

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 37, No. 51 ASHLAND, KENTUCKY, FEBRUARY 1, 1969 WHOLE NUMBER 1573

The Sort Of Ministry God Calls Men To Perform And Also The Sort Of Ministry He Does Not Call Them Unto

By ROY MASON
Aripeka, Florida

It is commonly conceded that God calls men into the ministry, and certainly the Scriptures plainly teach such. But what sort of a ministry does He call men to perform? It would be strange indeed for the Lord to call men without specifying what they are to do. Most people, including church members, never take the trouble to ascertain from the Bible what men are called to do. Instead, they define the minister's duties without regard to what the Lord says.

When men are elected to county or state office their duties are clearly defined. A tax collector knows what he is to do. He does not make arrests, or pretend to sit on the bench as a judge in court. He sticks to the duties for which he was elected. In the ministry, however, duties are assigned that the Bible knows nothing about. Back behind this is Satan

who desires to divert the called man from his God-appointed duties, so as to render him as ineffective as possible. Let us take note of some of the things laid



ELD. ROY MASON

on the preacher contrary to the Scriptures:

1. He is often expected to be a civic leader. Often large churches call a man who has distinguished himself as a civic leader elsewhere. We had a schoolmate who was voted the leading citizen of a large city because of his civic

activities. Back during World War I, pastors got out and led in the sale of war bonds. Often they have helped boost the Community Chest, Red Cross and other drives. God never called any minister to be a civic leader. The Scriptures are absolutely silent as concerns such.

2. He is often expected to be an incessant pastoral visitor. He is supposed to get around ever so often to see all of his members, and if he doesn't the complaint is raised, "The pastor has never been to see me." This is ego-inflating visitation, designed to compliment people by showing them attention. Often people who practically never go to church want the pastor to visit them. What for? For spiritual benefit? No. If they wanted anything spiritual they would hear him preach. People of that kind are a bunch of selfish backsliders (or maybe lost) who have no concern for the souls of people. Else (Continued on page 5, column 1)

Mission Boards Elusively Escape Scriptural Notice

By FERRELL KENNEDY
Elyria, Ohio

In compliance with a recent request to search out the Scriptures that authorize the existence of mission boards, I find myself searching for a very elusive bit of history. In fact, I find that such Scriptures are as scarce as those that authorize associations, conventions, councils of churches and the latest religious and political fad, the ecumenical movement.

Perhaps I have failed to read between the lines. I must confess that I have been more concerned about the lines themselves than what may or may not be written between the lines. Between the lines writings usually have as many different interpretations as there are interpreters. But, that which is written, that for which we have a "thus saith the Lord" has always appeared to me to be the Christian's chief concern.

Some one has said (and well said) that when God speaks there is no argument, but when God does not speak, there is nothing to say. God has been quite silent concerning mission boards, so it is my belief that there is very little to say in their favor. Humanity has some strange notions about the service of the Lord. "The end justifies the means" seems to be their slogan. "Anything goes" seems to be their rule of conduct. To this ignorant Christian, it seems that if we

would do the things which God has plainly commanded, in the manner that He has set forth, then we would have no time to be searching out new and novel means of carrying on His work.

God created man upright, but they have sought out many inventions. (Ecc. 7:29). But, these inventions are not pleasing to God, as we read in Psalm 99:8. "O Lord our God; thou was a God that forgavest them, though thou tookest vengeance of their inventions."

Because mission boards are not authorized by God's Word, then it is evident that they must be man's invention.

Now, if I were to seek to justify the existence of mission boards by "inference," as the custom is, I might say that it could be "inferred" that they are the boards used to cover the "broken cisterns" of Jer. 2:13. Like these broken cisterns, mission boards are leaky. Already the good old Bible doctrines of God's sovereignty, man's depravity, the blood atonement, salvation by grace, the virgin birth of Christ, the security of the saints, the second coming of Christ, and the final judgment of sinners are rapidly leaking out of the mission boards and the hollow organizations they represent. So, if they are not the covering of Jeremiah's broken cisterns, then I doubt if their existence can be justified by the Holy Scriptures. Again I (Continued on page 8, column 5)

A STRONG REPLY TO A XMAS 1931 ENCYCLICAL OF POPE PIUS XI

THE ROMAN CATHOLIC HIERARCHY IS NOT THE TRUE CHURCH OF THE LORD JESUS CHRIST AND WE URGE ALL ROMANISTS TO TURN FROM THIS FALSE AND APOSTATE INSTITUTION TO CHRIST AND HIS TRUE BAPTIST CHURCHES. THE ROMAN CHURCH IS THE GREATEST IMPOSTER OF THE AGES.

Reprinted From TBE
February 1, 1932

Pope Pius XI, the present successor of a line of pagan pontiffs and of another gradually and succeeding line of Roman usurpers, sent out a Christmas encyclical, in which he urged the union of all Christians under his domination.

In reply to the pope's appeal, we send out a message to Catholics everywhere, urging them to turn away from MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. "Drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (Rev. 17:5, 6).

We thus speak, not through any malice toward Catholics, but because of a desire to awaken them to the true nature of the institution with which they are affiliated. The Roman Catholic Church is the greatest imposter of the ages. We believe it to be pretty clearly foreshadowed in the scarlet woman and mystical Babylon of Revelation. And we would urge our message upon Catholics because the time may not be far distant when the Man of Sin (2 Thess. 2:3), the Beast of Revelation (Rev. 13), will be revealed; with whom the Roman Catholic Church (represented by the scarlet woman riding on the beast—Rev. 17:1-4) and the papacy (represented by the second beast or false prophet—Rev. 13:11-17, 19, 20), will form a league; ushering in the day of destruction for the Roman Catholic hierarchy, when from Heaven it shall be proclaimed, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. 18:2)

The Scripture says: "Prove all things; hold fast to that which is good." (1 Thess. 5:21).

Dear Roman Catholic friend, do you know that the teachings of your church are good—that is, that they are according to the truth as taught by Christ and the apostles? You are ready to reply:

"Yes, I know that the teachings of my church are good, because she is the Church of Christ, and the Church of Christ cannot err in her teachings." All right, be that as it may. But suppose that we are to show you that your church is not the church of Christ? Of course, you think that we cannot do that; but will you think with us a little while on the matter? If what we say is not according to the truth of Christ, we do not want you to accept it; and we leave you to be the judge. Not for one moment do we desire to lead you astray, or to force a single belief upon you. All we ask of you is what Paul exhorted the Thessalonians to do.

The Greek word for "prove" in 1 Thess. 5:21 means "To test, examine, prove, or scrutinize." And the purpose of this is to "see whether a thing be genuine or not." All we ask of you is that you test, examine, prove, and scrutinize your church to see whether it be genuine or not. If you are unwilling to do this, then you are unwilling to obey the Word of God; and the Scripture says: "He that is of God heareth God's word." And if you will not

hear them, it may be said of you as it was said of the Pharisees by Christ: Ye therefore hear them not, because ye are not of God." See John 8:47. Your church cannot consistently object to what we are asking you to do; for, while your church does not accept the Bible as complete and sufficient guide in faith and practice, yet it does profess to believe in the inspiration of the Scriptures and denies that there is any antagonism between its teachings and those of the Scriptures.

In the interest of the truth and your own spiritual welfare we ask your consideration of the following four reasons why the Roman Catholic Church is not the true Church of Jesus Christ:

1. The Roman Catholic Church is not the true church of Christ because it has a human head, while the Church of Christ has no head, but Christ Himself. See Eph. 1:22; 4:15; Col. 1:8.

There is not a single passage of Scripture that says anything about the church of Christ having a human head. And, even though, the Scriptures were not a com-

plete and sufficient guide in faith and practice, we should expect some historical record in the Scriptures if New Testament churches had a human head.

New Testament churches had no pope. Christ flatly affirmed that such an office should not exist among His followers. He called the attention of the Apostles to the fact that the princes of the Gentiles exercised dominion and authority over them, and then He said: "IT SHALL NOT BE SO AMONG YOU." See Matt. 20:25, 26, and Luke 22:25, 26. Christ said: "It shall NOT be so among you." The Roman Catholic church says: "It SHALL be so among you." Which is right?

Peter was among the twelve apostles, but his was only a primacy among equals and not a primacy of office or authority. This was shown by the fact that when Paul named the pillars at the church of Jerusalem, he mentioned James first instead of Peter. How could this be accounted for if Peter was pope? Does the officiating priest over a local Catholic body stand higher as a pillar than the pope? And picture a subordinate Roman

Catholic prelate administering a stinging public rebuke to the pope for instability and inconsistency as Paul did to Peter. See Gal. 2:11-14.

The power of binding (forbidding) and loosing (allowing) that was given to Peter (Matt. 16:18) was also given to all the Apostles alike (Matt. 18:18). And this was merely a gift of authority to the Apostles as inspired teachers. Moreover, there is not one word about its being transmissible.

The authority to forgive sins was likewise given to all the apostles alike. See John 20:22, 23. And there is no indication that this was a transference to them of the prerogative of Christ. We never hear the Apostles say to anyone: "Thy sins be forgiven thee." Peter directed Simon the sorcerer to seek forgiveness of God. Acts 8:22. Neither did these words of Christ authorize the confessional, for no such institution is found in the New Testament. Neither is there any proof that it existed under the approval of the Apostles in their lifetime.

The authority to forgive sins was authority as inspired teachers to lay down the terms of forgiveness. The connection between the impartation of the Holy Spirit and the giving of this authority shows clearly that this authority depended upon the special endowment of the Spirit.

The Roman Catholic Church claims the same authority for her clergy, but disclaims inspiration for them. Thus her claim falls for want of a proper foundation. The apostolic office and authority were more perpetual than apostolic inspiration.

The effort to try and find a basis for the papacy in the command of Christ to Peter to strengthen his brethren is absurd. See Luke 22:32. This command was given to Peter because his denial of Christ and subsequent repentance would eminently fit him to strengthen the weak. But this was not given to Peter in any official sense. Paul did as much strengthening of his brethren as Peter did, if not more. See Acts 14:22; 15:41; 18:23. And (Continued on page 5, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"1969 IN PROSPECT"

(PASTOR GILPIN'S MESSAGE PREACHED THE FIRST SUNDAY OF JANUARY, 1969)

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

As I talk to you about "1969 In Prospect," I don't know of any greater text that I could read to you than the text I have read. Paul says that he is going to forget the things that are behind and reach out for those things that are before. He tells us that he is planning to press on toward

the mark for the prize of the high calling of God in Christ Jesus, as if to say to us that he is not yet up to the mark, but he is going to press on toward the mark, forgetting the past and reaching out for the future.

I rather have in mind that what Paul said could very definitely be true of each of us. We need to forget the past. We need to forget about the failures, the defeats, and even the victories of the past. At the same time, we need to reach out toward the future, and we need to remember, surely as Paul did, that we are not yet up to the mark. There-

fore, since we are not yet up to the mark, we certainly want to press onward, and upward, toward the mark of the high calling of God in Christ Jesus.

As I think about 1969, I'll say that there is one thing that definitely will not take place in 1969; there is one thing that will take place and there is one thing that might take place in 1969.

As for that which will not take place in 1969—the millennium will not begin in 1969. If I understand the teachings of God's Word, especially as I read the (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

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

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"1969 In Prospect"

(Continued from page one)

20th chapter of the book of Revelation, the millennium is a thousand years' reign that follows the seven years of Hell on earth, when the Anti-Christ has control of this world, while the saints have been raptured out of the world. Since the saints have not yet been raptured out, then the tribulation period has not yet begun, and it is at least seven years in duration. So, beloved, the millennium will not begin in 1969.

But there is one thing that will be true in 1969 in a very definite way. Society is going to get worse, and worse, and worse throughout the year.

You might ask the question, "How can it be?" Well, every once in a while I ask the same question. I said to a lawyer just recently, "Were you surprised about a certain family getting a divorce, the circumstances under which they got a divorce, and the remarriage?" He said, "Bro. Gilpin, I am not surprised at anything that takes place today."

I have thought of this so many times since talking with that lawyer. Actually, we shouldn't be surprised about anything that takes place, because the Word of God makes it clear that society is going to get worse, and worse, and worse as time passes by. Listen:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."—II Tim. 3:1-5.

"But evil men and seducers shall wax worse and worse, de-

ceiving, and being deceived." — II Tim. 3:13.

In the light of these verses (and I might multiply the Scripture references again and again), I say there is one thing that will take place in 1969, and that is society is going to get worse, and worse, and worse.

Beloved, there is one thing that might take place in 1969, and that is that the Lord Jesus Christ may come for His saints. I turn to the Bible and I read the words of the Lord Jesus Himself, when He says:

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not THE SON OF MAN COMETH."—Mt. 24:42-44.

He is not going to come when you are looking for Him, but in an hour when you think not, the Son of man is going to come.

I say then, beloved, there are three things that I have mentioned that I am certain of. One is, I know one thing that cannot take place in 1969; I know one thing will take place in 1969; and I know one thing that may take place in 1969. The millennium will not, and could not, under any circumstances begin in 1969, society will get more and more corrupt as the days pass by, and the Lord Jesus Christ may come in 1969.

Now that is a little prophecy on my part concerning the year. As I think of it, and as I remember the fact that the millennium can't begin, and that society is bound to get worse, and especially the truth that the Lord Jesus Christ might come — as I remember this, then there are some things that stand out as goals so far as Calvary Baptist Church is concerned.

I

TO HOLD FORTH THE TRUTH, AND EXPOSE ERROR.

It ought to be our desire, and ambition, to hold forth the truth, and expose error as we have never done before. We read:

"I am SET FOR THE DEFENCE of the gospel."—Phil. 1:17.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should EARNESTLY CONTENTEND for the faith which was once delivered unto the saints."—Jude 1:3.

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest WAR A GOOD WARFARE: Holding faith, and a good conscience; which some have put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."—I Tim. 1:18-20.

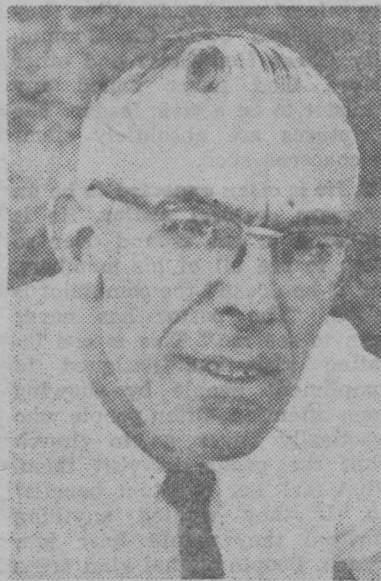
The Apostle Paul is saying to Timothy, "I want to give you a charge — that you might war a good warfare, and that you might

Parents To Blame For The Lack Of Training Of Children

ELD. BOB NELSON
Saline, Michigan

One of the most popular topics of conversation of parents in the shop is: "What's this world coming to? The kids are skipping school, stealing, drinking, rioting on campus, having sex parties, and etc." The parents blame the schools, the government, the churches, and even God.

Who is to blame for all the progressive unrest and decline of



ELD. BOB NELSON

morals? The parents are! Sociologists will tell you that children are the product of the learned behavior of the home. This may come about by EXAMPLE or by NEGLECT. If the parents are ungodly; if the parents drink, swear, cheat on each other the kids will mimic their example. On the other hand, some "nice" parents are so busy working two jobs and trying to buy a bigger or better house, car, etc. that they neglect their children by failing to give them love and consistent discipline. In this case they learn their evil ways from their bad friends who show love to them.

The Bible says, "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6). Therefore, the best way to get the kids straightened out is to start with the parents. How can God bless your home — if there is nobody home for Him to bless? How can God bless your home — if you don't believe in Him?

hold to the faith with a good conscience, because there are some who have made shipwreck of the faith," and he names two of them. At another time, Paul mentions and adds some more to this same company, and talks about these who have made shipwreck of their faith.

I say to you, there are just as many people today who are making shipwreck of their faith as was true in Paul's day. I believe that it ought to be the desire of every one of us that we hold forth the truth and expose error this year as we have never done before.

When Paul writes to Titus, he says:

"HOLDING FAST the faithful word as he hath been taught, that he may be able by SOUND DOCTRINE both to EXHORT and to CONVINCe THE GAINSAVERS."—Titus 1:9.

We have no business having anything other than sound doctrine preached from this pulpit. When we think about the influence of Calvary Baptist Church by way of our radio program on Sunday, by way of THE BAPTIST EXAMINER every week in its message throughout the world, by way of the message that goes out from this pulpit that I preach

here on Sunday, and through our annual Bible Conference, we ought not to think of anything except that we shall hold forth the truth, and expose error in every particular.

The Apostle Paul, in writing to Timothy, says:

"Now the Spirit speaketh expressly, that in the latter times some SHALL DEPART FROM THE FAITH, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer."—I Tim. 4:1-5.

I come back to the words of the Apostle Paul, as a part of his own experience. Listen:

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY, whether those things were so."—Acts 17:11.

This is the story of Paul and Silas in the city of Berea. Paul had been to Thessalonica just prior to this, and now when he moves over to Berea and begins to preach there, these folk in Berea were more noble than those in Thessalonica in that they received the Word with all readiness of mind, and they searched the Scriptures daily whether these things were so.

If I could, I would urge upon each of you that you seek to be a Berean Baptist in 1969. They searched the Scriptures daily. We ought not to allow one day to go by without making a definite search of the Scriptures, and thus hold forth the truth, and expose error in every way possible in this year that is upon us.

Beloved, to me that is a tremendously big task. I don't know anything that could be said that would be a much bigger task. Not only is there a positive message, but a negative message. We are not only to hold forth the truth, but at the same time we are to expose error. You can't read these Scriptures that I have read to you from Phillipians, Jude, I Timothy, II Timothy, Titus and Acts without the realization that it is our business to hold forth the truth, and at the same time expose error.

II

TO ENCOURAGE ALL TRUE MISSIONARY ENDEAVOR.

When the apostles were here in the days of their flesh, the Lord Jesus Christ met with them, and the Word of God tells us, that He said to them:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Jesus was speaking to His early church and He told this church

that they had a commission — a missionary endeavor was set before them. They were to carry out a missionary program beginning in Jerusalem, and in all Judea, then in Samaria, and then to the uttermost part of the earth.

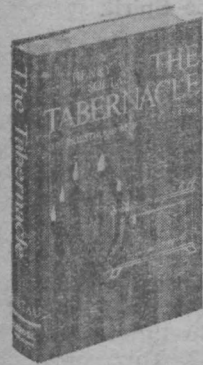
This is just exactly the same message that the Lord Jesus Christ has given in the words spoken of as the Great Commission, for He said:

"Go ye therefore, and TEACH all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost; TEACHING them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Mt. 28:19,20.

I say then, this ought to be our second goal, to encourage all true missionary endeavors. Why do I say that? Because they were the words of the Lord Jesus Christ by way of the Great Commission. It was the words of the Lord Jesus Christ to His early church. He told that church that they ought to encourage all true missionary endeavor and I believe that any sound Baptist Church today ought to be just as careful about encouraging true endeavor today as was the church in Jesus' day.

That doesn't mean we are to encourage any union missions. That doesn't mean we are to encourage any universal, invisible church mission work. A man was telling me sometime ago about the great amount of mission work his church was doing. I said, "What are you supporting?" He started naming a great number of organizations. I listened as he talked and I counted eight organizations that his church was supporting, and all eight of those organizations were universal, invisible church organizations. He was a Baptist preacher and his church was not supporting one single sound missionary project, but eight projects were being supported, and all eight were preaching a universal, invisible church.

I remember sometime ago that a man held a meeting for me when I was pastor of another church. He began one evening by telling about all of the mission work that his church was connected with. There was not one single thing that his church was supporting other than that of a universal, invisible church nature. After he finished, and before we dismissed the congregation (that was the only time to say it — it wouldn't have been right to wait until the next night and say it to a different congregation, but to the congregation that had heard him) — before I pronounced the benediction, I said, "I want to go on record here and now as saying that I would not give one dime, not even one penny, to the support of any missionary endeavor that was of a universal, invisible church nature." Of course you can imagine that it caused the "fur to fly." But I am saying this to you, we have no business to compromise in regard to mission work. We (Continued on page 3, column 1)



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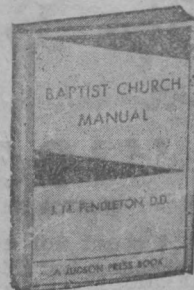
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(Continued from page two)

have no business in any wise, or at anytime, to encourage any universal, invisible church mission work.

I go further and say that we ought to encourage true missionary work through the church and not by a mission board. I will gladly offer any sum of money to the individual who will bring to me any passage of Scripture that will justify a mission board. The nearest I think that any man could come to any kind of a board in the Bible is a statement at the time of the shipwreck of the Apostle Paul when the vessel was about to break to pieces, when it was said that every man got safely to shore, some of them on boards. I say to you, it would be a hard thing for any man to find a passage of Scripture that would justify a mission board.

I am saying we ought to encourage all true missionary endeavor. I would begin first of all by talking about our Brother Burkett. I have been more than impressed by the letters that we have had from Brother Burkett since he has been in New Mexico. I didn't realize that there were so many "Injuns" in the world as seemingly there are. I had no idea that there was the vast crowd of Navajo Indians to be found in the West. If he is not mistaken in his statement, I believe that it was 18 million he said exist in the Navajo reservation in three or four states in the West. That is quite a crowd. When you realize that there is hardly anyone doing any work among them, that preaches the truth, certainly we ought to be much in prayer, and definitely behind our brother in regard to the work that he does so far as the Navajo Indians are concerned.

When I think of our Brother Halliman, I say to you, I know of no man in all this world who more sacrificially or in a more Scriptural manner goes about our Lord's work than he. I rejoice every time that I think about the work that Brother Halliman does and the fact that we have a little

part in at least providing the publicity for the carrying on of his ministry yonder in New Guinea.

I say to you, when I think about these, I am saying that it ought to be a goal on the part of Calvary Baptist Church to encourage all true missionary endeavor possible in 1969.

III

TO COMFORT AND TO STRENGTHEN THOSE WHO STAND FOR THE THINGS OF THE LORD.

I don't know whether you realize it or not, but a pastor can feel mighty lonely sometimes. A pastor can come to the place where he needs comfort in a very definite way. I think of our brethren round about, the brethren who come to our Bible Conference from all over the country, as well as the brethren who live near to us. Everyone of those brethren at some time or other during the year has his problems. Beloved, it ought to be a goal on our part to comfort and strengthen those who stand for the things of the Lord. Listen:

"Who COMFORTETH us in all our tribulation, that we may be ABLE TO COMFORT them which are in any trouble, by THE COMFORT wherewith we ourselves are COMFORTED OF GOD."—II Cor. 1:4.

"Wherefore COMFORT YOURSELVES together, and edify one another, even as also ye do."—I Thess. 5:11.

There's many and many a preacher today who is laboring under difficulties, and there's many and many a saint who is living in a place where he can't hear the Word of God. We ought to comfort and strengthen those that stand for the things of the Lord. You would be surprised how many letters I get each week wherein the individual says, "Tell me where I can find a church in going distance that will preach the Word of God." You would be amazed at the number of people who write me every week to say, that all they have by way of truth, is what they get from their Bible and from THE BAPTIST EXAMINER.

Beloved, I believe we have a task. I believe we have a goal before us — a goal of comforting and strengthening those who stand for the things of the Lord.

There is a famine on in this world today — a famine not so far as bread and water is concerned, but a famine so far as the Word of God is concerned. Listen:

"Behold, the days come, saith the Lord God, that I will send a FAMINE in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos 8:11.

I had a letter from a man and his wife in Utah — in Mormon country, just a few days ago. They said to their knowledge that there was no place in traveling distance where they could go to hear the Word of God. That is pathetic. I say there is a famine for the Word of God.

That letter is certainly characteristic of many others. A man in Texas wrote me some years ago in which he said he had tried to find a place of worship and that there was no place within 100 miles of his residence, in any direction, that he could go to hear the Word of God, without hearing a mixture of error as well.

This very day a man wrote me from Logan, West Virginia. He said, "Brother Gilpin, there are all kinds of churches here in Logan, but there is nobody here that preaches sovereign grace. There is nobody here that preaches the truth relative to the church. There is nobody here that is standing against Christmas, Easter, and the things of the world." That is just a little more than a hundred miles away. He said, "Once in a while I get a chance to run down to Charleston to go to church there. Once in a while I get an opportunity to slip away — to go someplace else, but unless you know where you are going lots of times you are just wasting your time."

Beloved, all over this land there is a dearth; there is a famine on, so far as the Word of God is concerned. This ought to be our goal, to comfort and strengthen those that are standing for the Word of God.

IV

TO URGE SEPARATION FROM FALSE ECUMENISM.

When I speak of ecumenism, I mean unionism of any kind. I am not an unionist in any sense of the word. I never have been. In fact, from the time that I read one passage of Scripture years ago, as a boy preacher, I have absolutely been opposed to union services in every respect. Listen:

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

Notice, we are not only to mark them, but to avoid them. We are to stay away from union meetings of any kind. If I took the time, I could read to you Scripture after Scripture that would tell us that we ought to stay away from and avoid, those individuals that are not standing

for the Word of God.

Notice this truth:

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore PURGE HIMSELF from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."—II Tim. 2:20, 21.

This would tell us that we are to stay away from all false religions. I would say that we ought to urge separation from the false ecumenism that is in the world today. I do not believe in going to Rome. I do not believe that it is right for God's children to line up with Romanism. I realize that all the media of today — the newspaper, the radio, the television, the magazines and the monthly periodicals — are all linked together for one united purpose, and that is to league all the Protestant churches and Romanist churches together in an ecumenical movement. I say that we ought to urge separation from such a movement. We ought to urge God's people all over America to separate from this false ecumenism.

V

TO MAGNIFY HIS CHURCH.

We read:

"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.

"To the intent that now unto the principalities and powers in heavenly places might be known BY THE CHURCH the manifold wisdom of God."—Eph. 3:10.

You will notice that Paul does not say that it is through the mission board that the manifold wisdom is to be made known, but it is through the church. The church is the biggest organization in this world.

How long is this church going to last? Listen:

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

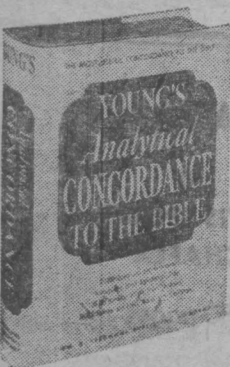
Do I worry because of the inroads of ecumenism? Do I worry because of unionism? Do I worry because of the fact that there are so few preaching the Word of God? Do I worry about the famine that is in the world? No, not in the least. I know this to be true, that when Jesus Christ comes back, there is going to be a church here within this world. I am not worried one particle about the church of Jesus Christ ever fading from the earth because Ephesians 3:21 says that there is going to be glory given to God in the church by Jesus Christ throughout all ages, world without end. I say to you, we ought to seek to magnify the church of the Lord Jesus Christ. Notice another Scripture:

"Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the EDIFYING OF THE CHURCH."—I Cor. 14:12.

Paul is writing to the crowd that was so anxious about spiritual gifts. If you will notice the context of this chapter, and the chapter before it, and the chapter that follows it, you will find that he is talking about the folk who were wanting the gift of prophecy, or any of the various gifts, such as the speaking of tongues. Paul says, "You are zealous of these spiritual gifts, but seek that you may excel to the edifying of the church. There is something bigger than taking hold of a rattlesnake and holding it in your hand and letting it coil around your neck and then, handing it to someone else in a religious service. There is something bigger than speaking in unknown tongues. There is something bigger than even interpreting an unknown tongue. There is something bigger than these spiritual gifts." What does Paul say it is? He says "Seek to excel in the edifying of the church."

I want to tell you, when I read that verse of Scripture this week, I got a brand new idea about the church of Jesus Christ — namely, (Continued on page 5, column 2)

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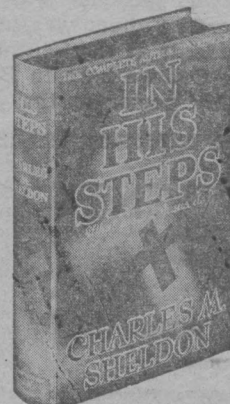
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First let me say that it isn't a question of discussing the merits of closed communion, but of doing as God commands.

Whenever we discuss closed communion we must begin with the institution of the Lord's Supper. When Christ instituted the Lord's Supper for the Church, He was with the disciples eating the feast of the passover. We must not confuse the two. Christ went with the disciples to eat the feast of the passover, and to institute the Lord's Supper. Jesus ate this feast and started the Lord's Supper with the disciples only. "And He said, go into the city to such a man, and say unto him, the Master saith, my time is at hand; I will keep the passover at thy house with my disciples." (Matt. 26:18). You will notice please that no one was invited to this supper — not even the man who owned the house.

Next we will learn from the Scripture how the early churches observed the ordinances. Acts 2:41, 42 tells us how they did. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." Now we see the order. They were saved, baptized, joined the church, learned the doctrines and were in fellowship before they ate the Lord's Supper. This takes us to another reason why we are to have closed communion.

Our Scripture said they continued in fellowship. A person that is out of fellowship with the church cannot take the Lord's supper. We are told in Rom. 16:17 to, "... mark them which cause divisions and offences contrary to the doctrine which ye have learned; AND AVOID THEM." Again we are told in I Tim. 6:3-5 that, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness:

FROM SUCH WITHDRAW THYSELF." These passages teach us that we are to exercise discipline over such members. As long as we permit such heresies or sins to remain in the church we cannot eat the Lord's Supper. "For there must be heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper." (I Cor. 11:19, 20).

Now, my friends, if our church excludes a person because he is guilty of somewhat against the church, he is out of fellowship. He cannot eat the Lord's Supper. If your church decides to be disobedient to the Lord and observe open communion you would have to permit an excluded person to observe it. If I heard that you permitted an excluded member of our church to eat, I would consider that as an act on your part of reproach to our church. I would accept it as such and observe the broken relations between our churches that you have caused.

One thing more, let me remind you that the Lord's Supper is a local church ordinance. The great commission was given to the local church and the Lord's Supper is included. (See Matt. 28:19, 20).

You ask if Judas was present at the Lord's Supper. Frankly I don't think so. John 13 tells us that after Jesus dipped the sop and gave it to Judas, he went out immediately. Matthew 26:20-25 tells us this occurred before the institution of the supper. Mark 14:18-21 also speaks of it as being before. Luke is the only one that places this event after the Lord's Supper. (See Luke 22:21-23). I think that during the feast of the passover Christ spoke of the one who would betray Him, pointed him out as Judas, who left immediately, and then instituted the Lord's Supper with the remaining eleven.

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Almost all people who profess to be Christian consider the Lord's Supper to be a church ordinance. There are, however, some exceptions to this rule. Several years ago what was called the Lord's Supper was served to the students at the Southeastern Bible College here in Birmingham. My pastor at that time

was teaching Greek in that college. But at the end of the term he resigned because he could have no part in such unscriptural procedure. Since that time I have had no way of knowing whether they still do that or not.

But still most church people look upon the Lord's Supper as a church ordinance. The thing that divides these church people in this matter is the matter of what the church is. Those who hold to the monstrous conglomeration known as the universal church invite all who claim to be Christians to partake of this ordinance. And the fellowship they experience is the same kind of fellowship one would experience at a community picnic.

But the sweetest fellowship this side of heaven is that experienced by a local New Testament Church that meets the requirements laid down in I Cor. 1:10. When a church like this comes to the Lord's table with all the members in harmony with each other, all believing and speaking the same thing, there is absolutely nothing else in this old world that can be compared with it. And I might add, there is absolutely no place at this wonderful table for visitors.

If we notice the Scriptures carefully, I believe we must admit that Judas was not present. In Mt. 26:23 Jesus said, "He that dippeth his hand with me in the dish, the same shall betray me." Then in Jno. 13:30 we are told "He then having received the sop went immediately out." There was no sop connected with the Lord's Supper. The sop was a part of the regular evening meal (DEIPNON) which they ate before the Lord's Supper was instituted. In Mt. 26:30 we see that when the Lord's Supper had ended they sang an hymn and went out. Since the sop was a part of the regular meal which they ate before the Lord's Supper, and since Judas went out as soon as he received the sop, therefore, it was impossible for him to be present for the Lord's Supper.

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Closed communion is the teaching that the Lord's Supper is restricted to the particular body (church) observing it. Open communion is the teaching that the supper is open to all who profess faith in Jesus Christ regardless of church affiliation. They contend that the supper was given to the individual rather than the church.

"Now I praise you brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you." I Cor. 11:2.

From this verse I gather that the two ordinances (baptism and Lord's Supper) was delivered to the Corinthians as a church. Furthermore the Spirit reveals that the only time they can observe the Supper is when they are gathered together.

"For there must be also heresies among you, that they which are approved may be made manifest among you. When you come together therefore into one place, this is not to eat the Lord's Supper." I Cor. 11:19-20.

These two verses teach us that the church must be assembled, and must be free of heresies in order to eat the supper. Therefore it would be impossible to observe the Lord's Supper if there is heresy among the church. Now the only persons who can be competent judges, as to whether there is heresy among the church,

are the particular members of the local body. Those who are not members of the church could not discern if there were heresy among the church of which they are visiting. If the church were to invite those who were not members of her membership, she could not know if heresy was among them. Thus communion must necessarily be closed to everyone outside of the membership of the local body.

The ingredients also picture closed communion. The unbroken loaf pictures one body or one church. The breaking of that one loaf into many pieces, is but a type of the church with its many members.

"For we being many are one bread, and one body: for we are all partakers of that one bread." I Cor. 10:17.

Were we to invite others beside the members of the church observing the supper, we would ruin the type for we would become many loaves, rather than the one bread (church) with many members.

The cup of wine which is used in the supper, is a type of the Comforter which is the life of the one loaf (church). There is one body with its many members, but only one life. Therefore, there is one cup which unlike the bread is never broken into smaller pieces. In every Scriptural reference to the Lord's Supper, the cup is spoken of in the singular form. The cup which typifies the life of the loaf (Church) could never be referred to in the plurality. The life of a New Testament Church is always one and will always remain as one; thus the one cup is to be used which speaks of the life of the body partaking of the supper, which life is the Comforter, which was given at Pentecost. Read Luke 24:49, Acts 1:8.

The one cup like the one loaf pictures the local, visible body of Christ with many members (Broken loaf), who have but one life, or who have been empowered with the Spirit who guides them into all truth. If there are others outside of the membership of the local body who partake of the supper, it would necessitate the use of many loaves as well as many cups which the Scripture does not sanction. Thus, the one loaf which is broken into many pieces, and the one unbroken cup, picture the one body with many members, but with only one life. The ingredients of the supper teach us that there is only one kind of communion and that is closed.

I do not believe that Judas partook of the supper, and the reason for this belief is the declaration that he left the assembly, and I believe that he left before the supper was instituted.

"He then having received the sop went immediately out; and it was night." — Jn. 13:30.

When the supper was first observed the Scriptures declare that they sang a song and went out. Read Matt. 26:30. If the first church after eating of the bread

and drinking of the wine went out, then the only conclusion that I can come to is that Judas went out before the supper was taken.

ROY
MASON

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The main merit of closed communion is that it is the only kind that is valid.

Many people sentimentalize just any sort of an observance as all right, but he won't. In I Cor. 11:18-20 we read some people who were divided in their beliefs — all split into factions. Paul told them verse 20 that they COULD NOT observe the Lord's Supper. "When ye come together therefore in one place YE CANNOT EAT THE LORD'S SUPPER." (Note that the foregoing is the correct translation, as noted on the margin).

Paul has mentioned the divisions — mainly over men. The divisions he mentions are not serious as those that divide many so-called churches of today.

If the Lord plainly tells us the Scripture quoted above the people in a state of division CANNOT eat the Lord's Supper that settles the matter. That divisions exist is proved by the existence of numerous so-called churches. Mainly, the divisions are based on the fact that most of the man-made churches hold wrong views concerning how to be saved.

A number of reasons can be advanced as to why open communion is wrong and unscriptural, but really the one just mentioned is quite sufficient. God's "ye cannot" signifies that He will not regard open communion as a valid observance. If he refuse to accept such an observance, then what good is it? It becomes mockery.

Besides, the Lord's Supper is a CHURCH ORDINANCE whereas the open communionists seek to make it AN INTERDENOMINATIONAL ORDINANCE.

Just how closed should the observance of the Lord's Supper be? The answer is IT SHOULD BE RESTRICTED TO THE ONE LOCAL CHURCH observing it. It is not a denominational ordinance, else it should be observed at associations and conventions.

In I Cor. 5 Paul writes about the immoral man who had been allowed in the Corinthian church. He says concerning him, "With such an one no not to eat." (v. 11) Presumably he was speaking of the eating of the Lord's Supper. In the next verse he tells the church to discipline this man. "Put away from among yourselves." (Continued on page 5, column 1)

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The Forum

(Continued from page 4)

“Manifestly then, a church should restrict the eating of the Supper to those OVER WHOM IT HAS THE POWER OF DISCIPLINE. This logically knocks out the inviting of those of other Baptist churches.

It is bad for a Baptist Church to be loose in the observance of the Lord's Supper, but to my way of thinking the most awful thing is for a church to use crackers and grape juice. This is worse than open communion, for it blasphemes against the Lord Jesus Christ. The leavened elements used, denies the sinlessness of the Son of God, and apart from His sinlessness, there is no Savior.

Oh yes, I am about to forget the part of the question that relates to Judas.

I do not believe that Judas was present when Jesus instituted the Supper. The story of the institution of the Lord's Supper is not given chronologically by all of the gospel writers. John however seems to make it plain. In Matt. 26 we find that during the meal — the regular meal, before the institution of the new ordinance, Jesus said “He that dipeth his hand with me in the dish the same will betray me.” Matthew does not mention that Judas got up and left immediately, but John does. He says, (John 13:30) “He then having received the sop, went IMMEDIATELY out.” This makes plain that Judas left immediately after the supper, and it was following the supper that Jesus instituted the ordinance.

Preachers

(Continued from page one)

they would want the pastor to be free to visit and deal with the lost rather than to spend his time pampering them. There is no hint in the Bible that a minister should spend his time courting his members and trying to keep them in a good humor.

3. He is often expected to “play with the young people.” One church wanted a man who could play baseball with the boys of the church. Invariably the churches with the biggest social program are the churches steeped in the deepest in worldliness. A bunch of people, young or old, who have to be entertained and stuffed in order to keep up their interest, don't have enough genuine Christianity to fill a mustard seed. Some of the filthiest things we have ever known have grown out of church parties and picnics.

What Does God Say That Ministers Are For?

1. He says that they are to give themselves to “prayer and the ministry of the Word” (read Acts 6:1-7). When “serving tables” and the doing of necessary benevolent work grew so heavy that it encroached on the spiritual ministry of the preachers, the first

deacons were appointed to attend to such so the ministry would not be hampered.

2. Ministers are to preach the Word of God and to evangelize. “Preach the Word” . . . “Do the work of an evangelist” (II Tim. 4:2,5). We have a dearth of real gospel preachers today. Ministers are just about everything except preachers. Seldom does a church ever advertise the preaching of its pastor. Our radio listeners have written by the hundreds to say that in their community they are unable to find any church with a real gospel message. Preachers are so burdened with a multitude of duties which the Lord never gave them that they don't have time to do what He called them to do.

3. The ministry is to so teach and preach as to develop mature Christians who will not fall easy victims to every heresy and false teaching afloat (read Ephes. 4:11-15). Often it has been said, “So and So isn't much of a preacher, but oh, he is such a good pastor and mixer.” That meant that he was a good handshaker who could flatter and “butter” people up like a politician. If a man is not a good preacher and teacher of the Word of God, he is a loss so far as the ministry is concerned. The prophets of old were not good mixers, nor were they entertainers. They ministered the Word of God. The Devil is pleased when he can get any preacher off the track and can make him a boot-licking man-pleaser. The world, the Devil, and the worldly church member want such.

“1969 In Prospect”

(Continued from page three)

that the church of Jesus Christ is bigger than Oral Roberts, A. A. Allen, and all the rest of this crowd of folk that are running around the country with their tents, and their union meetings, and all of the supposed-to-be miracles that they are performing. Our Lord Jesus Christ says that there is something bigger than that, and that is to excel in the edifying of the church.

I say, beloved, if I have one desire in 1969, it is that we should magnify His church.

VI

TO TEACH THE NEARING APPROACH OF OUR LORD'S RETURN.

I believe that the second coming of the Lord Jesus Christ can't be far away. We read:

“Be ye also patient; stablish your hearts: for THE COMING OF THE LORD DRAWETH NIGH.”—James 5:8.

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that THE DAY OF THE LORD SO COMETH as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”—I Thess. 5:1-3.

What is the world thinking about today? Primarily, peace and safety. A few years ago the

statement was: “Peace at any Price.” A few years previously, when Russia became a militant threat to the world, they began talking in terms of a peaceful co-existence, and that is what the world has been talking about, thinking about, longing for, and hoping for ever since the organization of the United Nations. Ever since it came into existence, they have been talking about peace and safety. What does the Word of God say? It says when they shall say peace and safety, then sudden destruction shall come upon them.

I say to you, I believe the coming of the Lord Jesus Christ is very near at hand, and I want this year to try to tell people — whether I preach from the pulpit, or over the radio, or through THE BAPTIST EXAMINER, or through our annual Bible Conference — I want to tell people one thing, that Jesus Christ is coming and His return surely can't be very far away.

CONCLUSION

Now these are my goals for 1969: to hold forth the truth and to expose error, to encourage all true missionary endeavor, to comfort and strengthen all those who stand for the things of the Lord, to urge separation from a false ecumenism, to magnify His church, and to teach the nearing approach of our Lord's return. As I think about it, and as I bring this service to a close, I say to you, in 1969, and until Jesus Christ comes again, the old Gospel is going to continue just the same. It will still save the elect of God right on down to the end of time. As the old song says, referring to the Gospel's power:

“Dear dying Lamb, Thy precious blood
Shall never lose its pow'r,
Till all the ransomed church of God
Be saved, to sin no more.”

Thank God the Gospel will still save, and it will go right on down to the end of time drawing out the elect of God, and bringing them unto salvation.

May God help you and me as individuals and as a collective body that we will strive together, and that these shall be our goals in 1969, to the extent that we will continue to give out the Gospel of the Lord Jesus Christ from day to day.

May God bless you!

Catholicism

(Continued from page one)

Paul did not do his work upon the authority or under the direction of Peter. Paul got his authority as directly from Christ as Peter did. See Gal. 1:16, 17. And on one occasion, as already pointed out, Paul found it necessary to strengthen Peter and prevent him from weakening his brethren. Paul founded more churches than Peter did according to the New Testament record. While Paul had much to do with the church at Rome, there is not the slightest certain Scriptural mention of Peter in connection with either the city or church.

Peter was probably martyred at Rome and may have spent some time there toward the close of his life, but that he was founder and first bishop of the church is untenable to any fairminded person. Irenaeus and Eusebius unite in making Linus the first bishop of Rome.

It is equally absurd to ground the papal contention on Christ's command to Peter to feed the sheep. See John 21:15-17. In giving this command to Peter, Christ was merely reinstating him after his fall. Feeding the sheep, like strengthening the brethren, was not given to Peter in any official sense. Paul did as much of this as Peter did if not more. And he did not upon the authority or

under the direction of Peter, but by virtue of a commission received directly from Christ.

Nowhere did Peter assume the role or exercise the authority of a pope. He claimed to be only an apostle (1 Peter 1:1) and an elder (1 Peter 5:1). And he expressly forbade elders lording it over the heritage or charge allotted to them. See R.V. of 1 Peter 5:3. The Douay Version's rendering of “klaros” as “clergy” instead of “heritage” or “allotted charge” in this latter passage is a glaring perversion of the plain meaning of the term. “Klaros” is the word from which “clergy” is derived, but such a use of the Greek term was unknown in apostolic times. The clear meaning of the exhortation is that elders and bishops are not to lord it over the churches over which the Holy Spirit makes them overseers. See Acts 20:28. Thus Peter, the alleged first pope, vetoed the Roman Catholic hierarchy.

If Peter was pope, why was he not somewhere, either by himself or some other person, styled “Vicar of Christ,” “Universal Bishop,” “Head of the Church,” “Chief Pilot of the Church,” “Supreme Pastor of the Faithful,” or “Father and Doctor of All Christians”? All of these titles have been applied to popes. Why were none of them or anything similar ever applied to Peter?

If Peter was pope and bishop at the church of Rome, was it not an act of presumption on the part of the Apostle Paul to write a long letter to the church of Rome instructing them in many things, without so much as mentioning Peter? Would a modern Catholic priest, bishop, or cardinal do that? And how account for the absence of any mention of Peter's authority in the several letters Paul wrote from Rome to other churches? Why was there never any appeal made by the Apostles in the New Testament to the supposed supreme and pre-eminent authority of Peter?

If Peter was pope, why did not the early Corinthian church write to him about matters of faith and morals instead of to Paul? See I Cor. 7:1. This is a very appropriate question in view of the question asked by Cardinal Gibbons on page 110 of “Faith of Our Fathers.” The Cardinal refers to the fact that the church of Corinth later wrote to Clement, the alleged third successor of Peter, when some “dissension and scandal” had occurred in the church. And he (The Cardinal) asks: “Why did Corinth appeal to Rome far away in the West, and not to Ephesus, so near home in the East, where the Apostle St. John lived?” The Cardinal then adds: “Evidently, because the jurisdiction of Ephesus was local while that of Rome was universal.” Now we wish to ask: “Why did not the early Corinthian church appeal to Rome as did the later Corinthian church?” And we reply: “Evidently because the supremacy of Rome had not begun to be recognized at the time of the first appeal as it had at the time of the second.” And it needs to be noted that there is not the least trace of modern papal as-

sumption and pretended infallibility in the reply of Clement.

And when the controversy about the necessity of Gentiles keeping the Jewish law arose in the church at Antioch, why were Paul and Barnabas sent to Jerusalem instead of to Rome? Do you reply that it was because Peter was at Jerusalem at this time? If so, we will ask you how he came to be at Jerusalem at this time, when he was supposed to be presiding over the “See of Rome”? And why were Paul and Barnabas sent to “the Apostles and elders” (Acts 15:2) instead of to the “Pope”? Suppose Pope Pius XI was now in New York City, and dissension having come up among the Roman Catholics of Philadelphia, a delegation should be sent to New York to obtain an authoritative settlement of the matter, would that delegation be sent to the Roman Catholic clergy of New York or to the Pope? On page 125 of “Faith of our Fathers,” Cardinal Gibbons says: “When a dispute arises in the church regarding the sense of the Scripture, the SUBJECT IS REFERRED TO THE POPE FOR FINAL ADJUDICATION. The Sovereign Pontiff, before deciding the case, gathers around him his venerable colleagues, the Cardinals of the church; or he calls a council of the associates of the faith, the Bishops of Christendom; or he has recourse to other lights which the Holy Spirit may suggest to him. Then after mature and prayerful deliberation, he pronounces judgment and his sentence is final, irrevocable and infallible.” What we are asking is, why was not this method followed in the above controversy. And why did James preside over the council instead of Peter? And if Peter was pope and his sentence therefore “final, irrevocable and infallible,” why did others speak after Peter had spoken? And why did the council adopt the words of James instead of those of Peter as the context of the letter that went out? And Cardinal Gibbons says: “Before becoming a law, the Acts of Councils required the Pope's signature, just as our Congressional proceedings require the President's signature before they require the force of law.” Why is there no mention of Peter's signature being affixed to the decisions of this council at Jerusalem? Has not Luke left out a very important item concerning these decisions?

II

The Roman Catholic Church is not the true church of Christ because the institution Christ called His church found concrete expression in local, independent, democratic bodies called churches and not in a worldwide hierarchy like the Roman Catholic Church.

When Jesus said: “Upon this rock I will build my church, and the gates of Hell shall not prevail against it,” He spoke of His church as an institution. He here used the term in the generic sense, just as we commonly use the terms man, home, presidency, jury, etc. He founded an institution and promised perpetuity to

(Continued on page 6, column 1)

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Catholicism

(Continued from page five)
that institution. This institution was not a hierarchy, but found expression in local, independent, democratic bodies, each of which was called a church. This is the only kind of church that Christ has on earth. Each of these churches managed their own affairs. They freely accepted the apostles as inspired teachers because of their confidence in them as those whom Christ had authorized but the apostles exercised no autocratic power over them. These facts are too evident to need any argument to support them.

The Roman Catholic Church is not the true church of Christ because it has perverted the Gospel.

This is the charge that Paul brought against the false teachers, the Judaizers, that had gotten in among the Galatian churches. Gal. 1:7. The charge can be brought with even greater weight against the Roman Catholic Church. Let us note how the Roman Catholic Church has perverted the Gospel:

It has perverted the Scriptural teaching of how we are washed from our sins and how we become children of God.

On page six of a tract on "The Sacramental System" written by W. M. Collins, and distributed by the International Truth Society, we read: "The first Sacrament is Baptism, which, as the church teaches, cleanses us from original sin and makes us children of God." Contrary to this, the Scripture says: "The blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7) and "Ye are all the children of God by faith in Jesus Christ." (Gal. 3:26). Baptism can cleanse only symbolically. "Water" in John 3:5 refers to the Word of God and not to baptism. See Jas. 1:8; 1 Peter 1:23; Titus 3:5; Eph. 5:25-27; John 15:3. Baptism represents not a birth, but a death and burial.

It has perverted the truth concerning the nature of justification.

On page 16 of a tract on "What the Catholic Church Is and What She Teaches" by E. R. Hull and published by the International Catholic Truth Society, we read: "Justification consists in the infusion of grace into the soul, by which we are put into new relation with God." The Greek term for "justify" does not denote the infusion of grace into the soul. When used of God's act toward us, it is used forensically, and has to do not with our state, but with our standing. Thus used it denotes pronouncement of our righteous standing before Him through faith in the atoning, propitiating, vicarious, and redeeming blood of Christ. For the Scriptural teaching on justification see Rom. 3:20-28, 4:1-18; 10:4; Gal. 3:11-13; Phil. 3:9.

There is no conflict between Paul and James on justification. Both affirm that it was through faith that Abraham was justified before God. See Rom. 4:2,3; Jas. 2:23. When James asks: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (Jas. 2:21), he used the term "justified,"

not in the forensic sense, but in the sense of to be evidenced to be righteous, which is another meaning of the term. By offering Isaac, Abraham evidenced his faith, and was thus evidenced by his act to be in possession of that righteousness that was imputed to him through faith. Thus justification is not by the infusion of righteousness in us, but by the imputation of righteousness to us. The Roman Catholic teaching on justification is designed to prepare the way for the doctrine of salvation by works.

It has perverted the Scriptural truth concerning the duration of justification.

In the same tract just quoted, on page 17, we read: "The state of justification may be forfeited at any time by the commission of a grave sin." And again on the same page: "The final destiny of each man is directly determined by the good or evil states in which he dies." But contrary to this we find from the Scriptures that justification is the gift of God. Rom. 3:24. And we find also that "The gifts and calling of God are without repentance." (Rom. 11:29). Repentance is a change of mind. This passage means then that God does not change His mind and withdraw the gifts that He bestows. This would needs be the case if one could forfeit his justification. And then we hear the Apostle John as he quotes our Lord: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, AND SHALL NOT COME INTO CONDEMNATION; but is passed from death unto life" (John 5:24). On another occasion Jesus said that His sheep shall never perish. See John 10:28. The Roman Catholic Church says that the justified MAY COME INTO CONDEMNATION AND PERISH. The Scripture says they SHALL NOT. Which is right? All justified persons are born of God, and John declares: "Whatsoever is born of God overcometh the world" (I John 5:4). The Roman Catholic Church says that they MAY OVERCOME THE WORLD OR MAY BE OVERCOME BY THE WORLD ACCORDING TO THE GOOD OR EVIL STATE IN WHICH THEY DIE. Which is right?

It has perverted the Scriptural truth on how grace is received.
The Roman Catholic Church teaches that grace is received chiefly through the sacraments. "A sacrament" says Cardinal Gibbons, "is a visible sign instituted by Christ by which grace is conveyed to our souls." The Catechism says: "A Sacrament is a visible sign or action instituted by Christ to give grace." This violates the very meaning of grace and makes justification the reward of obedience; and contrary to this we read from the Scriptures: "Being justified freely by His grace, through the redemption that is in Christ Jesus" (Rom. 3:24). This Scripture says that to be justified by grace means "freely, for naught, gratis, gratuitously." Now if we are justified by grace received through sacraments, grace is no more grace and we are not justified "freely, for naught,

gratis, gratuitously." If we must be baptized, do penance, be confirmed, and receive the Eucharist and extreme unction in order to have the grace necessary to justification, then justification is a thing purchased, and not a thing bestowed "freely, for naught, gratis, gratuitously." The following Scriptures further show that we are saved freely and wholly apart from our works: "Now to Him that worketh is the reward not reckoned by grace, BUT OF DEBT. But to him that worketh not, but believeth on him that justifieth the ungodly, HIS FAITH IS COUNTED FOR RIGHTEOUSNESS (justification)" (Rom. 4:4,5). "If by grace, then it is no more of works: otherwise grace is no more grace." (Rom. 11:6).

It has perverted the Scriptural truth concerning the nature of grace.

On page 265 of "Faith of Our Fathers" we find the following: "The grace of God is that supernatural assistance which He imparts to us, through the merits of Jesus Christ, for our salvation?" Grace is not mere assistance; it is the free and unmerited favor of God in bestowing salvation wholly apart from our works through redemption that is in Christ Jesus. Rom. 3:24; 4:1-8.

This teaching concerning the nature of grace reduces salvation by grace to salvation by works that grace enables us to do. That this is not a misrepresentation is shown by the following comment on Rom. 3:28 in the Catholic Bible (Douay Version): "The works which he (Apostle Paul) here excludes, are only works of the law; that is, such as are done by the law of nature, or that of Moses, antecedent to faith in Christ; but by no means such as follow faith, and proceed from it."

The above comment on Rom. 3:28 is a clear evasion of the plain meaning of the passage. This will be seen by a study of Rom. 1:17, 10:4; Gal. 3:1-14; Phil. 3:9. And the fact that this comment is an evasion is shown by the comment of Rom. 4:4. Seeing that "worketh" in this latter passage is in the present tense, and therefore, that it could not be referred to works done in our own strength? Thus we have a fair sample of Roman Catholicism's wicked perversion of the word of God.

The law spoken of in Rom. 3:28 and similar passages is the law of Moses. And, according to Christ's interpretation (Matt. 22:37-40), the law of Moses comprehends every good work of which a man is capable. And the passages given show clearly that works done subsequent to faith in Christ are as fully excluded from a place in our justification before God as are works done antecedent to faith in Christ. It is declared that Abraham was justified by faith and not by works (Rom. 4:2, 3), and the works of Abraham that are here referred to are works that he did subsequent to and as a result of his faith. They are such as his circumcision, his leaving home and kindred to follow the will of God, and his offering up of Isaac. Paul declares that these works did not justify him, but that his faith was counted for righteousness or justification. We have already shown the different senses in which James uses the word for justification, showing that there is no conflict between Paul and James on this matter.

The true, scriptural way of salvation may be summed up as follows: (A) Man by nature is a sinner, condemned and lost. Rom. 3:9, 10, 32; 5:18; Gal. 3:10. (B) God's justice demands that sin be punished justly. Rom. 3:26; Heb. 2:2, 3. (C) Jesus Christ, the sinless son of God, died as a substitute, the just for the unjust, for all that should ever trust Him for salvation. Isa. 53:4-7; Rom. 10:4; Gal. 3:13, 1 Pet. 2:24, 3:18; Heb. 10:14. (D) Therefore, all who, having repented of sin, trust,

depend, and rely on Jesus Christ as a personal and all-sufficient Saviour, receive a full, free, perfect and eternal salvation wholly as a gift of grace. John 4:10-15; 5:23; 10:27-29; Rom. 3:24-28; 6:23; 8:1; Eph. 1:13, 14; 2:8-10; Heb. 10:14; 1 Pet. 1:5; 1 John 5:4. If Jesus Christ purchased a full salvation for every one that shall ever believe on him, then there is nothing left for them to do but to believe on Him. Salvation through faith and salvation by works are the direct opposites of each other. Rom. 3:27, 28; 4:2-5. So are salvation by grace and salvation by works. Rom. 11:6. If the Roman Catholic teaching on salvation were true, then man would have occasion to boast, but the scriptural way of salvation excludes boasting. Rom. 3:27.

By faith in Christ we receive the merits of His death, by which the penalty of our past, present, and future sins is remitted, and by which the perfect righteousness of Christ is imputed to us (Rom. 3:22, 4:3; Phil. 3:9), and by which we receive a perfect standing before God. Henceforth we are no longer reckoned as sinners in the sight of God. Henceforth God deals with us as no sinners, but as His children. When we sin He chastens us (I Cor. 1:31, 32; Heb. 12:5, 6), but we are not condemned with the world: neither are our sins charged against us (Rom. 4:8), because Christ has suffered our full penalty and robbed the law of its power to condemn us (Rom. 10:4). Believers in Christ have eternal life and can never come into condemnation (John 5:24). They are Christ's sheep, and can never perish (John 10:27-29). They have drunk of the water of life, and will never thirst again (John 4:14). They are sealed by the Holy Spirit until the day of redemption (Eph. 1:13, 14; 4:30). They are kept by the power of God through faith unto salvation (I Pet. 1:5). They are begotten of God and destined to overcome the world (I John 5:4). They were foreknown of God, elected in Christ before the foundation of the world, and predestinated to be conformed to the image of Christ (Rom. 8:29, Eph. 1:4). They will never fall away and be lost because they can never go back into sin (I John 3:9). God works in them both to will and to do His good pleasure (Phil. 2:13), thus completing the work He begins in salvation (Phil. 1:6). God's law has been written in their hearts (Heb. 8:10), and they serve God through faith that works by love (Gal. 5:6). They serve God not in order to be saved, but because they are saved. They are under the new covenant, in which God promises that he will not turn away from them and that they shall not depart from Him (Jer. 32:40). This, dear friend, is the true Bible teaching on salvation. If you have not received the Lord Jesus Christ as your Saviour, we urge you to do so at this moment. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

IV
The Roman Catholic Church is not the true church of Christ because it cannot be traced back to Christ.

John J. O'Hara, a Roman Catholic priest of Bradley Beach, N.J. in a tract says: "It is our bounden duty to investigate the origin and claim of all churches to decide which one can be traced back to Christ." We urge upon you these words from one of the leaders in Romanism. We ask you to investigate the origin and claim of your church and see if it can be traced back to Christ.

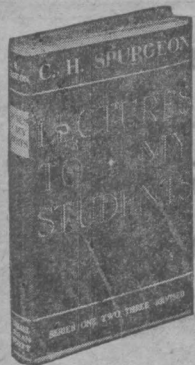
Even in your Catholic Bible you will fail to find anything that resembles the Roman Catholic Bible. And your Catholic Bible is the most prejudiced translation of the Bible that has ever been made. It is not a faithful translation of the original languages, but is a translation of the corrupted Latin Vulgate of Jerome. Jerome was a devotee of Origin's oracular or arbitrary method of interpreting the Scriptures, and as nearly as he dared to, Jerome made the Bible say what he wanted it to. The Catholic Bible is the supreme attempt to prove the scriptural origin of the Roman Catholic Church, and this attempt has proved a dismal failure.

The Roman Catholic Church came about as a result of a great apostasy from New Testament faith by the great majority

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the churches during the centuries following the apostolic era. Judaism and heathenism were amalgamated with these churches, and they were wedded to the Roman Empire by Constantine. The brought so-called Christianity to the same place that paganism had occupied as the state religion of the Roman Empire. The previous partial amalgamation of Christianity with paganism was now hastened to completion. As paganism has a pontifex maximus, so this so-called Christianity has one. And as Rome was the capital and center of paganism, so it had to be of this corrupted Christianity also. Thus incipient papacy was given foundation and tremendous impetus. The papacy descends not from Peter, but from the Roman Pontifex Maximus, the pope of paganism. In the place of the Pantheon stands the Vatican. And in place of the Pontifex Maximus now stands the Roman usurper and false prophet, known as the pope, ruling over Satan's ecclesiastical masterpiece.

(Continued on page 7, column



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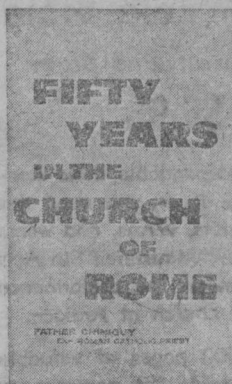
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Catholicism

(Continued from page six)

No trace of modern papal authority can be found in the writings of Barnabas, Hermas, Clement of Rome, Ignatius, Justin Martyr, Polycarp, nor Irenaeus, or in the writings of any earlier contemporary person. Tertullian knew nothing of modern papal authority, and attacked the then mild and occasional claim of the Bishop of Rome. Cyprian, bishop of Carthage, speaks of bishops of equal authority, and opposed Stephen who tried to play pope on a small scale.

Paul predicted the apostasy that resulted in the Roman Catholic Church when to the Ephesian elders he said: "After my departing shall grievous wolves enter among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:29, 30). This apostasy was not long manifesting itself, and the Roman Catholic Church was in the process of development before the benighted constantine wrought this Satanic work. The steps in the development of the Roman Catholic Church may be outlined as follows:

As Christianity advanced two classes of churches were soon bound to exist. One class began to imitate Judaism and heathenism. This came about through Jews and pagans embracing Christianity and bringing their Judaism and paganism with them. Such an influx pleased covetous bishops and they raised no voice against it. Origin encouraged this saving work by seeking to harmonize the teachings of Christ with those of Plato. This class of churches was beginning to manifest itself mildly in mid and latter New Testament times. The other class of churches, like the church at Philadelphia (Rev. 3:10), kept the word of God and strove heroically against the threatening tide of error and corruption from Judaism and paganism. The breach between the true and the false churches grew wider and wider.

As a result of contact and mixture with Judaism and paganism the apostatizing churches early adopted the dogma of baptismal regeneration. Both Judaism and paganism invested rites and ceremonies with mystical saving efficacy. This led to a like investment of baptism. Because the newly baptized often enjoyed a more vivid assurance of salvation along with spiritual blessings and manifestations, and, like the eunuch, went on their way

rejoicing, the belief was encouraged that regeneration took place in and through baptism. A false interpretation of certain Scriptures were appealed to in support of this dogma. These Scriptures are Mark 16:16; John 3:5; Acts 2:38, 22:16; Rom. 6:3; Gal. 3:27; I Pet. 3:21.

That to make these Scriptures teach baptismal regeneration is a false interpretation of them, is shown by the following scriptural facts. Baptism is a work of righteousness because it is fulfilling righteousness (Matt. 3:13) and obedience to a commandment (Acts 10:48), and Paul says that we are not saved by works of righteousness (Titus 3:5). Paul says that the gospel is the power of God unto salvation (Rom. 1:16), and the gospel does not include baptism (I Cor. 15:1-4) (1:14-17) (4:15). When the Philippian jailer pointedly asked the way of salvation, Paul did not mention baptism as a condition of salvation, (Acts 16:30,31). In the New Testament days disciples were made and then baptized (John 4:1), and not made by baptism, which would be the case if the doctrine of baptismal regeneration were true.

The latter part of Mark 16:16 shows that faith is the one indispensable condition of salvation. John 3:5 has been discussed previously. In Acts 2:38 Peter was answering not the specific question of how to be saved, but a broader question: "What shall we do?" Thus he gave a broader answer than Paul did to the jailer. On later occasions, when Peter gave specific instructions on how to be saved, he did not mention baptism. See Acts 3:19. The Greek preposition for "for" in Acts 2:38 is "eis." Peter commanded baptism "eis" the remission of sins just as John baptized "eis" repentance (Matt. 3:11). But John did not baptize in order to repentance, because he demanded repentance as a prerequisite to baptism (Matt. 3:7, 8). Neither did Peter command baptism in order to salvation. Peter commanded baptism with respect to salvation that was already possessed just as John baptized with respect to repentance that had already been experienced. Peter commanded baptism ("eis") as a result of salvation, just as the Ninevites repented ("eis") as a result of the preaching of Jonah (Matt. 12:41; Luke 11:32.) Peter vindicated himself of this paganistic dogma when in I Peter 3:21 he implicitly states that baptism is not the washing away of the filth of the flesh (carnal nature), but the answer (or response) of a good conscience toward God. And he says that baptism saves

only in the same sense that the water of the flood saved Noah and his family. Now the water of the flood saved Noah and his family only in the same sense that Abraham's works justified him.

Abraham's works justified him, not in the sense that they gave him his standing before God, but only in the sense that they manifested the standing he already had with God. So the water of the flood saved Noah and his family in the sense that it manifested their salvation. It was the ark that actually saved. The coming of the water brought the source of danger, and the fact that they were in the ark caused them to be borne up by the water; and thus the difference between them and the rest of the inhabitants of the earth was manifested. In the ark they were safe whether it ever rained or not. The ark was a type of Christ. It is being in Christ that actually saves us. And just as Noah and his family went into the ark before the water came, so we get into Christ by faith before we are symbolically baptized into His death and put Him on before men. This explains Rom. 6:3 and Gal. 3:27. Just as the water of the flood represented the destruction from which Noah and his family were delivered, and manifested their deliverance, so baptism pictures the death from which we are saved and manifests our salvation. This is the only sense in which it saves.

The good conscience mentioned by Peter cannot be the conscience of a lost person, for the conscience of a lost person is an evil conscience. Heb. 10:22. The conscience is not good until the blood of Christ has been applied. And then, after the blood of Christ has been applied through faith, baptism comes as the seeking of a good conscience to please God. Salvation before baptism, blood before water.

Washing in Acts 22:16 is only figurative and symbolical. It is the blood that actually cleanses. I John 1:7.

The dogma of baptismal regeneration led first to the baptism (immersion) of small children (not infants) toward the beginning of the third century. Then infant baptism (immersion) came, and finally, at a comparatively late date, sprinkling was substituted for baptism. It was reasoned that if baptism was essential to salvation then it ought not to be put off, but should be administered as early as possible.

Then it was only a short step from the doctrine of baptismal regeneration to the application of the idea of sacramental grace to the Lord's supper, by which the

supper was transformed from a simple memorial into a "sacrament." Then the poisoning influence of Judaism and paganism further wrought upon this ordinance and produced the Roman Catholic mass, no trace of which can be found in the New Testament.

Another downward step, which developed with the error we have just discussed was in the form of sacerdotalism and ministerial usurpation.

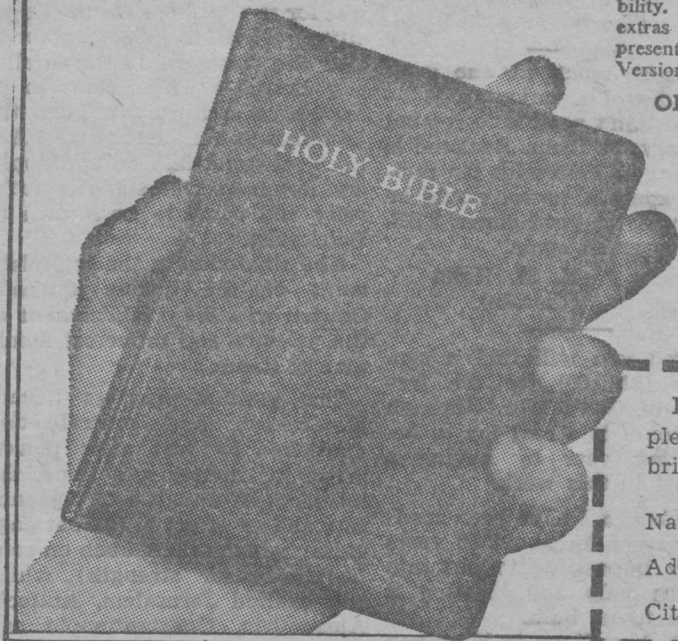
This step came about largely like the former, through an effort to assimilate Judaism and paganism with Christianity. The New Testament recognized no priesthood except the high priesthood of Christ (Heb. 3:1, 4:14) and the common priesthood of all believers (I Pet. 2:5; Rev. 4:10). And the government of the New Testament churches was democratic, with equality in the ministry. George Washington says: "It is true that in the earliest government of the first Christian society, that of Jerusalem, not the elders only, but the whole church were associated with the apostles; and it is even certain that the terms bishop and elder (or ancient) or presbyter, were, in the first instance, and for a short period, sometimes used synonymously, and indiscriminately applied to the same order in the ministry." Mosheim, the greatest Lutheran historian, says, "It was therefore, the assembly of the people which chose rulers and teachers, or received them by free and authoritative consent when recommended by others. The same people rejected or confirmed by their suffrages, the laws that were proposed by their rulers to the assembly; excommunicated profligate and unworthy members of the church; restored the penitent to their forfeited privileges; passed judgment

upon different subjects of controversy and dissension that arose in their community; examined and decided the disputes which happened between the elders and deacons; and, in a word, exercised all that authority which belongs to such as are invested with sovereign power." Again Mosheim says: "Whoever supposes that the bishops of this golden age of the church correspond with the bishops of the following centuries must blend and confound characters that are very different, for in this century and the next, a bishop had charge of a single church, which might ordinarily be contained in a private house; nor was he its Lord, but was in reality its minister or servant. — All churches in those primitive times were independent bodies, or none of them subject to the jurisdiction of any other. For though the churches which were founded by the apostles themselves, frequently had the honor shown them to be consulted in doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is as clear as noonday that all Christian churches had equal rights." Robinson, in his Ecclesiastical researches, page 55, says: "During the first three centuries Christian congregations all over the East subsisted in separate independent bodies, unsupported by the government, and consequently without any secular power over one another."

But early in the centuries following the apostolic era sacerdotal terms were applied to the ministry, at first only in a figurative sense or as titles of honor. But with the rise of sacramentalism the figurative and honorary gave way to the literal and actual. Along with this sacerdotalism came a distinct separation be-

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THE BAPTIST EXAMINER

FEBRUARY 1, 1963

PAGE SEVEN

Appreciated Comments

Please renew my subscription to the best church paper in the country. I have learned so much from it. Only wish that I was in a position to make a large donation.

Lawrence L. Norman
(Virginia).

We want you to know that the Lord is wonderfully working in the hearts of folk to whom we have sent the paper. One deacon is so enthusiastic he says its the most spiritual paper he has ever read and he sits right down and reads it completely through the day it arrives. We praise our Lord for you and the work for the glory of God through the years. May God's richest blessings rest upon you is our prayers.

Francis and Ruth Conley
(New York).

I enjoy reading the splendid articles that are printed in TBE. They are both inspiring and helpful. Keep up the good work and may the Lord continue to richly bless you.

L. L. James
(Missouri)

Enclosed you will find an offering to help with the paper. I can say as I have said many

times, it's the best. I have read some good papers in my lifetime, but TBE is the cream of the crop. I really appreciate you as editor, but also would like to praise the contributing writers also. They do a fine job.

Clyde Thomas (age 78)
(Texas).

Thanks so much for the lovely calendar. I'm enjoying it — though I didn't need it to remind me to pray for them. Enclosed is an offering to help with the publishing expenses, as we would be lost without the good paper, TBE. Thanks so much again.

N. M. Hahn
(Florida).

Enclosed you will find a contribution (\$100.00) for the furtherance of God's Word through TBE. I count it a real joy to begin another year by having a small part in this work.

My wife and I have been reading this paper for about 10 years and it is impossible to put into words the help and blessing it has been to us both.

May God continue to bless you through 1969 is our prayer.

John Wolfe
(Pennsylvania).

Catholicism

(Continued from page 7)

tween the clergy and laity, and the government of the churches was taken completely out of the hands of the laity. Then came the exaltation of "bishops" above the elders (or ancients). Then the "bishops" in the city churches began to assert authority over the urban churches. The next step was for the "bishops" in the larger city churches to assert authority over the "bishops" in the smaller city churches. These came to be known as archbishops. Then the archbishops of Jerusalem, Antioch, Alexandria, Constantinople, and Rome asserted superior authority and came to be known as Patriarchs.

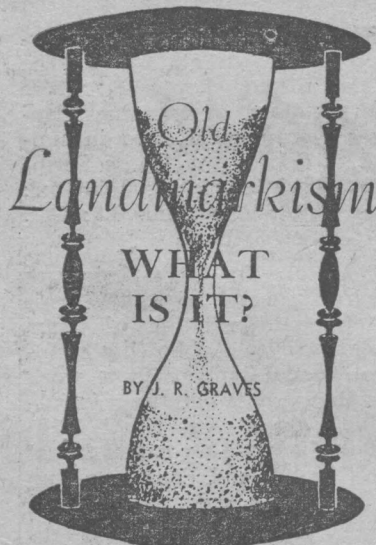
The final step in the establishment of the Roman Catholic Church was the establishment of the primacy and universal dominion of Rome.

The gradual progress toward hierarchism and centralization (impelled by lust after power, greed for money and fame, the influence of Judaism and paganism, and an effort to combat paganism, which relied much on centralization for strength), which had exalted Jerusalem, Antioch, Alexandria, Constantinople and Rome above the other cities worked the establishment of the primacy of Rome. Then came the union of "church" and state with the effect already noted: It then remained only for Rome to compel the recognition of her primacy and power, to conquer the religious world as she had the political world. This she did approximately, and under Gregory (A.D. 590) and Boniface (A.D. 604) the power of the papacy was made absolute and universal. Thus the majority of churches, overwhelmed in the great apostasy, developed into the greatest imposter of the ages.

Now dear Catholic friends, are you ready to say to us: "Since you affirm that the Roman Catholic Church is not the true church of Christ, but an imposter, what have you to offer in its stead?" In its stead we have to offer that institution that Jesus founded and which He has perpetuated to this day in fulfillment of His promise that the gates of hell should not prevail against it. In beginning to trace the steps in the development of the Roman Catholic church we remarked that along with the apostatizing churches there was a minority of true churches, such as that at Philadelphia (Rev. 3: 8), which kept the word of God. And we remarked that the breach between these churches grew wider and wider as times advanced. At first they were not distinguished in name. But beginning with A. D. 156 they began to be called Montanists after their most distinguished leader of that time, who arose in Phrygia.

Montanism was chiefly a protest against the growing laxity of discipline in the majority of churches, because doctrinal error had not proceeded far in their day. But the Montanists held to New Testament faith. In the Schaff-Herzog Encyclopedia, Moller says: "Montanism was not a NEW form of Christianity; nor were the Montanists a new sect. On the contrary Montanism was simply a reaction of the old, the primitive church, against the obvious tendency of the day to strike a bargain with the world and arrange herself comfortably in it."

Beginning in 250 A. D., many of these churches were called Novatians after Novatian who led in a division of the church at Rome. Then from 311 A. D., these churches became known as Donatists in Africa after Donatus of Carthage, their outstanding leader. Previously the true churches in Africa had been called Montanists. Beginning with the middle of the seventh century the



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Montanists, Novatians, and Donatists were perpetuated chiefly under the name of Paulicians. In fact it has been established that in Armenia the Paulicians were contemporary with the Montanists. At the beginning of the eleventh century we find the Paulicians in France being called Albigenses. In Italy these were called Cathari and Paterni, and Paterines. In Trace they were called Bogomils. They were all descended from the Paulicians. In the valleys of the Piedmont the true churches were known as Waldenses from the early part of the fourth century. Other names were applied to the true churches because they baptized all who came to these true churches from the corrupt churches. Finally these other names were practically absorbed in the name of Anabaptists. Thus the pure churches were perpetuated through the Anabaptists. Finally the 'ana' was dropped and the name Baptist was the result. And today, dear friend, in true Baptist churches we have the present day representatives of New Testament churches. Baptist churches today stand for what the churches of the New Testament stood for. Their history goes back, as we have pointed out, to New Testament times.

We will now close by giving you two historical testimonies (we could give you more) to the apostolicity of Baptist faith: together with a brief statement of the faith of Baptists.

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Anabaptists. This seems to have been their leading principle from the time of Tertullian (who was a Montanist and born fifty years after the death of the Apostle of John) to the present time." — Edinburgh Cyclopedia.

"We have now seen that the

Baptists, who were formerly called Anabaptists, and in later years Mennonites, were the original Waldenses, and who have long in history received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages." Ypeig and Der-mout, Vol. 1, p. 148 of History of Dutch Reformed Church, which the King of Holland appointed the authors to write.

The faith of Baptists may be summed up as follows:

1. They own Jesus Christ as their founder and only head.
2. They take the Scriptures as their only rule of faith and practice. See II Tim. 3:17, 18.
3. They believe in salvation wholly by grace through faith and apart from works.
4. They hold to regenerated church membership.
5. They practice the immersion of believers only as baptism.
6. They have but two ordinances—baptism and the Lord's supper, and they consider these as local church ordinances and symbolic memorials, and not as grace-giving sacraments.
7. They acknowledge no mediator except Jesus Christ, and no priesthood except the high priesthood of Christ and the common priesthood of all believers.
8. They believe in the independence of local churches and in democracy in church government.
9. They have no officers of ordination except deacons and elders (including bishops and pastors).
10. They believe in absolute freedom of conscience and the legal right of every man to worship (or refuse to worship) God according to the dictates of his own conscience. For this reason Baptists have never persecuted and they do not try to force their principles on any body.

And now, in closing, dear Catholic friend, in the interest of the truth and your soul's welfare, we again invite you to turn away from a false and apostate institution to Jesus Christ and His true churches. Amen.

Mission Boards

(Continued from page one) seem to have searched for some thing that wasn't there. But find this, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11). And I also found this, "And look that they make them after their pattern which was shewed thee in the mount." (Ex. 25:40).

Strangely enough, no pattern for mission boards was set forth anywhere.

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