from page five)  
that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18,19.

This gives us a warning that the Word of God is complete within itself. The Bible does not need the Roman Catholics, nor any other denomination, including the Baptists, to add to what is already written, nor to take away from what is already written. The Word of God is sufficient. I say it is foolish to allow ourselves to be caught in that stream of men in the religious field, on the road to Rome. It is folly, to say the least.

### Rome Neglects Christ

Not only is it folly inasmuch as we neglect the Word of God, but the Christ of the Bible is set aside, and this is where our offense is greater than any other area. We read:

"For there is one God, and one mediator between God and men, the man Christ Jesus."—I Tim. 2:5.

We find that Roman Catholics, and they that follow after them—they that trail behind them—they that are seeking to become one with them—they are guilty of adding another mediator, and in many instances, more than one.

Notice further:

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

There are many that follow the system of the Roman Catholics. I only know a few independent Baptists who are not going that way. As far as I can understand, all the others, without exception, are going that road. They are on the road to Rome and I fear that one by one, too many of us in the independent Baptist, sovereign grace rank are falling in line along with them.

### Independent Baptists, Beware

This is a point of indignation for some. Why would we even think that independent Baptists would be guilty of the folly of going Romeward? Let me tell you, every time Baptists depart from the great truth of sovereign grace, we are just taking a step in that direction. When we think of the doctrines of grace—those truths which we love so dearly, which we project, which we understand to be the great truths of the Word of God—when they are modified, or when they are cancelled, it is just another step on the road to Rome. Let me be understood when I say that when there are those among us who deny the doctrines of grace—total depravity, unconditional election, limited atonement, irresistible grace, and preservation of the saints—mark those individuals, for they are on the road to Rome.

When these doctrines are denied, there comes a merging into the system of salvation by works. Remember, salvation by works originated in Rome. All the error that is in the world today came from Roman Catholicism. If all the denominations over the earth were to go out of business save one denomination, the Roman Catholics, we would not lose a single heresy. Every heresy that is in the world today would continue to be in the world, if all these daughters, granddaughters, cousins and relatives of the Roman Catholic system were to go out of business.

### Folly To Follow Romanism

I say it is folly to follow the Roman Catholic system. We need to stick with the Word of God, and we need to stick with the Christ of the Word of God. He is the One whom we should preach. He is the One whom we should project. Our doctrines will be sound if the Lord Jesus Christ is the center of these doctrines. Any doctrine that is a Bible doctrine, is a Christ-centered doctrine, and if Christ is not the center of a doctrine, then I challenge you, it is not a Bible doctrine.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

Notice that the gospel is the good news of the Lord Jesus Christ, for in I Corinthians 15, we are told that the gospel declares the sinless life of the Lord Jesus Christ, which involves the sacrifice, His death, His burial, and His resurrection.

I say that our doctrine should include the good news of the Lord Jesus Christ. We need to project the gospel of the Lord Jesus Christ. We need to tell all, everywhere, how that the Lord Jesus Christ died.

"But as many as received him, to them gave he power to become the sons of God."—John 1:12.

The Roman road does not project the Lord Jesus Christ. The Roman road does not project the Word of God. The Roman road is a road and a system of errors. Let us who name the name of Christ, stick with the Bible, and stick with the Christ of the Bible; and when this Bible Conference has come to an end, may it be one wherein truly the Lord Jesus Christ and His gospel has been preached, and may God be pleased to cause many to receive the gospel of the Lord Jesus Christ and be saved.

## Baptist Baptism

(Continued from page one)

Mark 1:2, 3 also tells us that John the Baptist had authority to baptize:

"As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way for the Lord, make his paths straight."

At this time, John the Baptist was the only man on the face of the earth that had the authority to preach the Gospel, and to baptize those that came forth confessing their sins. I don't believe that even John's disciples had the authority. I don't believe that John the Baptist gave that authority to any of his disciples. The Bible says that God sent forth a messenger—one man upon the earth—to prepare a people for the Lord Jesus Christ. That man was a Baptist. That man not only had the authority to preach of Jesus Christ's coming, but he had the authority to baptize those who did believe.

In John 1:33 John the Baptist makes a statement concerning his authority:

"And I knew him not; but HE THAT SENT ME TO BAPTIZE with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

We see here that John said, "I knew him not: but he that sent me to baptize with water." He did not say, "He sent me along with some others." He did not say, "He sent someone else besides a Baptist." We know one thing for sure—we can find one Baptist in the Scripture, and that is more than any other denomination can say. You'll never find one Campbellite, one Methodist, nor one of any other denomination.

We also note that when a Baptist baptizes someone, that individual becomes a Baptist. So if John were a Baptist, as the Bible says he was, then all the disciples of John were Baptists. Even the Lord Jesus Himself was a Baptist. The apostles were Baptists. John prepared a people for the Lord.

The first church was Baptist, for it could not have been anything else. People say, "It did not bear the name Baptist." It did not need to bear the name Baptist. Being the only church upon the face of the earth, it did not need to bear a name to separate it from another church. If there were only one of a thing in existence today, it would not need to put a name above the door to separate it from something else. If there were only one church in existence at that time, there was no need to put a name above the door so that people could see that this church was different from any other. So for the first 300 years the name Baptist did not appear upon the lips of the individual, as it has in later years, but there were indeed Baptists, because of the man that God sent forth to prepare the people—to prepare the church which the Lord Jesus Christ was to establish here upon the earth, and to which He gave the commission to carry out the Gospel, baptizing those that had believed, and to teach them all things.

I say then that I believe without any doubt that the church has the authority if it has received the authority from another scriptural church.

### WHOM GOD CALLS

I do not believe that God calls people to preach that have not been scripturally baptized. I don't believe that God calls preachers to preach that do not belong to a scriptural New Testament Baptist Church. If God calls men outside the church that He has established while He was here on the earth and gives the authority to them, He is in contradiction to His own church. But, beloved, we know that if there is error, it is within man and not within God. Man might be sincere in thinking that he is called to preach, but I do not believe that man is called outside the church which Jesus built while

He was here on the face of the earth.

I do not believe that any other church has the authority to administer the ordinance of baptism except Baptists. We read in Acts 19 of some men that had been baptized but had not been told of the Spirit of God. Many people say, "This tells us that John's baptism was void." Beloved, John did not baptize those individuals in Acts 19, for it says that they had not so much as heard of the Holy Spirit. We see in the Scripture that John told about the Spirit of God; therefore John did not baptize those people in Acts 19.

In Luke 7:29, when the Lord Jesus was speaking, and John's disciples had come to Him, and spoke to Him, the Lord sent them back to John the Baptist, and then began to speak to the multitudes. As He spoke to them, "all the people that heard him, and the publicans, justified God, being baptized with the baptism of John." John was not present, yet these people were baptized by John's baptism.

Though man does not have to be in the very presence of John the Baptist to receive John's baptism, he must be baptized in the same manner in which John baptized—with authority, and completely burying the individual to fulfill the righteous acts of God.

### GOD'S APPROVAL

There was a stamp of approval put upon John's baptism.

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Mt. 3:17.

We see the stamp of approval put upon Baptist baptism by God the Father as He spoke from Heaven, by the Spirit of God as He descended in the form of a dove and lit upon the Lord's shoulder, and by the Lord Jesus Himself when He submitted to that baptism. If the Lord submitted Himself to it, walking approximately 60 miles to be baptized, surely it is the only Scriptural baptism on the face of the earth even today.

### PROPER CANDIDATE

Let's notice who is the proper candidate for baptism; who is the proper subject, and whom we should baptize. John the Baptist said to the Pharisees:

"Bring forth therefore fruits meet for repentance."—Mt. 3:8.

I believe that a man ought to have some fruit meet for repentance. You say, "What do you mean by that?" In Acts 2:37, when the Apostle Peter was preaching to the Jews on the day of Pentecost about the death, burial, and resurrection of the Lord Jesus Christ, the Jews were pricked in their hearts. They said to him, "What shall we do?" Peter said to them:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

The Apostle Peter was preach-

ing the same message that John the Baptist preached in Matthew 3:8, when he said "Bring forth therefore fruits meet for repentance." The Spirit of God had quickened them and they had been regenerated. A new birth took place within them and they had life. After they had life they wanted to know what they could do about that which Peter had preached unto them. They had heard what the Word of God had said unto their hearts by the Spirit of God in quickening.

We say, "A believer is one who can be baptized scripturally." Beloved, I think we can go further than that. I believe that a man must be regenerated first, and that believing is the evidence of the work of God in him. How can a dead man hear? How can a dead man be pricked within his heart? How can he know that Christ died for his sins upon Calvary unless the Spirit of God first works within an individual causing him to be regenerated that he might believe in the Lord Jesus Christ? Then who is the proper subject? Those that have been pricked in the heart by the Spirit of God and in whom the work of regeneration has been done; those that received the Spirit of God there.

### PROPER ADMINISTRATOR

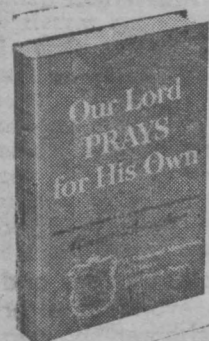
Let's notice who is the proper administrator. The first one that we see upon the face of the earth is none other than John the Baptist. He was the only one that had the authority, and he was the only proper administrator. I believe the Scripture bears it out that Jesus Himself did not preach nor did He give the authority to any other man, until first of all He submitted Himself to John's baptism. When He submitted Himself to John's baptism, immediately the disciples began to follow the Lord Jesus Christ.

In John 4:2, we see that the Lord passed the authority to the disciples to baptize. This was the first time the authority was given to any other except John the Baptist.

We also note in Matthew 28:19, 20 that the authority was given to the church. Some say, "It was given to eleven people." How can you say it was given to the church?"

I don't believe the Lord ever has to do anything twice. John 4:2 tells us that the Lord Jesus did give the authority to His disciples. Now they already had the authority to baptize. Then in Matthew 28, the Lord gives it to His disciples again. Would the Lord do anything twice? In John 4:2, He gives the authority to His disciples, but in Matthew 28, He gives it to the church, for the disciples had no authority to pass it on within themselves, and He promised He would be with the church throughout all ages. Beloved, the authority was given to the church, and the church is the proper administrator from that point on, and no one else but the church has the authority. (Continued on page 8, column 3)

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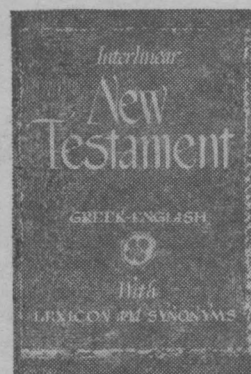
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Going to Charleston, South Carolina, to organize a new church, we left home a few minutes after 8:00 p.m. on Friday, October 18, and drove to Joe Wilson's home in Winston-Salem, N.C., getting there at 2:00 a.m. Saturday morning. We visited about an hour, and then slept from three to six o'clock. We left Joe's about 6:00 a.m. and picked up Cletus Snyder, and drove on to Brother Lee Williams' home in Charleston, South Carolina. We got there about noon on Saturday, where we ate and then went over to the church building afterwards.

It was amazing to see their church, though it was a very small building. It had been an



DON PENNINGTON

building. It belonged to the ship plant of a paper company. When the Williams boys started with it, it had a leaky roof, and the framework for a building. They put blonde paneling on the walls, ceiling tile, built a little pulpit stand, put two windows on each side, and a row of lights down each side of the ceiling. Truly, it is now a thing of beauty, even though it is small. After looking at the church, we went back to Brother Williams' house, and almost all of the church members came over and looked and fellowshiped most of the afternoon. We had services on Saturday evening, with Brother Lee Williams preaching on "The Church." Brother Joe Wilson preached on "Salvation," using as text, the story of the lost sheep.

On Sunday morning, Brother Hobbs preached on "Ambassadors of Christ." After that, the organization of the church took place. A member of Calvary Baptist Church of Ashland, Kentucky, and under authority, I took charge



BRO. PENNINGTON GREETS PASTOR LEE WILLIAMS AFTER CHURCH ORGANIZATION

of the services on Sunday morning. Brother Lee Williams had asked for authority to organize the church, and thus, ours would be considered the mother church. These people have grown in grace and the knowledge of the truth. Our church had voted on Wednesday, September 18, 1968, to give me authority to go to Charleston, South Carolina, to organize this church.

The group elected Brother Guy Williams as church clerk so that he might keep a record of the organization of the church. Brother Lee Williams was then elected pastor. I recommended that they have a meeting right away to elect the rest of their officers, to adopt their by-laws and Declaration of faith.

Brother Williams brought a talk on how he appreciated the confidence the church had in him by electing him pastor. He turned the services over to Brother James Hobbs and Brother Cletus Snyder, and each gave brief messages. They proclaimed fellowship with the newly organized church. The new church was named the Sovereign Grace Baptist Church.

Following this, I preached on the "Great Commission." After services on Sunday morning, we left Charleston for Winston-Salem, getting there about three minutes before church time. That evening at Winston-Salem, I preached on "Prayer," and Brother Hobbs preached on "Redemption," and then on Monday, we returned home.

If we had had any better services, we would have had to be in Heaven to have it. Thank God for this new church, and the fellowship we had with the brethren in Charleston, S.C., and in Winston-Salem, N.C.

## A Real Pleasure To Visit Saints In Charleston, S. C.

My pastor, Bro. Joe Wilson, some weeks ago received an invitation to preach in Charleston, South Carolina the night before Calvary Baptist Church of Ashland, Kentucky was to constitute a mission of theirs, there, into a New Testament Baptist Church.

On the weekend of October 19th and 20th, Bro. Don Pennington under the authority of Calvary Baptist Church, James Hobbs, Bro. Joe Wilson and I traveled to Charleston and had a most wonderful experience. How I thank God I accepted the invitation to go along! We who are not members of Calvary had



CLETUS SNYDER

no authority except that our churches voted to give the hand of fellowship and greetings to this sister church in Christ.

Upon arriving in Charleston, we were very warmly received into the home of Bro. Lee Williams. His wife Laura, his mother and two fine daughters, Lebbie and Teri, really rolled out the carpet, and believe me, we really felt at home. Guy Williams (Lee's brother) and his family came over for fellowship after church on Saturday night. Bro. Guy was back another time or so.

Sovereign Grace Baptist Church was born on Sunday morning, October 20, 1968. Bro. Lee Williams was immediately called as pastor. My acquaintance with Bro. Lee makes this seem a very wise choice. He gives all appearance of being sound in the Scriptures, and seems to be a man who seriously desires to serve the Lord. Pray for this pastor.

Yes, you guessed it. The membership is small. Only the members of the families of Bro. Lee and Bro. Guy along with their dear mother make up this church. The only visitors during the two services were a dear lady and her four children. She is not a mem-

## Gladly I Observed The Birth Of A Baptist Church

By JOSEPH WILSON

I feel so inadequate as I try to describe the blessing that was mine on the week end of Oct. 20th. Mere human words cannot express a tithe of such an experience. I praise my sovereign God for permitting me to share in this organization of the new church in Charleston, S.C.

Brother Don Pennington and James Hobbs arrived at my home about 2:00 a.m. Saturday morn-

ing. We fellowshiped around the table for over an hour. Boy, if those two come to see you, you better have a full stock of food laid in the pantry. We left my home about 6:30 Saturday morning; stopped by and got Cletus Snyder, a deacon in our church here, and headed out to Charleston, S.C. We arrived at the home of Brother Lee Williams in time for lunch. The three kept trying to get me to buy their lunch on the way, but I insisted that Bro. Williams was expecting us for lunch and we should not disappoint him. We had services Saturday night and Sunday morning in Charleston. Sunday noon, we ate a hurried lunch. It takes those three a long time to eat a hurried lunch. Then we left Charleston, and after many dangerous

ber of the church, but gets The Baptist Examiner, and knows the truth. Hurricane Gladys visited near the Charleston coastline late Saturday afternoon. Our God, who controls the hurricane, this time, only allowed it to dump heavy rains.

Bro. Guy was a blessing. A short time ago he had a serious drinking problem. The election of God's grace has made him into a bubbling example of the new creature in Christ. His wife was unable to attend, due to a physical ailment. His four children are among the most attentive children I have ever witnessed in a church. Another son is in the Marines. He just returned from combat duty in Viet Nam.

The mother of Lee and Guy is a most thankful woman. The Lord has saved her, and has saved three sons, in the past few years. Clyde, the other brother in Christ is soon to retire from the U.S. Army. For a few years, Mrs. Williams, as a widow, had to place the boys in an orphan's home, here in Winston-Salem, N.C. In fact, I can remember the boys playing sports for the Children's Home. This makes the situation now even more special to me.

Sister Laura (Bro. Lee's wife) is a converted Roman Catholic. She mentioned to me the fact that the Romanists teach very little of the Word of God. Then, one is not to question what he is taught.

While in Bro. Lee's home we were pleased with the truths his daughter's, ten and twelve, knew. Joe Wilson found out in a hurry when he jokingly spoke of someone being lucky. Teri (ten) informed him in a hurry that there is no such thing as luck or chance.

What a joy to hear Bro. Don Pennington say, "Under the authority of Calvary Baptist Church I proclaim you a church." This brought back memories of our meeting in a basement for years, with less than ten people many times, and as a mission, with only three members.

Brethren, we ought not to be a jealous church. God bless all Scriptural bodies of Christ, any, and everywhere. I charge you to stand true in our Lord. Believers of the truth, do not hesitate to Scripturally organize even if small in number. The Scriptures in telling us to forsake not the assembling of ourselves, are not the words of a harsh old God, but the words of a merciful, gracious God, blessing the obedient.

We ought to pray for this church. The mayor did not hand out the key to the city. Almost no one visited. How I wish every city and town in America had such a little church.

How can you help? Make this church, and her pastor, a matter of prayer. They would love to hear from you that you are praying for them. Write to Bro. Lee Williams, 80 Annette Dr., Boulder Bluff, Hanahan, South Carolina 29405. I am certain they would like to know about your church, and would pray for you. God bless you.

CLETUS R. SNYDER, Winston-Salem, N.C.



ELD. JOSEPH WILSON

hours arrived in Winston-Salem at Grace Baptist Church about 7:29 p.m., where Brothers Hobbs and Pennington spoke to our folk here. I tell you, I was glad to get safely home. With Don at the wheel, and Snyder beside him urging him on to deeds of daring on the highway, I was most thankful to arrive safely at home. At one time Brother Hobbs and I thought it was Pennington and Snyder's time to go, and we were wondering how the Lord was going to keep us from going with them. Sometimes predestination is easier to preach than it is to practice.

Brothers Pennington and Hobbs spent the night with me, and left the next day for home. I presume they made it as I have heard no different. We had further fellowship around my table night and morning.

The purpose of this trip was the organizing of a church to be known as Sovereign Grace Baptist Church in Charleston. Bro. Lee Williams and these folk there were members of Calvary Baptist Church in Ashland, and acted as a mission. They requested to be organized into a church. Calvary Baptist Church voted to do this and authorized Don Pennington to be their agent in this organization. Brother Hobbs was authorized by King's Addition Baptist Church to represent them in fellowshiping the new church. Brother Snyder and myself were authorized to go from Grace Baptist Church by way of expressing our fellowship with the new church. So you see that we are a folk who believe in, and practice church authority all the way. It is wonderful to act in accordance with God's Word on church truth.

The fellowship with these three brethren on this trip was simply wonderful. I am so thankful to God that these men are my friends. I often say that there are

(Continued on page 8, column 1)



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## New Church

(Continued from page seven)  
some folk who I don't care what they think of me; there are some who I would rather did not think much of me; and then there are a few whose friendship I prize above all the wealth of this world. Folk like those I was with this weekend fall into that last group. I don't know three men I would rather travel with than these.

Then the fellowship in Brother Williams' home was simply too wonderful to be put into words. Brother Lee is rather on the serious side. I hope that he recovers from the onslaught made on him by the four who visited him last week-end. Brother Lee is truly a great man of God. He is sound on God's Word. He seems to be very sincere, devoted, and extremely clean in his life. He has a wonderful wife, mother, and two fine girls. Their home was a model of what a Christian home should be, and I came away from there conscious of many defects in my home. The women worked hard in the kitchen (they had no choice with the fearsome foursome they had to feed), and they treated us like kings. We shall never forget their warm, kindly hospitality to us.

Brother Lee has a brother in the flesh and in the Lord. Guy Williams was a delight to get to

know. He spent much time in fellowship with us, and truly is a great man of God. He has a wonderful family. His wife is very sick, and I urge you to pray much for her health. It was a real joy to fellowship Guy Williams and his family.

Saturday night we had a preaching service in the building which these two men and their families built that they might have a place to meet and worship God. Brother Lee brought a fine message. I preached then, and truly, God helped me. It was easy to preach. The folk were attentive, receptive, and prayerful. We greatly enjoyed this service.

Then Sunday morning came—a day these dear people looked forward to with longing, prayer, and anticipation—the glad day when they would become a church of our Lord Jesus Christ. We were up early, and you could sense how important this day was to be. God's presence was manifest, even as we ate and got ready to go to the meeting house.

What a service that was! Surely God was there in a special way! It makes me think of the days when the Tabernacle, and later the Temple, were dedicated when the cloud of God's glory came down on them. Brother Hobbs brought a wonderful message on "Ambassadors for Christ." After the organization, Brother Snyder brought some stirring and

encouraging remarks as representative of our church here. Don Pennington closed the service with a great message on "The Great Commission."

But the climax of the day was the organization itself. When Brother Pennington pronounced them a church by authority of Calvary Baptist Church, it seemed that God was so close and real and precious. How can I describe it? Seldom have I witnessed anything so blessed. Brother Guy was elected clerk and Bro. Lee was elected as pastor. This dear man of God was overcome when asked to make some remarks; he could only bow and pray for awhile. Then he blessed our hearts with some comments on accepting this honored position. Truly this is a great new church and they have a great pastor in Lee Williams.

This new church has ten members. They stand in great need of our prayers. Oh, that sister churches who stand firm in the faith, would pray much for one another. These folk are far off from any churches they can have close fellowship with. They have a hard road ahead of them, but they have a great and sovereign God, and they shall have the prayers of many of God's true churches. I anticipate great trials, and also great victories, for this church in the days ahead if our Lord tarries. I would ask the readers of TBE to pray for this fine church and its pastor, Bro. Lee Williams.

I feel so helpless in trying to write this brief report. The reality of what we experienced is so far above any description we could ever give. We praise God for this wonderful experience, and trust that it shall make us better servants of His in the days ahead. God bless you all.

## APPRECIATED LETTER

"Enclosed is donation for TBE made in the name of Calvary Church. We enjoy TBE very much. It sure has been a blessing to us. May the Lord continue to bless the work that TBE is doing, and in using you in the work also."

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(North Carolina)

brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the HOLY SPIRIT SAID; Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus." — Acts 13:1-4.

Beloved, we see in the Scripture the Spirit of God working through the church, but we do not see the Spirit of God working outside of the church. Paul and Barnabas were sent from Antioch out in the mission field. They had the authority to baptize those that came forth believing. They had the authority to ordain elders. They had the authority to establish churches. But the Spirit did not lead them outside the church at Antioch. The Spirit spoke to the Antioch Church and said, "Separate me Barnabas and Saul for the work whereunto I have called them."

How is this authority passed on then? Beloved, it is passed on from one church to another, down through the ages to the present time, and will be until the time the Lord comes and calls us off the face of the earth.

## CHAIN LINK AUTHORITY

Let's notice that this authority is chain linked. Baptists today claim they believe in the perpetuity of the Baptist Church, but they do not believe in chain-link perpetuity.

When God created man in the Garden of Eden, He created one. We ask today whether we can trace that lineage back to the Garden of Eden, to Adam—one man. There never has been a time when man ceased to exist. If there had, we would not be present today.

The Lord Jesus Christ created a second body while He was here on the earth—the church. If that body at any time had ever ceased to exist, then there is no scriptural church upon the face of the earth today. But God promised us that the church would continue throughout all ages: "Unto him be glory in the church." He meant to the end of the ages.

Beloved, we know that we have churches in existence today that are scriptural—churches that received the authority all the way back to the first church. It is chain-linked back to Jerusalem. That is the only way that it can have authority.

You say, "Well, before we baptize anybody, we have to prove this." Beloved, we cannot go back to Jerusalem because of the burning of the records. A lot of churches have not kept records. I do believe that in our modern day and time, a man ought to be able to trace the church that he is in, at least through a period of time when there wasn't anything but a scriptural missionary church in existence.

A brother in Tennessee was telling us about the churches in England. Those scriptural churches there have been in existence for 300 years. When they were organized, there wasn't but one kind of Baptist on the face of the earth—sovereign grace Missionary Baptist Church, with authority. So this authority has been passed on.

Jesus said:

"For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he

that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John."—Luke 7:28, 29.

Beloved, if you have not had scriptural Baptist baptism, then you have not, in the sense it is speaking of here, justified God. It is the only way to please God. Man may say, "I am in the will of God," but as long as he is outside of a scriptural New Testament Baptist Church, he is in rebellion against God. Whether or not he is a lost, alienated sinner or one that has been regenerated, and has not been taught, he is in direct rebellion against the Word of God. He must be in a New Testament scriptural church in order to be in the will of God. He must receive scriptural baptism.

## Halloween

(Continued from page one)  
first of November, and it was called "All Hallow"—from where we get the name Halloween, meaning all holy, and the "een" being a contraction of evening.

Why did the Catholic Church suddenly make this change, allowing the time to coincide with All Souls Eve? At this particular time the Romish church had forced a good number of pagans into Christianity. These nominal Christians persisted in their heathen practices, All Souls Eve being one of the many. Unable to get these barbaric people to cease their outright pagan celebrations, the church decided to let them continue those by labeling them "Christian." She changed All Saints Day from May 13, to November 1, to satisfy the growing number of Germanic adherents.

Masquerading first started from the medieval way of celebrating All Saints Day. At first the relics of the saints were displayed in a solemn procession. Later the people began masquerading as the saints themselves and finally as angels and devils and even dead persons. Here again the fear of the dead crept into the celebration.

The Gaelic people brought Halloween to our American shores. The celebration today is less superstitious and more fun, but remnants of the old superstition are still present. The observance of Halloween has no Biblical basis. It is a relic of paganism. In Deut. 12:29-31 you will find God's condemnation of Halloween.

## Baptist History

(Continued from page one)  
stances we administer are taught in the New Testament is worth more than all human testimony or practice in their favor. Such is my conviction that Scripture is the true, the only standard, that if there were not a Baptist on earth, and I had no evidence that there had ever been one since apostolic times, finding Baptist principles and practices in the New Testament, I would leave all Christendom, and leap over the ages, contented to be found in the path of simple obedience to the Word of God."

I ask, then, were not the churches of the New Testament Baptist Churches? We believe that they were, being made up of believers only, who, believing in Christ and confessing their sins, were buried with Christ in baptism. I humbly claim that we originated, not at the reformation, nor in the Dark Ages, nor in any century after the Apostles; but that our marching orders are the Commission, and that the first Baptist Church was the church at Jerusalem. And I beg you, calling no man master, like the Berean Jews, to search the Scriptures daily, whether these things be so."

Bulletin, First Baptist Church  
Henleyfield, Miss.

# SAY, BAPTIST FRIEND—

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

TEN SUBS \$10.00

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## GIVE US READERS—

We Will Give Them The Truth

## Baptist Baptism

(Continued from page 6)

A lot of preachers today think they have the authority to start churches on their own, and that they have the authority to baptize, and that they have the authority to do the Lord's work. Beloved, I say there is no authority outside the authority of a New Testament Baptist Church.

Then we notice that this authority is passed on. How is Baptist baptism passed on with authority? Some people say that the Spirit just gives it to some individual, and it dies out here, and the Spirit picks it up over here and starts it off again. I don't believe it; I believe it comes through the church.

In Acts 11, the church at Jerusalem was split, and some of the brethren went over to Antioch and preached the Word of God, and as a result some were saved. We notice the authority of the church of Jerusalem, for they sent Barnabas to Antioch. They limited how far Barnabas could go. He was to go to Antioch and no farther.

"Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." —Acts 11:22.

Authority was shown forth here, for Antioch was not listed as a church until after Barnabas was sent there himself. I believe Barnabas carried the authority of the church at Jerusalem over to Antioch and established the church for those people who had been saved by the preaching of those that were split in Jerusalem.

Then in Acts 13, we notice that Antioch passes on the authority: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been