

# A Mighty Question — Where Should The Tithe Be Given? N.T. Churches Received, Excluded, Restored Members General Fallacy Concerning The Church-Branch Theory

By FRANK B. BECK

I am taking it for granted that you are a tither, so therefore I will not seek in this article to prove from Holy Scripture why God's people should give or pay a tithe or a tenth of their income to the Lord. The purpose of this writing is to consider where we should give our tithes. Are we to give our tithes to the local church where we belong? Are we to tithe to radio broadcasts? Are we to send our portion to independent evangelists and Bible teachers? Are we to give where we "feel led?"

As Christians I think we will all agree at the very outset that we should give only where the Lord leads, that we should give according to the will of God. And that the Lord will most assuredly lead us where to give our money for His work and show us His good and perfect will by the Holy Spirit in the sacred Scriptures! Hence let us stop and sincerely answer this question: *Am I absolutely willing to be bound by the Word of God as to where I should give my money?*

As slaves to the sacred Scrip-

ture shall we consider, first the view favoring the rejection of "store-house" tithing (or giving one tenth of our income into the local church to which we belong);



FRANK BECK

and, secondly, in opposing this view, the reasons for "store-house" tithing.

I. The rejection of "store-house" tithing. Christians are not

## Restored Members

By J. M. PENDLETON

In proof and in illustration of this proposition the following facts are submitted.

In Rom. 14:1 it is written, "Him that is weak in the faith receive ye, but not to doubtful disputations." What is the meaning of the first clause of this verse? Its import is obviously this: Receive into your fellowship, and treat as a Christian, the man who is weak in faith. The paraphrase of Mr. Barnes is, "Admit to your society or fellowship, receive him kindly."

There is unquestionably a command: "RECEIVE YE." To whom is this command addressed? To bishops? It is not. To the "Session of the church," composed of the pastor and the "ruling elders?" No. To whom, then? To the very persons to whom the Epistle was addressed; and it was written "to all that be in Rome, beloved of God, called to be saints" (1:7).

No ingenuity can torture this language into a command given to the officers of the church of

By J. W. PORTER  
(No text in the Bible)

At divers times, various and sundry subjects have proven divisive in Baptist thought and practice. Some of these differences have been temperamental, others fundamental, and at one time or another, have engendered unpleasantness, and sometimes estrangement. At times, these questions of disagreement have been accentuated into distinct schools of thought and practice.

The question naturally arises, have these differences been worth the contention they have cost? My answer would be "Yes," and "No." Occasionally, there has been bitter debate, where the difference has been that of tweedledum and tweedledee. Certainly, causes of alienations of this character are to be deeply deplored and studiously avoided. Unfortunately, however, a few points of disagreement have been far-reaching, and fraught with real danger to our faith. Indeed, had some of the liberalizing tendencies, which at times have manifested themselves, gained the ascendancy, our denominational perpetuity would have been im-

periled, if not entirely destroyed. After something of a study of Baptist history and present-day doctrinal tendencies, I am thoroughly convinced that the Church-branch theory has been, and is, the one common cause of practically all the disturbances among Baptists. A little thought on this subject will, I believe, convince anyone that this diagnosis of our differences is correct.

The trouble with many, in this connection, has been that they regarded the Church-branch theory as only a theory. When considered only as theory, for academic purposes, it may be esteemed as practically harmless. As a matter of fact, this "theory" has long since become a basis of faith and practice. It is unquestionably true that faith in this theory will inevitably discount a Scriptural church and logically determine one's ecclesiastical affinities and denominational conduct.

The Scripture that is commonly relied upon to teach the Church-branch theory is that relating to the vine and the branches. As is well known to all who have given any thought whatever

## Should Christians Indulge In Controversy?

By RAYMOND A. WAUGH, Sr.  
San Antonio, Texas

When we ask the question, "Should Christians indulge in controversy," we must answer with a resounding, "Yes!" Our Lord was in constant controversy with many of those about Him, and the lot of the Apostles and early disciples was the same.

**The Gospel Effects Controversy**  
Though controversy seems to be the opposite of the desires of most of the religious leaders in our day, we must never forget that Jesus said, "I am the way, the truth and the life; no man cometh to the Father but by me."



RAYMOND A. WAUGH

In a world which has 1001 ways to get to Heaven, these words of Jesus must certainly effect controversy. Our Lord confirmed His controversial position very clearly with His Words, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Such words are simple and yet profound, and they are as deadly to heresy, theological error, and heterodoxy today as they were in the day Jesus proclaimed them. Truly, they establish a controversy with the devil and all who would consort with him in rejecting the Gospel of Christ by addition, emendation or detraction.

The Apostle Paul likewise indulged in this positive controversy. (Continued on page 5, column 4)

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## Bro. Halliman Gives A Year-End Report To The Macedonia Baptist Church — The Church That Authorizes His Work

By FRED T. HALLIMAN  
(New Guinea Missionary)

In August I sent in a report of the work covering the five and one-half months that we had been back on the mission field after our year in America. I will try to bring the church up to date, in this letter, for the last five and one-half months. Then when I have given you a report of these last few months I will give a summary of the accomplishments for the year.

### Mission Patrols

In the past five months I have made three mission patrols into areas that would take a day or more to reach from the Mission Station. I suppose there will never be a time when we can dispense with these patrols completely, although the demands are so great here on the Station, I find it more difficult all along to leave for any great length of time.

In September, I spent a week on patrol into what is known to us as the Quangebe-Aiuguali area.



FRED T. HALLIMAN

This is not quite a full day's walk from the Mission Station but certainly spoils a day. We have quite

a large number of professing Christians in this area. While on this patrol I baptized 53 people at Quangebe and organized a church there. From Quangebe we went to Aiuguali and ministered to the saints there. While there we baptized 16 people and organized another church.

Our second patrol during this period took us into the Levani Valley. I spent almost a week there. This was the first visit to this valley I had made since being back. The people appeared to be exceptionally well.

The third patrol was made to the far end of the Duna Tribe, in the Haiuwi area. While this place was farther in distance than either of the other two it was made much quicker due to my being able to drive the Landrover quite a bit of the way. The people in this area appeared to be at a very low spiritual state; however, I have learned of some things recently that explains part of this. (Continued on page 8, column 1)

## Satan's Counterfeit Of The Ordinance Of Baptism

By ROY MASON  
Aripeka, Florida

Jesus gave two ordinances to be observed by the church which he established. One was the Lord's Supper and the other, baptism. Baptism as administered, and as commanded, was so simple and plain that there has never been any excuse for any one to fail to carry out baptism in the way established and commanded by our Saviour. But no matter how simple and how plain a thing is taught in the Scriptures, the devil succeeds in manufacturing one or more counterfeits to take its place. In this instance,



ELDER ROY MASON

how has Satan counterfeited Scriptural baptism?

1. HE HAS CHANGED THE FORM. The Scriptural form is of course immersion. The word "baptizo" in the Greek signifies to "dip or immerse." John the Baptist baptized at a certain place along the Jordan, "because there was MUCH WATER there." Much water is needed only for immersion. The Ethiopian "went down into the water" and came up "out of the water" (Acts 8:38-39) which plainly indicates immersion. Examples could be multiplied. Satan changed the form to sprinkling or pouring, which destroys the Bible symbolism as expressed in Romans 6:4-5.

2. THE MEANING OF BAPTISM HAS BEEN CHANGED. Baptism was designed as an act of obedience, but Satan has turned it into a SAVING RITE. Some

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "TRUST IN THE LORD WITH ALL THINE HEART"

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." — Prov. 3:5, 6.

I don't know whether you realize it or not, but you never find the word "faith" in the Old Testament. The word "faith" is a New Testament word, whereas the word "trust" is an Old Testament word. They are synonymous, and when Solomon writes this third chapter of Proverbs and calls upon the people to trust in the Lord with all their heart, it would be equivalent to Solomon saying that we are to have faith in God, and believe in Him with all of our heart.

I have thought a great deal about this matter of trust, and I am sure that while each of us would say, "I trusted the Lord Jesus Christ for my salvation," there are mighty, mighty few of us who really, actually, and truly trust the Lord for the events of life from day to day.

In fact, I wonder how exceedingly far short we come in the matter of trusting God as to the events of life every day. If you will be honest, you will admit that you are trusting in your

friends, your relatives, your acquaintances, and your business associates more than you trust in God. I am afraid that is true with most of us — that we show an exceedingly small amount of trust in God, or faith in God's providences.

I would like to show you some few ways whereby we certainly ought to trust the Lord.

### WE OUGHT TO TRUST HIM WHEN WE WANT KNOWLEDGE.

God may have endowed you with a good many talents, and

(Continued on page 2, column 1)



If the "love of money is the root of all evil," then pleasure is one of the limbs.

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JOHN R. GILPIN ..... Editor

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## "Trust"

(Continued from page one)  
you may be deeply grateful to God for the many talents that He has thus given unto you, but you'll never understand much spiritually unless God gives you spiritual perception. As I have often said, you may be able to understand material things, but you certainly can't understand spiritual things unless God gives you faith that you can trust Him.

We read:  
"If any of you lack WISDOM, let him ask of God, that giveth to all men liberally, and upbraideth not; and it SHALL BE GIVEN HIM. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."—James 1:5, 6.

We have a remarkable example in the Bible of the individual who asked for wisdom and it was granted to him of God. Long, long ago, Solomon came to the throne after David had died. One day, God appeared unto Solomon and said, "Solomon, ask what you will and it shall be given unto you."

I am wondering what kind of request you would make unto God, if God would say to you, "Make a request, and whatever request you ask for, I will grant it." To be truthful, wouldn't you be ashamed for God to give you a blanket invitation like that? I'll be frank and say that I think the reason why God doesn't deal with us that way is because God knows too much about us. But suppose God would tell you that you could have anything you want — to just make a request,

and He will give it to you. I think some people would say, "Lord, if it isn't too much trouble, I'll take a pink Cadillac for Monday, and I'll take a nice Buick for Tuesday — oh, just a few little things like that, Lord, would be perfectly all right with me."

Then I wouldn't be surprised if some of you would say, "Lord, if I could have anything I want, I saw the most darling hat up the street in the window. I would like to have that new hat."

Then some would say, "Lord, if it is all right with you, let me get my hands around the neck of my enemy, and let me squeeze his neck until the cider runs out of his Adam's apple."

I am afraid that that is about the way that you and I would ask, if God were to give us a blanket promise like He did Solomon.

God said, "Solomon, you name it, and whatever you ask, I'll give it to you." It is remarkable the answer that Solomon gave unto the Lord, for we read:

"And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. GIVE THEREFORE THY SERVANT AN UNDERSTANDING HEART to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?"—I Kings 3:7-9.

Solomon asked for wisdom and God granted that prayer. God said, "Solomon, because you did not ask for a long life, because you didn't ask for wealth and riches, because you didn't ask for victory over your enemies, but because you asked that you might have wisdom to be the right kind of king, I am going to give you what you asked for, and I am also going to give you the things you didn't ask for." God kept His promise.

Beloved, I say to you, we ought to trust the Lord when we want knowledge.

I have a feeling that you and I don't know very much as far as this world is concerned, especially about the things of the Lord. As far as our work is concerned, we don't know how we are going to carry it on. There isn't a day that goes by that I don't come face to face with this fact; "Lord, I don't know how to run my business. Lord, I don't know how to edit THE BAPTIST EXAMINER. Lord, I don't know how to pastor a church. Lord, I don't know how to spiritually witness for you." I tell you, beloved, we need to cry out to Him in faith, and by trust, believe that God will give us knowledge.

So I say that we need to trust the Lord when we want knowledge.

## II

WE OUGHT TO TRUST THE LORD WHEN WE HAVE ENEMIES.

You say, "Should a Christian have enemies?" I don't know whether he should or not, but most Christians do. I have often said that when the Apostle Paul left a town, he usually said to the brethren, "When you want to get in touch with me, you can get me in care of the city jail." Now he may not have said that in so many words, but it was actually true, because that is where he usually went, when he got to the next town.

Yes, beloved, a Christian has his enemies. You can't live in this world apart from making enemies with the world.

There are two remarkable examples in the Bible of individuals who trusted God in the face of their enemies.

We find in I Kings how Elijah said to a servant of Ahab, "If you will tell Ahab to meet me out on Mount Carmel, we will end this 3½ years drouth. We will have a showdown to see which God is the Lord. The servant of Ahab said, "Just as soon as I go to tell him, you will leave, and when I come back, you won't be here. If I bring Ahab out to Mount Carmel where you said the meeting shall be held, you will not be there." Elijah said, "I'll be there because I want to face Ahab in person."

When they came together on Mount Carmel, Ahab put on a prayer-meeting look, and with a sanctimonious whine that could be heard for three blocks, he said, "Art thou he that troubleth Israel?" Elijah said, "I have not troubled Israel; but thou, and thy father's house, in that you serve Baal and have turned from the living God. You are the ones that are causing Israel to suffer."

I am sure that Elijah must have looked that sin-cursed Ahab through and through with a look that was as penetrating as an X-ray, and I am sure it was with a voice of thunder that he passed judgment upon Ahab and said, "It is you and your father's house that have caused trouble for all of Israel."

I can see this man Elijah as he met with Ahab on Mount Carmel. It seems wonderful and remarkable to me how Elijah said, "If God is God, then serve Him; if Baal is God, then serve him." The people said, "It is well spoken; we will find out which one is God."

Oh, how Elijah put him to a test when he said:

"Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under; And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."—I Kings 18:23, 24.

Elijah said, "You go first, because there are 450 of you, and I am just one by myself. Whichever God sends fire, then we will know that he is the God that is to be worshipped."

All day long that crowd of people called upon their god in a monosyllabic tone, "O Baal, hear us. O Baal, hear us." At noontime, Elijah mocked them. Baal was a sun god and at noontime when the sun was shining its brightest, he ought to be more on the job than at any other time. We read:

"And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god;

## THE MANIFESTATION OF WORLD-WIDE INIQUITY

ELD. BOB NELSON  
Saline, Michigan

The Cancer Society warns smokers to stop or else they will join the swelling ranks of those who die daily of emphysema. But each day more people take up the habit. Despite new laws and published reports that dope and associated drugs are damaging to the mind, more people than ever are experimenting with them and



ELD. BOB NELSON

are fast becoming victims and slaves to chemicals. Young people are exhorted to leave sexual privileges to their future married life but this falls on deaf ears as illegitimacy increases and with permanent damage being made on their future marriages.

It is quite obvious that information, education, and mere reasoning does not and will not stop mankind from corrupting itself. Is it puzzling to you why people who are informed persist in doing what is wrong? The Bible calls this "the mystery of iniquity already at work" (II Thess. 2:7). It also says that the collapsing of our society into moral vileness is a signal judgment that God is giving us up (Rom. 1:18-32).

If these matters strike a note of concern to your heart, then before it is too late seek the divine Christ of the Bible.

either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."—I Kings 18:27, 28.

The Word of God says that finally, when they were hoarse from their praying and shouting, and when they were exhausted from their exertions, and when they were covered with blood and dust, they admitted that their god was a powerless god. It was then that Elijah stepped forward and prayed that little prayer of 63 words and the fire of God fell out of heaven and burned

up the altar, the stones of the altar, the wood on the altar, the bullock on the altar, and the water that had been poured around the altar. All of it was consumed before God. I say to you, this is proof of a man that trusted God.

You can't tell me that Elijah wasn't a human being — a man of like passions, who was just as cowardly as we are. You can not tell me that Elijah didn't have some fear when he met Ahab. You can't tell me that Elijah didn't have fear when he stood there in the presence of Ahab and those false preachers but Elijah trusted in the Lord in the face of his enemies, and God brought him safely through the difficulty.

Another example in the Word of God was the experience of Moses when he was leading the children of Israel. When they came to the Red Sea, can't you see that impossible barrier rolling before them? Can't you see the sun glistening upon the harness and above the chariots of the Egyptians? Can't you see Moses how horror stricken he is? Can't you see the people as they express their fright, with an impossible barrier before them and with an army coming behind? Can hear Moses as he said:

"Fear ye not, stand still, and see the salvation of the Lord."—Ex. 14:13.

God said, "Wait a minute Moses. You have given the wrong command. Let me call the signal today. Let me direct the parade. Let me tell you what to do. Say to the children of Israel that they go forward, and you shall see the Egyptians no more forever. In other words, God said to Moses, "You just go forward and let me take care of the Egyptians."

When Moses did as God commanded, all that was left of the Egyptians was the corpses of horses, corpses of Egyptians, and the wreckage of their chariots and instruments of war, for the Red Sea that was opened up to Israel, became but a mire and quicksand to the Egyptians. God kept His word when He said "You go forward and let me take care of the Egyptians."

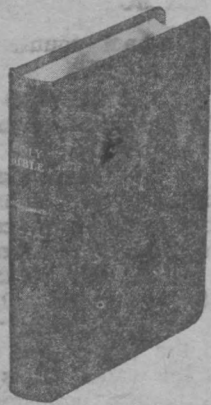
I say to you, the greatest encouragement that has ever been mine in life is to read this passage of Scripture and know that God—this same God that said to Moses, "You go on and I'll take care of the Egyptians — this same God is saying to us today "You just go on and serve me and let me take care of your enemies."

I look back across my own experience. There has been time after time that I could have handled my enemies, I think, my self. There has been time after time I would have liked to have handled them my way. There have been time after time it would have been a little bit of joy to me to have handled my enemies as I thought best. But you know, beloved, I have always remembered this passage of Scripture how God took care of the Egyptians. I have a very definite com-

(Continued on page 3, column 1)

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## "Trust"

(Continued from page two)

viction that that is exactly what God wants you and me to do. God wants us to go forward and leave our enemies entirely in His hands.

### III

#### WE OUGHT TO TRUST THE LORD WHEN WE HAVE A HARD TASK.

Do you have any hard jobs? Do you have any big tasks? Is there anything that God has called on you to do and it looks like it is a super-abounding difficulty up before you? Beloved, I say to you, when you have a hard task, that is the time to trust the Lord.

Take Moses, for example. Moses stood beside that burning bush on the backside of the desert when God called him to lead the children of Israel out of the land of Egypt over into the land of Canaan. Moses looked at that burning bush that burned, yet wasn't consumed, and as he stood there and gazed at the bush, God gave a commission. Moses threw up his hands and said, "God, not me! First of all, I can't talk, and in the second place, my family is a very, very weak family. Lord, send anybody else but me."

It was a hard task, I grant you, for between Egypt and Canaan was a wilderness. Between Egypt and Canaan was a desert. There wasn't any water out there. There were the Amalekites and plenty of enemies to be met. The children of Israel had not been trained as far as warfare was concerned. Moses was given the task of leading them over into Canaan.

Where are they going to get food? Where are they going to get clothing? Where are they going to get water? How are they going to protect themselves from their enemies? How are they going to learn which way to go? It was a task, but God took care of every step of the way. The enemies, God handled them. The water supply, God gave them that out of a rock. The food came down out of heaven every day. As for direction of how they were to go, all they had to do was to look up into the sky and see the cloud, and move as it moved. Beloved, I say to you, when you have a hard task, just

trust in the Lord. The same God that led Moses in his hard task, is the God that directs us today.

You say, "Moses had an easy time." Somehow I doubt that Moses had an easy time. He had food given to him. He had water given to him. He had clothes that didn't wear out for forty years. He didn't have any doubt which way to go because when he looked in the sky, as the cloud would move, he would move. I tell you he really had a task, but he trusted the Lord.

Isaiah likewise, went out to do a job of work for the Lord, and he knew he was going to fail from the start. One day Isaiah was in the temple worshipping, and he saw the Lord, high and lifted up. He saw a remarkable vision of an exalted God, and he cried out:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."—Isa. 6:5.

Then God cleansed his lips, and Isaiah said, "Here am I; send me." Listen to the commission that God gave Isaiah:

"Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."—Isa. 6:9-11.

Notice the commission that God gave Isaiah. He said, You go out and preach, but just remember this; the people are going to hear, but they are not going to understand. I am not going to let them understand anything that you preach. I am going to let them see, but they are not going to be able to perceive what they have seen. Isaiah, by your preaching, you are to make their ears heavy. You are to cause the people to shut their eyes, and you are to keep the people from understanding." Isaiah said to God, "If that is my job, how long is it going to last?" God said, "Isa-

iah, it is going to last as long as there is a man in the land."

I ask you, if God were to give you a call to preach, and if in calling you to preach, God said you are to preach, yet nobody is going to hear you; you are to preach, but nobody is going to listen to you; you are to preach but those that do listen aren't going to be able to understand; you are to preach, but those that can see won't be able to perceive." You say, "Lord, if that is my task, how long is it going to last?" God says, "Just as long as there are people here in this world, but there still won't be anybody saved under your ministry." If this were your experience, I ask you, how many of you would be willing to take one step in God's service with a commission like that?

Isn't it true that all of us like to see results? If a man goes out to sell something — a door-to-door salesman — he likes to see results. If a man stands up to preach, he likes to see results. If a man teaches, he likes to see results. Everyone of us like to see some results come from our ministry, but Isaiah knew the day he was called that his ministry was going to have to be absolutely barren — absolutely devoid of results. I want to tell you, it is time to trust the Lord when you have a hard task, like Isaiah did.

There was a man named Abraham that had a hard task given to him. God said, "Abraham, I want you to take your son Isaac out on Mount Moriah and offer him as a sacrifice unto the Lord." When Abraham took his son Isaac out to the mountain, it was with a heavy heart. I can see Abraham as he and his son journeyed toward Mount Moriah. As they went along, the son said, "Father, here is the wood and here is the fire for the burnt offering, but where is the lamb? We have forgotten to bring the lamb for the burnt offering." Abraham said, "My son, God will provide a lamb." When they got to Mount Moriah, Abraham put his son on the altar to make a sacrifice of him. You remember, of course, how God intervened and Abraham offered a ram instead of his son. But Abraham in his heart actually offered his son Isaac as a sacrifice. Why did he do it? Because God made a revelation to him that he was going to raise Isaac from the dead. Beloved, that is trust.

I remember a man in the New Testament who had a hard task. It was the man Ananias who was told by God to lay his hands on Saul, that Saul might receive his sight. Listen:

"Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; And here he hath authority from the chief priests to bind all that call on thy name."—Acts 9:13, 14.

God is saying to Ananias, "Saul is over there praying, and he is expecting you to come see him. He is expecting you to put your hands on him, and he is expect-

ing thereby to receive his sight." Saul's record and reputation had gone as far as 500 miles, and Ananias says, "Lord, don't ask me. I don't want the job." God says:

"Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15.

The Word of God indicates that Ananias went to Saul, and laid his hands on him and said, "Brother Saul." Can you tell me why Ananias did it? He knew that Saul had come there with the thought in mind to kill every Christian that he could find. He knew that Saul had come there solely to put an end to every child of God that he could find in the city of Damascus. Then tell me why Ananias went to him and said, "Brother Saul"? I'll tell you; because he was trusting in God to take care of him.

### IV

#### WE OUGHT TO TRUST THE LORD WHEN TEMPTED TO DOUBT CHURCH PERPETUITY AND BAPTIST AUTHORITY FOR BAPTISM.

Every once in a while some preacher will say to me, "Brother Gilpin, there may be so many breaks in the chain back down the line between here and the church that Jesus built, how can we be sure that the church that Jesus built is still here within the world today, and that we are within that line? How can we be sure of link chain perpetuity and succession of Baptists? How can we know for sure that Baptists have the authority to baptize?" To me, that has never been a problem, for the simple reason that I accept it, like everything else, by faith. Jesus said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the GATES OF HELL SHALL NOT PREVAIL against it."—Mt. 16:18.

Beloved, I know that Jesus Christ doesn't lie, and I know that the Son of God said that His church is going to be here forever. I have this assurance, that He has kept His promise.

The Apostle Paul re-states that same promise, for we read:

"Unto him be glory in the church

by Christ Jesus THROUGHOUT ALL AGES, world without end. Amen."—Eph. 3:21.

How long did he say that the church was going to last? "Throughout all ages, world without end." There is not a doubt in my mind but that the church that Jesus built and established in the first century is still here in the world today. I have to believe it if I believe God's Word. I may not be able to see every church in God's creation, nor in every century. It may have been crowded from our view in the darkness of the Dark Ages. But I believe such has been here, because Jesus said that it was to be here.

I can illustrate it like this: Suppose I go back miles and drop a chip into a stream, and I can see that chip floating around on top of the water until it comes to an underground cavern. Then it passes out of my sight and I can't see it for a long period of time. After a while, it comes out of the darkness over on the other side. I look at it; it is the very same chip that I dropped in the water on the other side. It is the very same chip that I saw back yonder. What was I to think about its existence as it passed through that underground cavern in the darkness. Beloved, I think that its progress was continuous all the time.

That is exactly the way I feel about the church that Jesus built. I can see it, as He spoke of its existence. I can see it as it progressed for a period of time. Then it passed out of sight in the Dark Ages, and I can't see it, but when the Dark Ages is over, I can see that church again? What am I going to think about that time from 500 A.D. to about 1500 A.D.? I am going to think that Jesus' church has been progressing right along, day by day, week by week, and year by year, for the thousand years in the Dark Ages.

I say to you, whenever you are tempted to doubt church perpetuity, or to doubt that God has kept His promise about His church, or whenever you are tempted to think that maybe Jesus' church has gone out of existence — whenever you think that the Baptist Church isn't the church that God started out with, and that Baptists do not have

(Continued on page 5, column 2)



## SATAN

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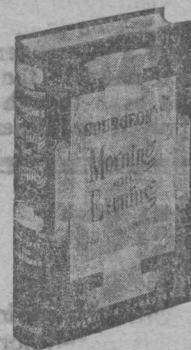
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PAGE THREE



## The Baptist Examiner FORUM

Please answer this three part question:

- (1) Has God ever offered eternal life to anyone to be accepted or rejected?
- (2) Has one or more persons for whom Christ died suffered eternal torment?
- (3) Has God left the eternal destiny of anyone to any human agency whatsoever?

JAMES  
HOBBS

Rt 2 Box 182  
McDermott, Ohio  
RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.



Before we begin answering this question we must first get one thing straight. God does not offer anything to man in the sense that the querists has asked. God gives or grants repentance to man. "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to GIVE repentance to Israel, and forgiveness of sins." (Acts 5:29-31). "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles GRANTED repentance unto life." (Acts 11:18).

This is very important. If we, as God's servants, offered salvation to man without God granting repentance to him we would be wasting our time. The Bible tells us that nobody seeks God. "As it is written, there is none righteous, no, not one, there is none that understandeth, there is none that seeketh after God." (Rom. 3:10,11). Because of the nature that we have we cannot "come to God." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44).

The invitations of the Bible are always limited. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). "... and whosoever will let him take the water of life freely." (Rev. 22:17). From these two examples we see that all of the invitations are limited to whosoever believeth, whosoever will, or whosoever thirsteth, etc. Those who do not believe, will, thirst, etc. are not given the invitation. Let me remind you that the ones who believe are the ones to whom God has given or granted repentance. "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:26-28).

Someone will immediately say, "Why preach?" The answer is, of

course, because God demands it. "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21). When we issue an invitation it should be like the invitations of the Bible. We must remember that we do not know who will receive the blessing of God's gift, so we preach to all men. Even if we preach to those who are not of the elect of God we are doing as God commands. "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." (I Cor. 1:23,24). "... Go ye unto all the world, and preach the gospel to every creature." (Mark 1:15).

The second part of the question is concerning the atonement. Let me say right from the start that my Saviour is, and has always been God. HE HAS NEVER FAILED NOR DID HE FAIL ON THE CROSS. I feel sorry for those of you who believe that Christ died for everyone. You have a god that can only try to save. My God does not try — He saves. When Jesus Christ went on the cross of Calvary, He bore on His shoulders the sins of all His sheep. "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11).

Remember any statement that might be interpreted as a general statement is limited if another statement limits it. John 10:11 limits any other passage concerning the atonement. Christ died for the sheep only. Not one goat was included in the atonement. Some people try to use the words "world" and "all" as proof of a general atonement. These words are used to mean groups and not necessarily every one of God's creation. Christ said, "The world cannot hate you; but me it hateth..." (John 7:7). Obviously the word "world" relates to unbelievers. This limits it here. Again we are told in Luke 3:21 that "all" the people were baptized. Certainly this did not mean every single person in the world because if so who were the 3,000 saved and baptized on the Day of Pentecost? There are cases where the words do mean everyone, but not when they are limited by other passages. Christ did not pay for a sin and then send a man to hell to pay for it again. God is just and will not exact double payment for sin.

As for the third part of the question the answer is an absolute and resounding "no." When God's servants are obedient to Him and preach the gospel, he is only doing the work of a messenger. We carry the good news to the lost. The news that even though man is totally depraved and deserving

of eternal punishment God can and does save some. This brings hope and assurance for God's people. Let us notice some Scripture. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37). We are told here that all of the elect of God will come to Christ, yet we are told in Verse 44 that he cannot come except he is drawn by the Father. "No man can come to me, except the Father which hath sent me draw him..." The Lord is the one who opens the heart of the sinner so he can hear and believe. "And a certain woman named Lydia... which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul." (Acts 16:14). You see, Paul did not open her heart, but God did. She heard what Paul said only because God opened her heart. "Moreover whom He did predestinate, them He also called: and whom He called, them he also justified: and whom He justified, them He also glorified." (Rom. 8:30). Here again we see that it is God from beginning to ending.

Let me close by asking a question. What could man do that Christ has not already done? "But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected forever them that are sanctified." (Heb. 10:12-14).

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



It depends altogether upon which God you have in mind. The god of this world offers eternal life, or salvation of a sort to any and every one. And not only does he offer this salvation to everyone, he makes the lost person feel like a "heel," even feel as if he were an enemy to himself and to society as well if he does not accept it. By this means the old devil has filled his churches to overflowing, and has done a pretty good job on many of our Lord's own churches. But if you have in mind the one true God, the Almighty, sovereign God of the universe who does as He pleases in heaven and on earth, He has never offered eternal life to any one. It would have been preposterous for God to write the name of Paul in the Lamb's book of life before the foundation of the world and then just offer eternal life to him as he walked the Damascus road that day. That would have certainly gotten the Lamb's book of life in a mess.

In Rom. 6:23 we are told that "the GIFT of God is eternal life through Jesus Christ our Lord." The offer of God is not eternal life, but the gift of God is. Then in John 10:23 our Lord Himself says, "I give unto them eternal life: and they shall never perish." It is true that we accept the gospel (II Cor. 11:4), but let us remember, we are not saved because we accept the gospel. We accept the gospel only when God gives us a new nature that will accept it. Before God gives us this new nature we have only a fleshly nature. And in Gal. 5:17, we are told that "the flesh lusteth against the Spirit, and the Spirit against the flesh." That being true, why would our old fleshly nature accept any spiritual thing and then spend the rest of its days fighting that which it had accepted?

If just one person for whom Christ died were to suffer eternal torment, that would prove that

His death was not accepted by the Father as a sufficient price for our redemption. Where would that leave you and me? "He died for our sins according to the Scriptures" and if that does not satisfy the Father pray tell me what will.

Our Lord holds the eternal destiny of His people in His own hands. He uses His churches in the matter, but they too are in His hands. No other agency is so much as considered when it comes to our eternal destiny.

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Aripeka, Florida



From the human standpoint — from the standpoint of our finite understanding, it seems to us that the offer of eternal life is often made irrespective of election or predestination. A case in point is found in John 7:37 where Jesus says, "If any man thirst, let him come unto me and drink." But from God's standpoint, such invitations are not flung out carelessly with the prospect of acceptance or rejection according to the whims of men. Let us not forget that the same one who gave the invitation just quoted, went further and said: (John 7:65) "NO MAN CAN COME UNTO ME, EXCEPT IT WERE GIVEN HIM OF MY FATHER."

How then can we explain the words, "If any man thirst, let him come..."? The answer is, NO MAN WILL THIRST unless that thirst is God given.

Jesus further said, "All that the Father giveth me shall come unto me."

Eternal life does not rest upon men's fickle notions, else it is conceivable that all would turn it down and Christ's atonement be in vain. It is true that God does not save a man against his will, but it is God WHO CAUSES A MAN TO WILL TO RECEIVE CHRIST. For, "Who hath resisted HIS (God's) WILL?"

Jesus says, (John 10:27-29), "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

Notice several things: The Father has given certain ones to Christ.

Christ knows who they are, "I know them."

These chosen ones are given eternal life.

They can't be plucked out of Christ's hand.

Neither can they be plucked out of the Father's hand.

That makes the believer pret-

ty secure, doesn't it? Since they shall never perish, that certainly means that they will never and can never go to torment.

No, one thousand times no there has never been a person for whom Christ died in torment, nor will there ever be. To believe such stuff is —

To believe that Christ atoned for sins that will later have to be atoned for in torment, is to believe that God requires double payment for sin. Would it be just and right for a man to have to pay for sins that Christ has already paid for by His death?

To believe that Christ's atonement is a mere farce.

To believe that Christ wasted His sacrificial effort on some — that the devil was strong enough to wrest some out of His hands. But he said, that no one is able to pluck them out of His hands.

The questioner asks if God has left the eternal destiny of any one to any human agency whatsoever. Thanks be unto God — NO!

Human destiny is too important to leave in such fickle hands. I think just here of the noted churchman of England — the writer of some noted hymns, who left his church and joined the Catholic Church, because he was afraid somehow that he would lose his salvation. That great strong, ecclesiastical organization — the Roman Catholic Church claims to be able to hold human souls secure, and that was what this minister wanted, so he turned his soul over to Rome to take care of. Praise God, there is one better able to take care of a soul than the pope's organization. Long ago I trusted my soul into the hands of Jesus Christ, and no one can get it out of His hands. And back behind that trust was the eternal God who prompted it. He chose that I should do this before the world existed. That's what the Bible says. "According as he hath chosen us in him before the foundation of the world... having predestinated us unto the adoption of children by Jesus Christ to himself, according to the GOOD PLEASURE OF HIS WILL." (Ephes. 1:4-5).

AUSTIN  
FIELDS

610 High Street  
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PASTOR,  
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Arabia, Ohio



No. Eternal life does not come to any man, because he accepts the offer of that life from God. Neither are sinners condemned because they have rejected the offer of life, until God becomes weary, and He then withdraws His offer, and they are lost. Men are condemned and lost in Adam; thus they are born under condemnation.

"Wherefore as by one man sin..." (Continued on page 5, column 1)

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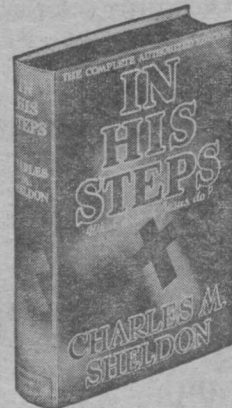
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PAGE FOUR



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## The Forum

(Continued from page 4)

entered into the world, and death by sin; and so death passed upon all men, for all have sinned."—Rom. 5:12.

This verse tells us that the cause of condemnation rests in Adam—not in rejection of an offer made by God. The condition of the sinner in Adam is such that if God were to offer to him eternal life he has no power to accept or reject the offer. Every sinner is born spiritually dead. Because of his state in Adam, he does not have the option of accepting or rejecting any offers if God were to make them. In fact he has no more power to accept or reject an offer from God, than those who are physically dead can accept or reject an offer of life from us.

For me to preach that eternal life depends upon a sinner accepting or rejecting Christ, I would be guilty of preaching that the sinner is not dead (spiritually), but very much alive with enough life to accept or reject the offer of salvation. The Scriptures reveal that they are dead, if dead they do not have an option to choose life or death.

"You hath He quickened, WHO WERE DEAD in trespasses and sins." Eph. 2:1.

Furthermore such a theory would place the sinless, holy, righteous Son of God in the hands of depraved sinners. Once Christ delivered Himself into the hands of sinners with the result that they crucified Him. They have not changed from that day until now. Were God the judge to place the Son into their hands to accept or reject, He would receive the same treatment that he received the first time. "For the bread of God is He which cometh down from heaven, and giveth life unto the world."—Jn. 6:33.

This verse answers this portion of the question very emphatically, for it says, Christ giveth life; therefore it is not offered. Read Jn. 17:2, Acts 17:25, Isa. 42:5.

Has one or more persons for whom Christ died suffered eternal torment?

Absolutely not. Those for whom Christ died have been brought before God the Judge. We can hear the Judge say: "All have sinned and come short of the glory of God," thus all of you are guilty of committing sin, yet sin of which you are guilty has already been paid for by Jesus Christ. Since the crime has been paid for, this court has no charges to bring against you.

"Who shall lay anything to the charge of God's elect? It is God that justifieth."—Rom. 8:33.

From this verse it becomes very evident that the Judge (God) is satisfied with the judgment meted out by His court, on the substitute of the elect. He is so pleased with the work of the Son that He will not entertain any charge against those for whom He died. If the court of Heaven will not listen to any charges against us, pray tell me how can one for whom Christ died be condemned and sent into

hell? There is not the remotest chance of one, for whom Christ died, suffering eternal torment. It is God that must condemn, and He sees nothing to condemn us for.

Has God left the eternal destiny of anyone to any human agency whatsoever?

Here again the answer is no. Salvation with all of its blessings and joys is of the Lord and that from start to finish. If God were to leave our eternal destiny in the hands of human agencies, it would assure us of our condemnation. Man's mind is continually evil (Gen. 6:5); his heart is bad, for it is deceitful and desperately wicked (Jer. 17:9); and he is without strength and unable to bring forth that which is good. Job 14:4.

I thank my heavenly Father that He has not left my eternal destiny in hands of humans like myself. "Because the carnal mind is enmity against God: for it not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."—Rom. 8:7-8.



### "Trust"

(Continued from page three) the authority to baptize—when ever you are tempted to believe that, just remember this, "trust in the Lord with all thine heart; and lean not unto thine own understanding."

V

### WE OUGHT TO TRUST THE LORD WHEN WE DON'T UNDERSTAND.

Do you understand every step that you have taken down through the past? Do you understand all the problems that you have been confronted with, down through the years? Do you understand all of the problems that you are confronted with today? What are you to do? You are to trust in the Lord with all thine heart. Even when we don't understand we are to trust Him.

I look at Job as a remarkable example of trust. First of all, Job was smitten with the death of his children, the death of his cattle and sheep, and the destruction of his camels. Then Job was smitten by a faithless wife who, when he was suffering, said, "If I were you, I would curse God and die." She didn't mean to blaspheme, but she meant to renounce God and die. Then Job was smitten with sores from the crown of his head to the soles of his feet. Then he was smitten with faithless friends who blamed him for everything, and said, "Job, you are just getting what is coming to you. If it weren't for your sin, you wouldn't be suffering like you are." But Job suffered through it all, and the Word of God tells us:

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

In other words, Job is saying, "I don't understand why my sheep had to be burnt up with fire from heaven. I don't understand why the Chaldeans carried away my cattle and camels. I don't understand why you destroyed the house where my sons and daughters were feasting. I

don't understand why my wife has turned her back upon me. I don't understand why I have these sores from the crown of my head to the soles of my feet. I don't understand why my friends have accused me of sinning. But, Lord, though you slay me, I am still going to trust you."

Beloved, that is trusting the Lord when you don't understand. That is trusting the Lord when you are in darkness.

I often remember the incident that took place over in Scotland one night. Just at the close of the sermon, the pastor announced the hymn, and then the lights went out. It so happened that it was a hymn that wasn't familiar, and one of the men spoke up and said, "Pastor, I don't think we can manage that hymn in the dark, but we can sing 'The Lord is my Shepherd.'"

Can we do as well? When it is dark all about us, and we don't understand, when things have gone contrary to us, and we wonder what shall be the results, can we say, "The Lord is my Shepherd and I shall not want?" We ought to trust the Lord when we don't understand what the future holds for us.

I like to think about Hezekiah when Sennacherib had his army drawn up outside the city and

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the Israelites shut up, and said to them, "You might as well surrender, because every place we have gone, we have destroyed the cities. There is not a king or a kingdom yet that has survived. When Isaiah the prophet tells you that your God will take care of you, just remember that your God isn't any different to the rest of the gods that we have dealt with, and these other people haven't been protected by these gods. So don't let Isaiah tell you that your God is going to take care of you."

What would you do in a situation like that? What would you do when everything about you is so dark that you don't know which way to turn, and a man is standing there telling you not to trust in your God? The Bible says that Isaiah went into the temple, and put the matter before God. He took it to God in prayer. He trusted in the Lord in the dark. He trusted in God when he couldn't see daylight. He trusted in God when it looked like Sennacherib and his army of 185,000 soldiers was going to be able to batter down the walls and destroy everybody in the city. He trusted in God despite all the darkness, and what was the result?

The next morning they looked out and they could see the flags flying in the breeze, for that was the only sign of life in the camp of Sennacherib. There wasn't a horse in the camp that was moving. There wasn't an individual in the camp that was stirring. When they went out to inspect the camp, they found that death had come over all the animals and over all of those 185,000 soldiers, all of which had died in a night's time. Why? Because a

sovereign God determined that it should come to pass, and as Isaiah prayed, the thing happened.

What are we going to say about Isaiah? What are we going to say about Hezekiah? They trusted in the Lord, when they could not understand what was coming to pass.

God wants us to do the same, I don't know what God has in store for us and the church. I don't know what God has in store for you as an individual. I don't know what God has in store for your home. I don't know what God has in store for THE BAPTIST EXAMINER. I just don't know anything about the future. But I know one thing: the same God that lived in Isaiah's day, is alive today; the same God that Job trusted when he didn't understand, is on the throne today. It is our business to trust in Him, and as my text says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

May God help you and me to trust Him, and depend upon Him. May God help you and me when we need knowledge, when we have enemies, when we have a hard task before us, when we are tempted as to church perpetuity and Baptist authority for baptism, and when we don't understand—may God help us to trust in Him and say, "Come what will; come what may; Lord, we will believe in you, and like Job, we say, 'Though you slay me, yet will I trust in you.'"

May God bless you!

## Controversy

(Continued from page one)

specially-oriented truth of the Gospel as he gave us the words, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." Again the Apostle mightily declared, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone who believes..." Then in Galatians 1:8, the Apostle Paul clarified his idea of preaching by giving us these words which inspire endless controversy, "But though we or an angel from heaven preach any other Gospel unto you than that which ye have received, let him be accursed." Thus, only the spiritually inept could even pretend to intimate that the Gospel which Paul preached was not controversial.

### The Gospel Effects Division

Further, we have Jesus' Word in Luke 12:51, "Suppose ye that I am come to send peace on the earth? I tell you, nay, but rather division." Clearly, there is no buffer zone between right and wrong and no gray zone of neutrality. There can be no intermediate area of transition between believing the Gospel "which is the power of God unto salvation to everyone who believes" and not believing it.

Surely we would indicate our ignorance of the Scripture if we were to insist that there is a

place where Scriptural heretics can fellowship religiously with born-again, Bible-believing Christians. Rather, as the children of God, we are to stir up controversy by conforming to the Word of God, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

If we profess to be preachers of the Gospel and yet deplore the divisions which the Gospel effects, we show ourselves to be in controversy with the Lord and His Apostles. If we strive to conclude that it is right for every man to do "that which is right in his own eyes," we shall inspire chaos, confusion and anarchy, but we shall be devoid of the Gospel which effects division for the purpose of showing men their sins and points them to the way of salvation.

### The Gospel Effects Hatred

If we truly believe the Word of God, we may expect to be hated. Why? Very simply, because the Gospel effects hatred in those unbelievers who refuse to believe. In John 15:18 our Lord declares, "If the world hate you, ye know that it hated me before it hated you," and in the 19th verse of this same chapter, "But I have chosen you out of the world, therefore the world hateth you." This truth is dramatized especially in the life of our Lord, the martyrdom of Stephen, and the death of each early Apostle and disciple of whom we have record. As believers and preachers of the Gospel, then, we can expect to be hated. Yea, we must expect to be hated.

But our day is so strange that religious leaders and, in some instances, professing Christians want nothing to do with a Gospel which effects controversy, division or hatred. These concede that the Gospel message is sufficient up to a point. These may even admit with their tongues in their cheeks that the Gospel message is very good. However, they question it vigorously if it effects controversy, division or hatred, and go on to insist that it is just not adequate or relevant for our time.

In the confusion or babel of religious tongues, we hear the hucksters, charlatans and heretics cry that salvation is further dependent upon water baptism, church membership, baptism by the Holy Ghost, occasional confessions, partaking of certain sacraments, or some form of law-keeping and works. All who take a contrary view on the basis of their belief in the Gospel as the "power of God unto salvation to everyone who believes," are hated as narrow-minded trouble-makers. But thankfully they are in the good company of an ancient but living saint such as Elijah. Many of these "moderns" who question the place of controversy, division and hatred insist that their emphasis is on love or a "God of love" who could not send anyone to a place of eternal torment.

While such may be in agreement among themselves, it is quite obvious that all such are

(Continued on page 6, column 1)



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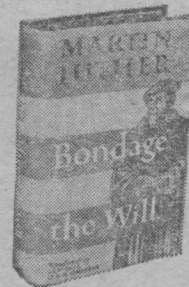
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## Controversy

(Continued from page five)  
in desperate controversy with Christ, His Apostles, and the Scriptural Gospel of the death, burial, and resurrection of our Lord. We know that we have the only truth concerning the way of salvation despite the hatred these may have for us. By believing the Lord, we can readily accept the teaching of the Apostle Paul, "If thou shalt confess with thy mouth that Jesus is Lord and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." And being thus aligned with the Lord of Glory through faith, we need have no fear when the words of Jesus, "And ye shall be hated of all men for my name's sake..." are fulfilled in our own lives.

### Christians Must Indulge In Controversy

Therefore, every spiritually enlightened soul can know that the Word of God is in final controversy with Satan, this world, and every deluded soul who would add to, emend or detract from the Gospel of salvation. Likewise, every born again person, in accord with the Word of God, must be in endless controversy with Satan and all of his hosts.

God shows us in a multitude of instances that the doctrines of the Apostles were contrary to the political, social, and religious practices of their day. Wherever they went with the Gospel of Christ the people were either shaken out of their old ways and truly saved or set in an uproar against the Apostles. Similarly, today, even though we may strive to obtain the good will of those about us, we can be assured that our message of the Gospel — if it is truly of the Lord and conformable with that which the Apostles preached — will put us in endless controversy with the world about us.

## Tithes

(Continued from page one)  
commanded in Scripture to give their tithes into the local New Testament Church, according to this view.

A few years ago, this view was championed by an "evangelistic" weekly paper with several articles and also a debate on the subject running into several issues. As I do not know of any paper taking this view with a greater influence it is my intention to examine this view fairly from these articles in the "Sword of the Lord."

In the March 31, 1950 issue a message appeared by Theodore H. Epp, director of the "Back to the Bible Broadcast" from Lincoln, Nebraska, entitled: "Where Shall I Give the Lord's Money?" After his opening remarks, Epp says: "There is a rather popular teaching that the church is the storehouse into which all tithes should

flow. This arises from the Old Testament practice, which existed for fifteen hundred years, of having a storehouse, or treasury, in the temple into which all Jewish tithes and offerings were brought. The money was used for the living expenses of the Levites, who were in the full-time service of the temple, and other offerings were used for the maintenance of the temple. The question we face is, 'Has the Jewish storehouse been replaced by the local or visible church?' What does the Bible have to say about this?"

Please notice this question. It is most important. "Has the Jewish storehouse been replaced by the local or visible church?" After citing Abraham's tithing to Melchizedek; Jacob's tithing; the priests' and Levites' receiving tithes while serving in the tabernacle and temple in the Old Testament; and the women's ministering to Christ of their substance, and later the believers' laying their offerings at the apostle's feet, Epp concludes that we are not bound to bring our tithes and offerings into the New Testament local church as it does not take the place of the Old Testament Jewish storehouse in the temple.

However the very opposite is true, for the following reasons. At first, God's house in the Old Testament was *wherever His people met with Him*. Usually there was an altar (Genesis 5:3-4; 8:20); or a stone (Genesis 28:22) And that was "God's house." In Abraham's case there was the priest with bread and wine (Genesis 14:18-20). Later the tabernacle was erected (Exodus 25-40), in which the priests and Levites ministered and to the tabernacle were the tithes and offerings brought (Deuteronomy 12:5-7). When the temple was built in the place of the tabernacle the tithes and offerings were brought into the temple (Nehemiah 13:1-14 and Malachi 3:8-10). All this was God's house in various changes and development, and always to God's house were the tithes brought, except in the days of the prophets when disorder and disobedience and division reigned.

Why did the Lord Jesus Christ ignore the Jewish storehouse in the temple in His day and accept offerings that were not given through the temple? First, I think it is rather hard to believe that these strict Jewish women did divert their tithe away from the temple treasury to Christ, or that Christ would even approve of it if they did (study Matthew 27:55 and Luke 8:3). Nor can I see that Christ did ignore the Jewish storehouse as to its tithes and offerings. One needs no more than to read Matthew 23:23 and Mark 12:41 to see how Christ urged the Jews who tithed into the Jewish storehouse in the temple to *continue* tithing and with great interest commended those who did with the proper spirit. But if it can be conceived that Christ's followers did give their tithes and offerings to Him instead of to the

Jewish storehouse it would be simply because they no longer belonged to the "Jew's religion," as another later called it (Galatians 1:14), and they were now giving to Him Who is the "Head of the church" (Col. 1:18).

As to the believers after Pentecost no longer giving their money into the Jewish temple, what else would we expect of Christians? and laying their money at the apostle's feet they were placing their money in the local church in Jerusalem (Acts 4:34-35, for the apostles were in the church (I Cor. 12:28) and at that time were the treasurers in the church (see Acts 6:1-4). I do not understand how anyone can help seeing that God's people always brought their tithes and offerings into what was God's house in its various stages of development (except, as I said, in the days of the prophets when confusion in general existed).

It is hardly thinkable that God would change His principle in the New Testament, nor does He. The Divine principle has always been since the creation of the world: "Bring ye all the tithes into the storehouse" which is *God's house* (Malachi 3:10). What is God's house today? Has the Jewish storehouse been replaced by the local and visible church? IF IT HAS, there is but one conclusion: God's people are to bring their tithes and offerings into their local churches. In order to answer this we shall consider our second part of this study.

II. *The reasons for New Testament "Store - House" Tithing. Christians are commanded by principle and precept and practice to bring all of their tithes into the local church according to this view.*

Christians are commanded by Divine principle to bring all of their tithes and offerings into God's house. We have already endeavored to point this out in the Old Testament. This has always been the ideal system and as Gabriel R. Guedj, in his debate with John R. Rice reminds us: "Storehouse tithing is not repealed in the New Testament." Then the principle must remain, God's people are to bring their tithes into God's house in this New Testament age.

Now we are ready to answer the question: "What is God's house today?" The answer is: "The house of God today is the *New Testament Church*." It is this church that has displaced the Old Testament Jewish temple and storehouse. And unless God has changed the principle that has always existed since the creation of man, we are then to bring all of our tithes into the church which is now called the *house of God* in Holy Writ.

Writing to the church at Ephesus Paul says: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the *household of God*" (Ephesians 2:19).

The writer of the Hebrew epistle, in Hebrews 3 compares and contrasts Christ with and above Moses. Moses was faithful as a *servant* in his house, but Christ is faithful as a *Son* over His house, "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:5-6). Peter calls believers "a spiritual house" (I Peter 2:5), and "the house of God" (I Peter 4:17).

While it may be objected that the church is not mentioned in the references just quoted we would ask, "Why should it be?" There was nothing else but the New Testament church. As the elect were saved, they were baptized and added to the church (Acts 2:37-47).

However Paul, by the Holy Spirit, testified that the *house of God* is the *church of the living God* (I Timothy 3:15). And since in this reference he has just finished instructing the bishops and

deacons as to their needed qualifications (I Timothy 3:1-13) and writes the epistle that his readers might know how they ought to "behave themselves in the house of God, which is the church of the living God," he is most certainly referring to the organized church. He calls that *church* the *house of God* and it is always to the house of God that we are to bring our tithes.

While it is true, as John R. Rice says in his debate in the "Sword of the Lord" issue of January 5th, 1951, that the Old Testament temple was not a church as we know it today; yet it is true that the New Testament church, the house of God, is the temple of God now. So it is called in Ephesians 2:19-22, "A holy temple in the Lord." To that temple believers are to bring their tithes for the support of the ministry even as the people of God under the old covenant brought their tithes and offerings to support the priests and Levites. (see Deuteronomy 12:5-7 and Nehemiah 13:1-14). This is the order as God has ordained it in the New Testament even for us for it is written: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? EVEN SO hath the Lord ordained that they which preach the gospel should live of the gospel" (I Corinthians 9:13-14). As the Old Testament priests and Levites live off the tithes brought into the temple by God's people even so the Lord has ordained that ministers of the gospel in this present age are to live off the tithes of God's people which they are to bring into the church which is the house of God and the temple of God.

This Scripture which is based on the Old Testament system of worship and support certainly emphasizes "storehouse tithing." This is the Divine principle and only system of support advocated in God's Holy Word.

Naturally the question arises: What about the independent mission boards and missionaries? What about these radio programs? What about these big youth movements? Again I ask you the question: Are you willing to be bound wholly by the Word of God? Let these independent agencies and boards and campaigns and movements and programs and men come under the authority and control of the New Testament churches and receive their wages and support from the churches, as do pastors. This is the New Testament order and it should be the only plan we, as believers, should have anything to do with.

Paul and Barnabas were sent forth by the church at Antioch (Acts 1:1-4). After their missionary and evangelistic endeavours, to that same church they returned and gave their report of all that God had done (Acts 14:26-27). By the authority of that same church they went up to Jerusalem to the first great fellowship convention (Acts 15:1-4). By the

authority of the church at Corinth they were to handle the money for the poor saints in famine-stricken Jerusalem (I Corinthians 16:1-4). I feel that many of us would be surprised at the authority God has invested in the New Testament church if we would read through the Book of Acts and the New Testament Epistles with this thought in mind. No, we cannot and we dare not seek to improve upon the system of tithing only into the local church.

Very many people rise up at such a doctrine as we are here setting forth and say: Look at the great harm such preaching will do to the many independent missions and movements and broad-casts. But who will answer? Think of the great harm that has befallen the churches and their own missionaries by the tithes and financial support that should be theirs being sent away to other places. And some of these independent mission agencies and radio programs and evangelistic campaigns and youth movements are guilty of rank heresy; others are suspicious, even by their friends, of making perhaps a little more money and living a little better than they should as befitting to their calling; and many of these independents are compromisers on the subject of baptism and the church and separation from error and modernism.

## Counterfeit Baptism

(Continued from page one)  
religious groups sprinkle a baby so it will be saved in case it dies. Some groups hold that one is not saved until he is immersed. This of course ignores the case of the penitent thief who was saved although nailed to a cross and hence unable to be baptized.

Immersion was practiced by the Roman Catholic Church for many centuries, and costly buildings were erected for one purpose — to house baptistries. Finally the church changed the form of baptism, so Cardinal Gibbons says in "Faith Of Our Fathers," for the sake of greater convenience. Roman Catholics do not seek to justify the change on Biblical grounds, but upon the ground that "The Church had a right to make the change; Protestants inherited their sprinkling and pouring from the Roman Catholic Church — the mother church, but they try to justify their practice on Scriptural grounds, which is very embarrassing since the Scriptures do not justify such. (Remember that Baptists are not Protestants).

## 3. SATAN HAS CHANGED THE PROPER CANDIDATE FOR BAPTISM.

The only proper candidate is a BELIEVER — a saved person. Baptists have always been distinguished for their belief in the baptism of believers. But when a baby is "baptized" (sprinkled), of course believer baptism is departed from, since (Continued on page 8, column 8)

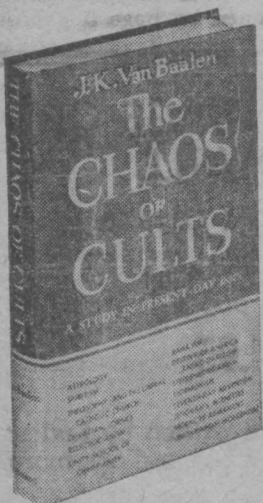
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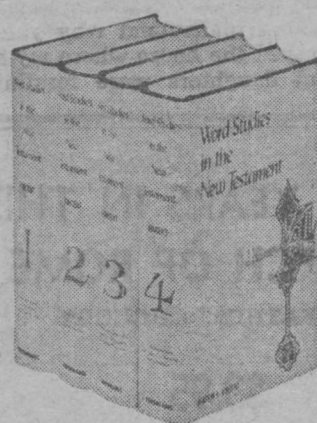
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Some people would "walk a mile for a cigarette," but cannot walk two blocks to church.

YOUNG PEOPLE, IT IS WRONG . . .

## TO DATE A ROMANIST

During my years as a Roman Catholic priest I had the opportunity of instructing several Protestants in the Roman Catholic doctrine before uniting them in Holy Matrimony with a Roman Catholic.

I was not surprised to see Protestants sacrifice six or more nights to come to listen to a priest who was trying to explain dogmas they neither could nor did not care to accept. I knew very well they did not come to learn about a new religion, but rather to be congenial and help the Roman Catholic person solve several problems created by the Roman Church.

The Protestant well knew that to allow a priest to perform a non-solemn wedding ceremony would serve to prevent remarks by Roman Catholic in-laws, that the couple was living in sin. The Protestant relatives would also recognize the validity of such a union because a priest like a minister, is an agent of the state for this particular purpose.

If I, as a Roman priest, could understand the acceptance of a Protestant coming to instructions and even having a Roman Catholic ceremony for the mixed marriage, I must confess it wasn't at all clear to me how a Protestant could sincerely believe his or her faith to be true and yet sign pledges with a church whose teachings, including marriage, are completely opposed, and claims there is no salvation outside the Roman Catholic Church. The Roman Church claims: "The eternal salvation of any out of the true (Roman Catholic) Church of Christ is not even to be hoped for." "Protestantism is not another and diversified form of the one true Christian religion in which it is possible to please God equally as in the (Roman) Catholic Church." (Syllabus of Pope Pius IX, No. 17,19).

Before marrying a Roman Catholic, think not only of yourself, but also of your unborn children, since the church will regard you as a permanent and actual danger to their faith.

All such couples (mixed religions) must sign, in the presence of a priest, a Pre-Nuptial agreement that says: "... I promise on my word and honor . . . that all children of either sex born of our marriage shall be baptized and educated in the Catholic Faith and according to the teaching of the Catholic Church even though the (Catholic) party should be taken away by death."

No parent has the legal right to forever give away a child's spiritual future. They are obligated, however, to make provisions for the child's religious education until he or she reaches an age at which time it is the child's right to decide what faith to follow. It seems therefore that the pre-nuptial contract is not valid because parents have no legal authority to make a life time provision for the religion of their children. The Church of Rome says: "Once a Roman Catholic, always a Roman Catholic" and she brands those who would dare leave her as heretics. Can children respect a parent who places them in such a position?

The difference between a Bible believing Christian and a Roman Catholic is not a superficial one of ceremonies and customs, but rather the very fundamental truth of Scripture. The basic doctrine of any religion is how to obtain salvation, yet the Roman Catholic Church denies this teaching of the Holy Bible that says: "Man is saved through faith in Christ and not by good works."

"For by grace you have been saved through Faith, and that not from yourselves, for it is the gift of God." (Eph. 2:8).

"And if of grace, then not in virtue of works, otherwise grace is no longer grace."—Rom. 11:6. (From Roman Catholic edition of the Bible).

Your children will have to believe you are accursed, damned,

an anathema because you have accepted these Bible truths, so says Canon 12 of the Council of Trent. "If anyone says that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake, or that the confidence alone is that whereby we are justified, let him be accursed."

You will not be allowed to take an active part at your own child's wedding in the Roman Catholic Church because you are a Protestant. Your children perhaps will not dare be present at your funeral because you cannot have a Roman Catholic service or burial. To them and all Roman Catholic relatives you are an outcast, accursed, damned, an anathema.

My advice to young Christian people, now that I, as priest, also have trusted the only Saviour, is never date a Roman Catholic and you will never marry a Roman Catholic.

If, however, you have already married a Roman Catholic, and have signed that Pre-Nuptial document, it then becomes your sacred duty to amend by helping your Roman Catholic partner, and children, if any, to find and accept the true way of salvation. Scriptural teaching, by the grace of God, will bring them to Christ only if proclaimed by a heart and lips made warm and eloquent by a living knowledge of Him who is "the way, the truth and the life."—John 14:6.

"Come boldly to the throne of Grace." Heb. 4:16. "Neither is there salvation in any other." —Zacchello.

### N.T. Churches

(Continued from page one)

Rome. The members of the church — whose designation was "saints" — were addressed, and they were commanded to "receive the weak in faith." It was their business to decide who should be admitted into their brotherhood; and Paul, under the impulses of inspiration, says, "Him that is weak in the faith receive ye."

It was, of course, their duty to withhold their fellowship from those who had no faith. The right of the apostolic churches to withdraw their fellowship from unworthy members (2 Thess. 3:6) plainly implies their right to receive persons of proper qualifications into their fellowship. It is inconceivable that they had the authority to exclude, but not to receive, members.

I now proceed to show that the New Testament churches exercised the right of excluding unworthy members. In I Cor. 5:1-5 we read as follows:

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

It is quite worthy of remark that, while Paul "judged" that the incestuous member ought to be excluded from the church, he did not exclude him. He had no right to do so, and did not claim the right.

The same apostle said to the "churches of Galatia," "I would they were even cut off which trouble you" (Gal. v 12); but he did not cut them off, though he desired it to be done and advised that it should be done.

It is worthy of notice too that

the members of the Corinthian church could not, in their individual capacity, exclude the incestuous man. It was necessary to their action in the premises that they should be "gathered together." They must assemble as a church and exemplify the doctrine of a pure democracy. Thus assembling, "the power of our Lord Jesus Christ" was to be with them. They were to act by His authority and to execute His will; for he makes it incumbent on His churches to administer discipline. In the last verse of the chapter referred to, Paul says: "Put away from among yourselves that wicked person." Here is a command, given by an inspired man, requiring the exclusion of an unworthy member of the church at Corinth. To whom was the command addressed? To the official members of the church? No, but "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."

The right of a church to exclude disorderly persons from its fellowship is recognized in these words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3:6). This command was addressed "to the church of the Thessalonians." To "withdraw" from a "disorderly brother" is the same thing as to exclude him. There is a cessation of church-fellowship.

I have not referred to Matt. 18:17, because I shall notice it in another place. The reader will see on examination that the passage clearly shows the power of "the church" to perform the act of excommunication by which the member cut off becomes "as a heathen man and a publican."

It is not more evident that New Testament churches received and excluded members than they restored excluded members who gave satisfactory evidence of penitence. In 2 Cor. 2:6-8 the "incestuous man" is again referred to as follows: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him."

Paul manages this case with the greatest delicacy and tenderness. He refers to the excluded member without the least allusion to the disgraceful offense for which he was excluded. "Sufficient," says he, "is this punishment" — that is, the object of the exclusion had been accomplished. The church had shown its determination not to connive at sin, and the excluded member had become penitent.

But the point under consideration is that the apostle advised the restoration of the penitent offender. Paul could no more restore him to the church than he could exclude him from it; but he says, "I beseech you that ye would confirm your love toward him." The power and the right to restore were with the church, and Paul solicits an exercise of the power and of the right. The great apostle, in saying "I beseech you," bows to the majesty of the doctrine of church independence. He virtually admits that nothing could be done unless the church chose to act.

In this connection one fact should be carefully observed: The power of the Corinthian Church to restore this excluded member is unquestionable. The fact which deserves special notice and emphasis is that the power, in apostolic churches, to restore excluded members implies the power of receiving members, and also of expelling the unworthy. Without a first reception there could be no exclusion, and without exclusion there could be no subsequent restoration. Thus the act of restoration

irresistibly implies the two previous acts of reception and exclusion.

Now, if the New Testament churches had the power and the right to do these three things, they must have had the power and the right to transact any other business coming before them. Nothing can be of more vital importance to the welfare, and even to the existence, of a church than the reception, the exclusion, and the restoration of members.

There are no three acts whose influence on the organic structure and prosperity of a church is so great; and these acts the churches of the New Testament undoubtedly performed.

### Church-Branch

(Continued from page one)

to the question, Christ is the Vine, and His disciples, the branches, there is no reference whatever to the churches. A mere reading of the fifteenth chapter of John is well calculated to convince anyone of this fact. In verse 3 we find the words, "Ye are clean." The "ye" here, beyond all question, referring to His disciples, to whom His words were addressed. In verse 6 of the same chapter, Christ says, "If any man abide not in me," etc., not any church.

Granted, that the various and varying denominations are, one and all, true churches of Christ, no living logician can justify the Scriptural statement of one Lord, one faith and one baptism. If Christ be the Vine, and the many denominations the branches, our contention for close baptism and close communion are both false and futile. No man can consistently believe in the Church-branch theory and restricted baptism and communion. The branches of a vine or tree are identical in substance and kind, and hence, if the branches of the same vine, they have the same divine source, and are, therefore, of equal merit. If Christ is the vine, and all the denominations branches, they are all equally New Testament churches, with all the rights and privileges, duties and obligations pertaining to a church of Christ. This being true, one denomination is as good as another, and the choice of a church is solely one of taste and sentiment. It would follow that Baptist churches should accept members on letters from all the "branches." Any Baptist who believes in the Church-branch theory, is logically forced to accept a sprinkled member of one of the "branches." All that any Baptist Church can claim is that it is a New Testament Church, and when we admit that other denominations are New Testament churches, then we must admit their baptism and their right to the Supper.

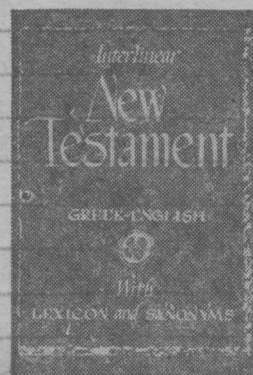
The present craze for union meetings of well-nigh every kind and character is the natural result of the Church-branch theory. The man who favors this theory, must, of necessity, favor union meetings. In fact, why should we favor any other kind? A little investigation will, we believe, show

that all advocates of union meetings are believers in this fanciful theory. Their conclusion is incontrovertible, the error is with their premises.

The present demand for church union is the natural fruit of the Church-branch delusion. Obviously, no man can hold this theory and consistently oppose a church union by a process of compromise and cancellation. If the different doctrines are of equal merit, and they must be if this destructive theory is true, then why allow any one of them to stand in the way of church union? If sprinkling equals immersion, and immersion for the forgiveness of sins equals baptism, then Baptists are nothing less than criminal in contending for the immersion of believers, at the cost of church union. The whole truth is, the consistent carrying out of the Church-branch theory means the disappearance of every Baptist Church in Christendom. Had the many martyrs, who faced the flames for their faith, held to this dilutant doctrine, they might have died in ignominious old age.

It will be generally conceded that Christ instituted a church, and that the church He instituted was to serve as a model and pattern for all churches of Christ. It is also admitted that the churches established in New Testament times were of the same faith and order. Granted, then, that the church instituted by Christ and those founded by the Apostles had the same faith and polity — one Lord, one faith and one baptism — the burden of proof must rest upon those who attempt to prove that churches radically differing from these churches are churches of Christ. More: the man who starts a church and claims that it is a Christian church, must prove that Christ has expressly authorized him to institute a church; and, if called upon, must be able, by miracles and other unailing signs to demonstrate the divinity of his mission.

Certainly, two distinct and divergent bodies, differing in faith and practice, cannot claim to be equal to the same thing, or to each other. For example, it is hardly conceivable that Christ would organize one church to teach sprinkling; one to establish an ordinance. It is positively unthinkable that Christ would commission one church to affirm a given proposition, and another to deny the same proposition, and at the same time tell us that a house divided against itself cannot stand. Such a course of conduct would make Christ a contradiction and his work automatically and axiomatically self-destructive. Imagine, if you can, Christ commanding the pastor of the church at Jerusalem to preach immersion, and the pastor of the Corinthian church to preach pouring; the brethren at Ephesus to believe in apostasy and the disciples at Antioch in the security of the believers! Such a theory defies thought, and the Bible hurls it from the heart and reason dashes it from the brain. If it is true that we are saved by grace, it cannot be true that we are (Continued on page 8, column 4)



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THE BAPTIST EXAMINER

JANUARY 18, 1969

PAGE SEVEN



## Fred T. Halliman

(Continued from page one)  
There had been two deaths just before I got there and many of the folk were away from the service burying the dead. Also there was an epidemic of flu and scores of people were home sick. Just today four preachers from that area were here on the Mission Station and reported that the situation was almost back to normal now.

### Professions and Baptisms

As to the number of professions that have been in the past five and one half months, I have no way of knowing, but there have been several. There have been four baptisms held and 115 people have been baptized.

### Churches Organized

Since our last general report there have been two churches organized. These were in the Quangebe-Aiuguali area.

### New Mission Points

One new missionary has been called into service and to my knowledge there have been five new places opened up for preaching where we had never previously preached before — three of these new places were opened up by the new missionary.

### General Mission Work

Apart from these special patrols, baptisms, and church organizations, we have a full min-

istry preaching here at the Mission Church at least three times each week and we visit no less than one of the other churches each week. I have assisted the churches, all in this immediate area, in observing the Lord's Supper. The far outlying ones will be assisted in observing the ordinance on my next patrol into those areas.

### Some Totals For The Year

Six Mission Patrols made, totaling approximately 500 miles made on foot. Professions of faith unknown, but would exceed 100. Twelve baptismal services held—465 people baptized. 8 churches have been organized.

### Total Churches and Mission Points

We now have 14 organized churches here in the Southern Highlands of Papua and 25 Mission Points, some of which will not include the two churches and several preaching points on Bougainville where Brother Doty is.

### Financial Standing

Our bank book shows a balance of \$1,348.62. However, we do our shopping by mail order and two of the business places where we buy groceries and other supplies have not sent us a statement in two months. If all our statements had been in so that we could have paid them by December 31, we would have started off the

New Year with about \$200.00 surplus.

### General Comments

The above facts are proof enough that this work has grown to be a tremendous work and there is no immediate sign of it slowing down. It has long ago outgrown my personal weekly inspection of each place; however, either directly or indirectly I still preach at each of these places several times each week. Most of the pastors and missionaries are here and get new preaching material from my messages two or three times a week and some have tape recorders and I tape messages for them to study. With these they build their own sermons and so with or without any other assistance we are finding ways of carrying on a ministry that is unequalled anywhere today. It is true that it costs a tremendous amount to carry this ministry on over here, but people who give for the support of this work are investing in souls for eternity. We are putting this money to its intended use — we are using it to go into every nook and corner of these mountains and valleys in search of God's lost sheep. God has rewarded our efforts in directing us to where many of His elect are located.

We have gotten no further than the survey stage with the proposed electrical plant. Due to the initial cost of a hydro plant being so high we have been trying to figure some way to get something cheaper but as yet have come up with nothing workable. The house is completely wired and a bulb in every socket; perhaps one day we will figure out a way to get them burning. Soon our house will be completed and completely insect-proofed. Tomorrow I expect to finish with all the screens which will be the first time since we left Bulolo (1961) that we have lived in a house that had screens including the one we lived in while in Chicago.

We trust that this report meets with the approval of the church and that it has given you a little better insight of the great work that you are having a part in. May the Lord bless you all.



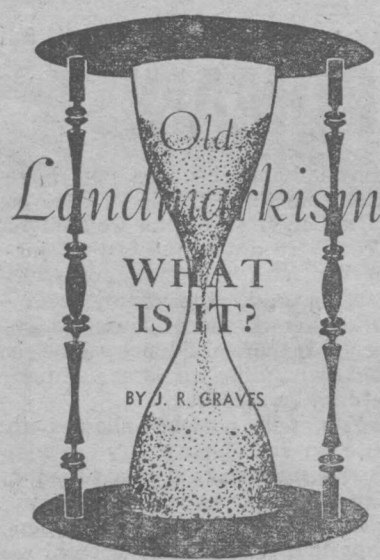
## Counterfeit Baptism

(Continued from page six)

baby is not old enough to believe. All sorts of evils flow from infant baptism. Many grow up to assume that they are all right spiritually because baptized, when they are not. The personal right to choose one's religion is taken away. The New Testament instruction is, "If thou believest with all thine heart thou mayest." This is impossible in the case of a baby.

Babies as a rule object very strenuously to being "baptized." They usually kick and squirm and bawl, but no matter, they are "baptized" just the same. This is religious coercion. There is not one single example of baby baptism in the Scriptures. To try to justify the practice on the ground of household baptisms of the New Testament is to ASSUME that some were taken. The Scripture language is against such assumption. For instance we read that the Phillippian jailer "believed in God with ALL his house." (Acts 16:34). Such language could not apply to infants.

4. SATAN HAS CHANGED THE ADMINISTRATOR OF BAPTISM. Who has the right to baptize? The institution to which Jesus committed baptism, of course. It was committed to the church that Jesus started. (See Matt. 28:19-20). The Commission was not given to those men as INDIVIDUALS, but as constituting His church. How do we know? Because Jesus promised to be with this institution clear on down to the end of the age, and the individuals to whom He



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spoke would not live that long. Manifestly He spoke to them in corporate capacity, as constituting an institution that would last throughout the age.

Man-founded churches have no authority from Christ to baptize—hence "Alien Immersion" is no good. Immersion on the authority of a mere individual is no good. The writer of these lines does not baptize on his own authority, but on the authority of the church of which he is the pastor. Baptism administered by him would not prove invalid if he turned out to be a consummate rascal, for in baptizing he but carries out the orders of the church.

Yes, a wily devil has counterfeited every truth that relates to baptism. Beware, and as the saying goes, "accept no substitutes!"



## Church-Branch

(Continued from page 7)

saved by works. If a congregational form of government is Scriptural, a different form of government is unscriptural. If the doctrine of a final preservation of the saints is true, apostasy is untrue. If only a believer should be baptized, it should not be necessary to state that an unbeliever should not be baptized. No amount of sweet sounding sentiment or fraternal foolishness can make a statement true and false at one and the same time.

The old illustration of the family and the churches has probably done more than any argument to render plausible the Church-branch theory. The time-worn statement that the children of a family may have different physical and mental characteristics, even as the different denominations, and yet be the children of the same parents, may look reasonable at first sight. A little examination of this sentimental shadow will readily reveal its fallacy. It is true that children may differ in many respects, and yet be children of the same father and mother. It must be admitted, however, that if a typical Chinaman or Indian should be born in an Anglo-Saxon home, such an event would be calculated to arouse some suspicion. Yet, the difference between an Anglo-Saxon and a Chinaman is not in sum and substance as great as the doctrinal differences of the various denominations.

The differences between the denominations are not incidental or immaterial, but essential and fundamental. For example, the way of salvation is the very foundation of the entire Christian system. Yet, if the way of salvation by works, or water, as taught by some of the denominations, will save a man, the way of salvation by grace, as taught by Baptists will damn him.

Certainly, then, the denominational differences are so radical that they cannot be said to have been built on the same model, or to be the same in sum and substance. In view of these facts, it would appear that the family illustration is hardly in good taste, or according to common sense.

It can be stated, without the least fear of successful contradiction, that there is not a single passage in the New Testament that can possibly be tortured into teaching the Church-branch theory. Those who invented this sentimental idea were, no doubt, actuated by the best of motives, but it finds no support in reason or Scripture. And while we all glory in brotherly love, we should not exalt this love at the expense of the Gospel of Jesus Christ. Let us be loyal to Christ, even, if needs be, at the expense of friends or family.

All too long have we combated particular heresies growing out of this hurtful heresy. The fact is, many are not willing to face the logic of the Baptist position.

Whether we like it or not, our position forces us to the conclusion that Baptist Churches are the only New Testament churches. Not only must we candidly declare this as our position, but more, we must contend for it. Either this, or else cease all contention, and surrender our denominational life. Baptist churches have reached the hour when it is conviction and contention, or the cemetery.

But, some one may say, "What boots it, whether one believes, or disbelieves, the Church-branch theory?" Indeed, the question whether the Church is a human or a divine institution must be determined by the falsity or truth of the Church-branch contention.

As we see it, the logical result of the teaching that all denominations are equally churches of Christ is the ultimate extinction of Baptist Churches. What, forsooth, is the necessity, or sense of maintaining our peculiar position, or separate existence, if other denominations are of equal merit with our own? Why perpetuate a divisive organization, if other denominations are divinely commissioned to do our work?

The movement for church federation, at home and abroad, grows out of our conception of the relative value of the churches. Nor could we censure those who hold this theory, should they prove willing to sacrifice some distinctive doctrine for the sake of amalgamation. Granted, the premise that all churches (so-called) are churches of Christ, denominational death is the inevitable conclusion. If we believed in the one, we would most certainly practice the other.

I have not attempted to ascertain the origin of this delectable doctrine, but suffice it to say that it saves considerable trouble and is a very present help in union meetings and a valuable aid to popularity.

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