

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1591

## A Short But Interesting Mission Patrol

By FRED T. HALLIMAN  
(New Guinea Missionary)

Dearly Beloved in the Lord, I found it necessary last week to interrupt my letters that I had started to you, relative to the Mission Station itself, in order to make a mission patrol. Since making the trip I am more than glad that I went.

The folk that I visited live directly north of the Mission Station and they had not had a visit for some time. Do not get confused with this area and the last one that I visited which I described as being north of the Mission Station also. The patrol just prior to this one is north by west and the one that I speak of now is almost due north of us. They are the same language group but live several miles apart.

The first place that I visited on this patrol was the Quangebi Baptist Church. Myself and a few



ELD. FRED T. HALLIMAN

cargo boys left the Mission Station on Friday morning and started across the mountain. I have

walked this trail many times but it seems never to be an easy one. I had special difficulty on this trip due to my tracking boots being in such poor condition. I fell several times and injured the cartilage in my right knee, and long before I reached Quangebi I was suffering considerable pain. Several years ago on this same trail I injured this same cartilage from a fall and one of the Territory doctors told me soon thereafter that I would never be able to do any strenuous patrol work. He said that he had injured a cartilage in his knee as a young man playing football and still had trouble and expected to have to live with it the rest of his life, therefore, he said that I could do normal walking without little to no difficulty but patrol work would be out. My (Continued on page 4 column 5)

## Are Baptists The Only Ones That Are Going To Heaven?

ELD. FRANK B. BECK  
(Now In Glory)

By Baptists I mean those who profess to have repented of their sins and received Jesus Christ as their Saviour and Lord; and who have confessed their faith in Christ and deadness to sin and newness of life by being baptized (immersed) in water, Are they the only ones going to Heaven?

### 1. Baptists Are Going to Heaven.

Let me answer, first of all, that Baptists are going to Heaven! There are many Baptists who have given much evidence that they have been born again. There are some 16,330,455 Baptists in the United States; I presume that some of them will get to Heaven.

Many Baptists are going to Heaven because they have repented of their sins and believed on Jesus Christ; and God promises us, in His holy Word: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Many Baptists have gone to Heaven! If the Apostle Paul, Peter and John were living on earth today, they would be called Baptists. They would be called Baptists because they would preach salvation through the atoning blood of Christ, immerse professing believers in Christ and

preach the sovereign, elective grace of God and His keeping power. Did they go to Heaven? Paul knew he was going to Heaven (Titus 3:5). Peter knew he was going to Heaven (1 Peter 1:1-5). John knew he was going



ELD. FRANK B. BECK

to Heaven (1 John 3:1-2).

Baptists are going to Heaven, because many of them have received Christ as their Redeemer; and "he that hath the Son hath life." (1 John 5:12).

(Continued on page 6 column 1)

## A Review Of Article As To The Origin Of The Church

By JOE WILSON  
Winston-Salem, N. C.

The January-February edition of Daybreak, the official organ of Piedmont Bible College in Winston-Salem, N. C., has, on pages six and seven, an article relative to the origin of the



ELD. JOSEPH WILSON

church. This article is written by Bro. Charles Stevens who is the founder and president of the school. It professes to be one of a series of expositions of the doc-

trinal statement of the school. It is the purpose of this article to review Bro. Stevens' article on the origin of the church.

In the succeeding issue of Daybreak Bro. Stevens has an article on the meaning of the word translated church namely, "ekklesia." This article is an excellent one and sets forth the local church position. Bro. Stevens holds to the prospective church position instead of the Baptist Bride position, but so do many men who are sound on the local church. I must say, that as I read Bro. Stevens' excellent discussion on the nature of the church, that it was not taught to me when I was in his school. I did not know of any of the teachers who did not hold and teach the universal invisible theory of the church. And though Bro. Stevens says this theory is without a shred of Biblical support, I have a suspicion that the majority of his teachers still hold to it. But let us get to the article on the origin of the church. This article is not in anywise to be construed as a criticism of Bro. Stevens. I have much respect for him. It is, however, a criticism of his theory of the origin of the church.

Bro. Stevens states that there are two positions held by evangelicals with reference to the be-

(Continued on page 6, column 3)

## THE CHURCHES OF GOD

By ARTHUR W. PINK

(1 Thess. 2:14)

The ignorance which prevails in Christendom to-day concerning the truth about the Churches of God is deeper and more general than error on any other Scriptural subject. Many who are quite sound evangelically and are well taught on what we call the great fundamentals of the faith, are most unsound ecclesiastically. Mark the fearful confusion that abounds respecting the term itself.

There are few words in the English language with a greater variety of meanings than "church." The man in the street understands by "church" the building in which people congregate for public worship. Those who know better, apply the term to the members in spiritual fellowship who meet in that building. Others use it in a denominational way and speak of "the Methodist Church" or "the Presbyterian Church." Again, it is employed nationally of the state-religious institution as "the Church of England" or "the Church of Scotland." With Papists the word "church" is practically synonymous with "salvation," for they are taught that all outside the pale of "Holy Mother Church" are eternally lost.

What constitutes a New Testa-

ment church? That multitudes of professing Christians treat this question as one of trifling importance is plain. Their actions show it. They take little or no trouble to find out. Some are content to remain outside of any earthly church. Others join some



ARTHUR W. PINK

church out of sentimental considerations, because their parents or partner in marriage belonged to it. Others join a church from lower motives still, such as business or political considerations. But this ought not to be. If the reader is an Anglican, he should be so, because he is fully persuaded that his is the most Scriptural church. If he is a Presbyterian,

he should be so, from conviction that his "church" is most in accord with God's Word. So, if he is a Baptist or Methodist, etc.

There are many others who have little hope of arriving at a satisfactory answer to the question, What constitutes a New Testament church? The fearful confusion which now obtains in Christendom, the numerous sects and denominations differing so widely both as to doctrine and church-order and government, has discouraged them. They have not the time to carefully examine the rival claims of the various denominations. Most Christians are busy people who have to work for a living, and hence they do not have the leisure necessary to properly investigate the Scriptural merits of the different ecclesiastical systems. Consequently, they dismiss the matter from their minds as being one too difficult and complex for them to hope of arriving at a satisfactory and conclusive solution.

But this ought not to be. Instead of these differences of opinion disheartening us, they should stimulate to greater exertion for arriving at the mind of God. We are told to "buy the truth," which implies that effort and personal sacrifice are required. We are bidden to "prove all things." (Continued on page 5, column 4)

## TBE A Blessing To Some Of God's Own In Germany

Brother Paul Kirkpatrick, now located in Pennsylvania, used to be stationed in Germany and in a recent letter, he says:

"Brother J. M. Briggs, pastor of my church (i.e., the one I still belong to, although I've recently left the area where it's located), the Bible Baptist Church of Landstuhl, West Germany, writes that since the members there have received the ten "subs" to TBE he sent in to you for them, they've truly enjoyed reading the paper. One member read the first issue that arrived there over and over again, and all anxiously look (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "MANIFOLD"

"Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go."—Neh. 9:19.

You will notice in this text that Nehemiah is referring to the manifold mercies of God. This word "manifold" has a two-fold meaning. Generally speaking, the word "manifold" means "variegated," and as a second meaning, it means "big" or "gigantic." It is thus that it is used in this text.

We are rather used to things of a gigantic nature today. For

example, we talk of the debt of the United States. Now this is a big debt. I was reading in the World Almanac just recently that our national debt at the beginning of 1969 was \$347,578,406,426. Now that staggers us. I hardly know what a thousand dollars is like. I don't know what a million is like at all. When you talk of a debt of \$347 billion, I say it staggers us when we think about it. Truly, this is a day of large figures, and that is exceedingly large. That is a manifold debt.

Everything today is more or less of a manifold nature. You take the speed records being set

by the cars. Sometime ago I read that someone drove a car out in the Utah flats approximately 600 miles an hour. It seems impossible. It staggers us. Such a speed record as that is manifold; it is beyond us.

Then I think about some of those giant airplanes that are being prepared on the drawing board. I was reading the other day about plans for the future so far as the airplanes are concerned. I thought, what a contrast between the time when World War I came to an end and today! Now they have them on the drawing board in the plan-

(Continued on page 2, column 2)

## Kansas Church To Support Bro. Halliman

The Temple Baptist Church of Hutchinson, Kansas, has a new pastor, Elder Willard D. Stafford, and in a letter of recent date, he says:

"Just a short note to tell you that we have voted to support Brother Halliman at \$20.00 per month. I am trying to lead the church to greater mission work, but must start somewhere."

This is good news and it will be a joy to hear from other pastors, who, likewise, are concerned relative to mission work for their church.

For shame that any church would call itself a Baptist Church without being missionary.



The difference between a stumbling block and a steppingstone is what you make it.

## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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## To Publish A New Commentary On Revelation

Elder E. G. Cook, 701 Cambridge Street, Birmingham, Alabama, is having us print a book for him on Revelation.

It will be a clothbound book of between 200 and 300 pages, and after having read the manu-



E. G. COOK

script, I'll say that it is an unusual presentation of truth on a much misunderstood book. Let me urge our readers to watch for further notice relative to the book. We hope to have it printed within the next few months and we are most glad to tell you about this book in advance. If you wish any further information about the book, contact Brother Cook as I am sure he will be glad to answer your questions.

## Maryland Pastor Is "Fired" For Preaching The Truth

Pastor Duke Watson, a Southern Baptist preacher for almost twenty years, was forced to resign his church, May 25th, because of a charge of heresy. A majority of the members of the North Glen Baptist Church, Glen Burnie, Md., accused the preacher of proclaiming the false doctrine of Election.

The charge grew out of a sermon Pastor Watson preached



DUKE WATSON

in November, 1968, on election. As always, the idea that God initiates and carries through the salvation act at His good pleasure disturbed the people.

Some twenty-five families intend to withdraw from the North Glen Church and start another fellowship where the Bible can be fully proclaimed.

### EDITOR'S NOTE:

So that's the way lots of so-called Baptist churches get rid of their pastors today. We have been hearing from Brother Watson off and on for over twenty years. He expects to publish a new book within the next few months, entitled "The Perfect People." In view of the fact that he has been discharged for the preaching of the doctrines of grace, you can rest assured that the book will be sound theologically. Might it please God to make other pastors take a similar stand for the truth—knowing in advance what the cost will be.



### "Manifold"

(Continued from page one) ning stage that will be used to lift eighteen hundred people into the air in one single thrust. Now that just doesn't seem possible. That is manifold. That is beyond us. It staggers us when we stop to

think about it. I might go on and mention many other things of like nature. But if our national debt is of a manifold nature, if the speed records that are being set today are manifold, and if the giant airplanes that are being planned for the future stagger us—if they are beyond us—if they are as manifold as I have said, then it might be well for us to look into the Bible and see what the Word of God says about things of a manifold nature. If we do so, I think we will find that God says that there are a lot of things that are manifold.

### I.

#### OUR TRANSGRESSIONS ARE MANIFOLD.

Knowing yourself, and realizing how bad you are, and realizing your own depravity, then surely you are not surprised in knowing that your transgressions are manifold. We read:

"For I know your MANIFOLD TRANSGRESSIONS and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right."—Amos 5:12.

Yes, our transgressions are of a manifold nature. Lots of people don't like to admit that they are sinners. They hesitate to admit that they are guilty of sin, yet the Word of God over and over again tells what great sinners we are. Listen:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy: there is NONE THAT DOETH GOOD, no, not one."—Psa. 14:2, 3

"For ALL HAVE SINNED and come short of the glory of God."—Rom. 3:23.

"But the Scripture hath concluded ALL UNDER SIN."—Gal. 3:22.

## Bound Volumes Are Needed

We have had a number of requests for bound volumes of previous years, and we are making request today in behalf of any such bound volumes which any of our readers may have that they might be willing to part with.

I don't advise you to do so, for it is a certain thing that you will never be able to find one to replace the one with which you part.

However, if you have such and wish to sell it, we shall be most happy to hear from you about the matter.

In the light of these verses of Scripture and as you look at your own experiences, you would never doubt that you are guilty of manifold transgressions.

Have you ever stopped to think of how many kinds of sins there are listed in the Bible? If you will study the Word of God, you will find that all sins can be divided into four classes. There are sins of commission, sins of omission, sins of ignorance, and sins of presumption. We are either guilty of sins of omission or commission. That means we omit to do things we ought to, or we do things we ought not to do. Or there are sins of ignorance. That means we sin sometimes when we are ignorant of it. We don't realize that we are doing it, but in the eyes of God it is still a sin. The Bible says that there are sins of presumption. That means that sometimes we go ahead and do that which we know is wrong, and we presume on the grace of God. I say then, there are four classes of sins. All the sins of your life can be divided up as either a sin of omission or a sin of commission,

## Why I Want To Attend The 1969 Bible Conference



ELD. CHARLES E. PENLEY

I want to attend because it is the greatest three days of fellowship and feasting on the Word of God that I have in a full year. I get to see some of my brothers that would not be possible otherwise. I am looking forward to Labor Day weekend as always.

Eld. Charles E. Penley  
Sovereign Grace Baptist Church  
Hollywood, Florida

or a sin of ignorance, or a sin of presumption.

I wonder how many times you have sinned today. I wonder how many times you sin every day. It would be an almost impossible thing to count the sins you and I stand guilty of.

I thought about it sometime ago in this respect: Isn't it amazing how fast newspapers collect around your house? Most of us just get an evening paper, and after reading it, the majority of people don't have any use for the paper, and it accumulates, and soon you have a stack of them. But suppose you got a morning and an evening paper. They would accumulate twice as fast. Suppose it were true that you had a newspaper delivered to your house every hour of every day. That would mean that you would get 24 papers every day, and for 365 days you would have a huge stack of them, in just a little while. I say to you, if you got a newspaper every hour of every day, you wouldn't have nearly as big a stack of papers at the end of the year as you have sins in the sight of God, because the Bible says that you and I are guilty of manifold transgressions.

### II.

#### MANIFOLD MERCIES.

Since we are guilty of manifold transgressions, God has given us manifold mercies. Listen:

"Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou hearest them from heaven: and according to thy MANIFOLD MERCIES thou gavest them saviours, who saved them out of the hand of their enemies."—Neh. 9:27.

I am glad for this truth that the God that looks down upon us who are guilty every day of manifold transgressions, that the same God acts on the same basis of manifold mercies in our behalf.

Let's think of some of the mercies that you have enjoyed today. You awakened this morning, but first of all, you slept last night. Did you ever stop to think that sleep comes from God, as one of God's mercies? Listen:

"He giveth his beloved sleep."—Psa. 127:2.

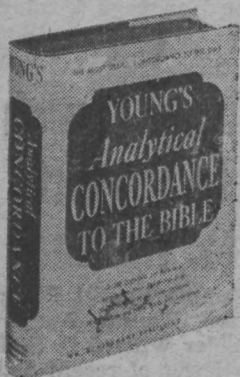
If God didn't give you sleep, you would never be able to close your eyes in sleep, for sleep itself is one of God's mercies.

Then as you were awakened the first thing you might say is the realization that God today allowed you to take a breath of fresh air and that it was a new day so far as your service was concerned. The food that you have enjoyed; the fact that you have been in the service of the Lord's house; the fact that God has given you mercies—traveling mercy and journeying grace as you came to the service and that you are here to feast on the Word of God, as I try to bring it unto you—all of this is to tell you one thing: God is dealing with us with manifold mercies.

I can't begin to tell you how manifold are the mercies of God. It staggers me when I think about how God's mercies are so great. They are beyond my comprehension. I can't thank Him enough for the blessings that we have from day to day and for the mercies that He has shown us day by day. Truly, when we think about His mercies, we realize.

(Continued on page 3, column 1)

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PAGE TWO

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## "Manifold"

(Continued from page two)  
that they are manifold.

### III.

#### MANIFOLD GRACE.

God's Word tells us that He is dealing with us with manifold grace every day. We read:

"As every man hath received the gift, even so minister the same one to another, as good stewards of the MANIFOLD GRACE OF GOD."—I Pet. 4:10.

What does the word "grace" mean? Most preachers say that the word "grace" means "unmerited favor," and that is a good definition, but I have my own definition that I like better. I say that "grace" means "something for nothing." God gives us something, and asks nothing in exchange from us. In fact, you have nothing to give. So "grace" means "something for nothing," and the Word of God tells us that He is dealing with us on the basis of the manifold grace of God. The Word of God says that we are saved by grace. Listen:

"For BY GRACE are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8.

The Word of God also tells us that we stand by grace:

"By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the TRUE GRACE OF GOD WHEREIN YE STAND."—I Pet. 5:12.

If we are saved by grace and we stand by grace, then we ought to grow in grace. Listen:

"Thou therefore, my son, be strong in the grace that is in Christ Jesus."—II Tim. 2:1.

When you consider the fact that the Bible says we are saved by grace and we stand in grace, and that we are to be strong in grace—in view of those facts, certainly we realize that the grace of God is a manifold grace.

Oh, how wonderful it is to know that God's grace is poured out upon us in a manifold manner! It is just impossible for us to imagine how great God's grace is to us.

### IV.

#### MANIFOLD TEMPTATIONS.

The Apostle Peter tells us about our manifold temptations and our manifold trials. Listen:

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through MANIFOLD TEMPTATIONS."—I Pet. 1:6.

This doesn't mean temptations that come to us in our flesh, but rather the trials that come. We have manifold trials.

Don't you have some trials here within this world in your home? In the business that you operate? In whatever you do to make a living?

Turn to the experience of the Apostle Paul and hear him tell about the trials he had. We read:

"Are they ministers of Christ? (I speak as a fool I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—II Cor. 11:23-27.

Beloved, I tell you, everyone who has manifold transgressions piling up against him every day, and who is saved by the manifold mercies, and who has experienced the manifold grace of God—everyone of us likewise has manifold trials and manifold temptations every day.

I am glad it is thus. We would be a mighty sorry crowd if God didn't give us manifold trials here within this world. We would be about the sorriest person in the world if we didn't have some trials and a few heartaches, some hardships and some problems to go through with here in this life. The Bible says that we have manifold trials.

### V.

#### MANIFOLD REWARDS.

The Bible talks about some manifold rewards that are going to be ours after while. Listen:

"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake. Who shall not receive MANIFOLD MORE in this present time, and in the world to come life everlasting."—Luke 18:29, 30.

This tells us that the man who gives up home, father, mother, and all the comforts of this life to serve the Lord, who puts the

Lord first, that individual will receive manifold blessings more in this present time.

I might say this, that this particular word that is translated "manifold" in this instance, is a different word than the word I have read to you, all the rest of the way through the Word of God. The word that is translated "manifold" here is the word that means "exceeding manifold, beyond our comprehension, beyond all imagination." If you give up father and mother and take your stand for Jesus Christ, if you give up friends, loved ones, and relatives and neighbors and take your stand for the Son of God, He says

IF YOU ADMIRE,  
OR IF YOU DESPISE—

BILLY  
GRAHAM

You Need To Read  
THE  
PASTOR'S  
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85c

He will give you a hundredfold, manifold—more here in this life.

I have a feeling that God has kept His word to me in this respect. I'll be frank, I didn't want to preach. I know God called me to preach when I was five years old. I can remember it as though it were yesterday. I was between five and six years of age, and I knew God called me to preach, but I didn't want to preach. I came down to the time when I was 16 or 17 years old, and I was more determined than ever that I wasn't going to preach. I heard about the people in the mountains of Kentucky that were rather on the rough side, and I said, "Well, I am out of high school. I am going to go to college. I am going to go up in the mountains of Kentucky to school, and I'll get so tough, and and so mean that the Lord won't have anything to do with me. I'll make myself the kind of person that He wouldn't even want in His ministry." But you know, the Lord deals with a person in the mountains of Kentucky, the same as every place else.

He deals with a person regardless of where he is, and He has His way, and the result was that it wasn't long until God—the God that had been calling me ever since I was five years of age—that God laid His hand upon me, and there was no getting away from the service of the Lord. From that time on, I know what it is to have a hundred homes that I can go to tonight. I dare say that I know what it is to have more than a hundred, many hundreds of homes that I would be welcome in tonight. God says that if you leave your father and mother and wife and children for the kingdom of God's sake, you will receive manifold more in

this life. I thank God for the manifold earthly rewards that belong to the child of God who faithfully serves Him.

### VI.

#### MANIFOLD WISDOM.

If it weren't for the manifold wisdom of God, nothing that I have said would have been made possible. We read:

"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.

Paul is saying that it is the church's business to go out into the world and do mission work, and as you do mission work, you teach the principalities and the powers in heavenly places. They are looking down upon you, and you are showing them the manifold wisdom of God. In other words, God's wisdom that is exhibited through His churches here in this world is a manifold wisdom.

Can you imagine how manifold is the wisdom of God? Can you imagine how great it is? Just think how God has planned the salvation of men. Just think, salvation isn't a hurried-up panacea. It isn't a hurried-up first aid. It isn't a hurried-up remedy that God put together after sin came in the human family. Rather, salvation was in the mind of God, and in the plan of God, before He ever put a rock down on which the earth should be sprinkled, and before ever one

sprig of grass had grown out of that ground, God had already chosen you and me unto salvation. Listen:

"According as he hath CHOSEN US in him BEFORE THE FOUNDATION of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

Thank God, if you are saved, you are older than the world. You are older than creation. You are older than the hills. You are older than all there is about us. In the mind of God, you were chosen unto salvation before this world began.

Talk about the manifold wisdom of God, God's wisdom is so great that God just planned that He was going to have a church, and He is going to send that church out into the world. He is going to thrust His church into the world. God knew there were going to be all of these Protestant false organizations. God knew there were going to be all these Romanist churches. But God planned He was going to thrust His church out into the world with a gospel message whereby the angels, and the principalities, and the powers of Heaven above would learn, and would be taught through the church the manifold wisdom of God.

Every time we go out into the service of the Lord, every time we try to do anything as we try to serve Him, the angels of God, the principalities and the powers of Heaven above look down to (Continued on page 8, column 5)

## At Least Five People To Whom You Can Send TBE

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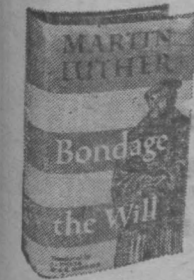
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THE BAPTIST EXAMINER

JUNE 14, 1969

PAGE THREE



# The Baptist Examiner

## FORUM

"Isn't it true that after Luther broke with the Romanists that he vigorously persecuted Baptists? Did he not say when Baptist heads were being severed from their bodies, 'Let the sword do its work?' If this be true should Baptists ever sing any of his hymns? Have not untold evils arisen from the very beginning of Protestantism?"

JAMES HOBBS

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RADIO SPEAKER  
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Kings Addition  
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I have often heard that Martin Luther persecuted the Baptists, and I do not find it hard to believe that he did. After reading your question, I looked through some of my books and could not find any reference to it, and so I cannot say with any authority that he did.

The main point of your question is regarding the hymns. Frankly, I don't know how many hymns he wrote. Our book has only two, "A Mighty Fortress Is Our God" and "Away In A Manger." We never sing the latter because it is a Christmas hymn. The first one we do sing some, but not often.

Should we sing them? Personally I don't see why not. We realize of course that hymns are not divinely inspired like the Bible, they are merely expressions from the hearts of individuals.

If we start removing the hymns that are not written by Baptists we will have to remove most of them. At the same time we have to keep in mind that some of the hymns written by Baptists are not good. For instance, "Almost Persuaded" was written by a Baptist, but I wouldn't use it.

I think the important criteria should be the truth or the message of the song and not the author. I have some songs that have one verse that I feel would be best left out. Let me cite two examples of this: (1) "When I See the Blood." I usually leave out verse 3 which says, "Judgment is coming, all will be there, Who have rejected, who have refused? Oh, sinner, hasten, let Jesus in, then God will pass, will pass over you." This is, of course, a directly opposite teaching from the Bible. (2) "There Is A Fountain." Verse 3 in this song says, "Dear dying lamb thy precious blood shall never lose its power, till all the ransomed church of God, be saved, to sin no more..." This verse implies a universal invisible church which is not taught in the Bible.

If we are going to be careful about the author of a song we could not sing "Take the Name of Jesus With You" because that was written by a woman, and might be construed as usurping authority over the man.

I agree that we Baptists have

just as much trouble from Protestantism as we do Catholicism and must let the world know that we are neither. Perhaps the questioner is right about the hymns, but as I see it now the importance lies in the words that we sing and whether we sing it from our hearts.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:19.

"... Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16.

AUSTIN FIELDS

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Church

Arabia, Ohio



According to historians, it is true that Luther persecuted the Baptists. They tell us that he would make tremendous sacrifices to assail those who went by the name of Ana-Baptists. He did most vigorously attack them, hoping to exterminate them from the earth. What Luther, and many others like him, did not know, was that Jesus Christ had promised perpetuity to His church. Thus, Luther, Romanists and Protestants could not persecute them to annihilation. Read Matt. 16:18.

Though he was a bitter enemy to our forefathers and to the truth, yet he wrote many Scriptural, Lord-honoring songs. I see nothing wrong with singing them. In singing them, we do not honor Luther, rather it is the Lord that we honor, not this man. It is my belief that Luther, like Pharaoh, was raised up so that God might show His power in him.

"For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."—Rom. 9:17.

Pharaoh was used of God. In fact, he was born and raised as a part of the program of God. Though he was an evil man, God hardened his heart and then softened it. Thus, God's will of purpose was fulfilled in Pharaoh. This was also true of Judas Iscariot. He was a simple pawn in God's hand to do with as He pleased. Knowing that God is the Great "I Am"—He is today

what He was yesterday; and, what He is today, He will be tomorrow. I believe that Luther was as much a part of God's program as was Pharaoh.

"All things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

The scriptural songs composed by Luther can be sung to the honor and glory of Jesus for Luther was used of God to fulfill that which He decreed.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. 1:11.

It is definitely true that many evils came out of Protestantism. Many God dishonoring doctrines have been propagated by Rome and her daughters. Luther came out of Roman Catholicism. Since he was never a member of the church that Jesus built, he had no authority to start another. There were true churches in the world at that time. If he were interested in the truth, he should have affiliated with them.

Luther did not have all the truth, and there is a reason why he and all Protestantism came short of the whole counsel of God. They did not have the comforter who leads all into truth.

"Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."—Jno. 16:13.

I am not saying that all Protestantism is lost, for God quickens whomsoever He wills. But, I am saying they do not have all the truth for they do not have Him who leads into all truth. The Lord promised this comforter to His church. He was here when Protestantism came on the scene for they protested to the doctrine that He gave to the church. Thus, much evil came with Protestantism, and this evil shall be rooted up when Jesus Christ returns to this earth and God manifests His power by destroying Protestantism with all her heresy.

To you who are members of Protestant churches, May I ask you this question? How do you expect to grow in grace and knowledge of Jesus Christ when He who guides into truth does not abide in your organization? May it please the Lord to use this answer to show to you the error of contending for that which is evil and grant you the courage to seek out the church of Christ—the perfect church—so you can grow in spirit and truth.

ROY MASON

Radio Minister

Baptist  
Preacher

Arlpeka, Florida



Yes, it is historically true that not only Luther but other reformation leaders disliked and persecuted Baptists. Take for instance the Ana-Baptist leader Servetus. It is claimed that Calvin gave assent and approval to his death. I am unable to say whether Luther was guilty of saying concerning Baptists, "Let the sword do its work." I don't have the proper historical record available to enable me to verify that.

No, I don't think that we should refuse to sing a song that states the truth just because Luther wrote it. A good illustration is Luther's hymn, "A Mighty Fortress." I believe the so-called "Five Points of Calvinism" despite the fact that Calvin believed them.

Yes, as suggested by the querist untold evils have arisen from

Protestantism. Because this is true, Baptists ought to make clear that Baptists are NOT Protestants. They existed long before the Protestant movement. The Bible—particularly the book of Revelation—is harder on Protestantism than any human writer. It designates the Church of Rome as the "Mother of Harlots." First, it calls her the old Whore. If she is the Mother of Harlots, then who are the harlots? The answer is, THE DAUGHTER CHURCHES THAT CAME OUT OF ROME. This is an awful indictment.

The leaders of the ecumenical movement utterly disregard all this. They want to see all of the "churches" of Christendom coalesced into one big world church. And they will succeed in this, and this world church will become Anti-Christ's church which will enable him to ride into power. Thank God for the further revelation that is given us—the revelation that Anti-Christ will utterly destroy this vile thing. For the inspired account of all this read Revelation chapters 17 and 18.

E. G. COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church

Birmingham, Ala.



The pope agreed to tolerate Luther and his new church provided Luther would cooperate with the Catholic Church in persecuting the Ana-Baptists. Luther gladly agreed to the pope's proposition. And we are told that Luther became even more severe in his persecution of the people known today as Baptists than the pope himself was. I do not recall seeing the statement "Let the sword do its work," but his actions in persecuting Baptists even to the death proves to any fair minded person that this was the sentiments of his evil, religious mind.

It is puzzling indeed to see our churches singing lies and false doctrines on every hand. They sing stuff they would never allow to be preached from their pulpit. Brother Lawrence Crawford has a great message on the subject of Hymnology that I wish every one of our churches could hear. Why is it that we still permit men we would never allow in our pulpits to put words in our mouths to sing?

How many of our churches would allow a Martin Luther or a Charles Wesley in our pulpits? Still we permit them to speak to us through our choirs and our congregational singing. However, I must admit that I had much rather sing Martin Luther's "A Mighty Fortress Is Our God" than to sing Harry Emerson Fosdick's "God of Grace and God of Glory." Though Fosdick has worn the title of Baptist preacher for lo

these many years, still I had rather risk Martin Luther's chance of eternal bliss than that of Fosdick. And I might add, I have very little hope of meeting Luther when I come into the presence of my Lord.

There is no doubt in my mind that Martin Luther was guilty of the death of some of our Lord's precious saints. And in Jno. 16:2-3 Jesus said, "The time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me." You can quote Luther, and praise Luther all you want to, but I don't want to.

Fred T. Halliman

(Continued from page one)

work here is of such a nature that patrol work seems to be imperative so I earnestly sought the Lord in the matter of my leg being made strong again so that I might continue with my normal duties.

As already mentioned, on this same trail I fell several times on this trip and again injured the same cartilage. Before I had good boots, and I lay the blame to falling to carelessness in not watching where I was going, but this time not so. I fell this time not once, but several times, due to not having spikes in my boots. To travel through these rain forests, which are covered with slick tree roots and wet slippery logs that one has to walk on, one needs regular loggers boots that are filled with sharp spikes. This is the type of boot that I have been using all along, but the ones I have now have all the spikes gone but a few in the toe and heels. I am blaming no one for this but myself for I should have replaced them while back home but since a bootmaker volunteered to supply boots for this work I did not bring any back with me. Hence, for the first time that I can remember since I have been in New Guinea my patrol work is at least temporarily hindered due to human failure. I plan to make no more patrols until I am properly equipped to do so. The work will suffer I am sure. However, should I continue to try to do patrol work without proper boots and fall down one of these mountain sides and break one or both legs, my patrol work could be permanently halted.

About 1:30 that afternoon we arrived at Quangebi and the folk were waiting for us so we soon assembled in the church building for a service. After services I bought food and made ready for the night and we still had plenty of time for another late afternoon service so we got in two services there that day. The next day was Saturday and we had a baptism scheduled for the first service early that morning. We arrived at the place of baptism and I had intended to have only a short

(Continued on page 5, column 1)

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PAGE FOUR



## New Guinea Photo Story



This picture was taken at Mande Pango. Mande Pango was our first stop across the second mountain range. This was my first visit to this place and I met some of the friendliest people in this area that I have met anywhere in New Guinea. The building on the far right is the building used for worship services. The one in the center is the house that was built for me. Note a little structure just to the left of the house where I stayed. This is a grave — a little child had died a few days before we arrived and they buried it close by, in fact it was less than 20 feet from my house. The low, almost flat topped house, is a typical native dwelling house. Towards the center of the picture and at the very edge on the left is a bunch of banana trees.



Here is one of the men that attended services at Mande Pango. His total possessions would probably not exceed \$5.00 yet this man appeared to me to be serenely happy in his surroundings and his God appointed bounds. He appeared to be especially happy because we had come to visit with his people, preach to them and spend a night among them.

### Fred T. Halliman

(Continued from page 4)  
service and then go back to the church building but since there were 16 people to be baptized and a lot of people there I decided to preach on Baptism and then perform the rite so that is what we did. After this service was over we all went back and assembled at the church building and the church observed the

ing as many services as is possible when I am with them and since I am here for that purpose I try to preach as often as is practical.

After the morning service at Quangebi we left there to visit with the saints at the Aiuguali Baptist Church. All of the folk at this church, without exception, are old people. There are 16 of them in number and the departure of three of them appears to be imminent. Due to their age and the fact that some of them live quite a long way from the church building we could only have one service there that afternoon. They would be back for two services the next day.

The church at Aiuguali had never observed the Lord's Supper so when the folk assembled for the first service on Monday the church observed the Lord's Supper. Since the first service was held quite early in the morning, about noon we assembled for another service and shortly after this service we bid the folk goodbye and headed back toward Quangebi where we would spend the night. Aiuguali is almost at the bottom of the valley and Quangebi is about half way up towards the top of the mountain that we have to cross getting back to the Mission Station, therefore, sleeping at Quangebi gives us a rest as well as a good start up the mountain the next day.

We arrived at Quangebi that afternoon about 3 and the folk said they would like to have another service late that afternoon. I decided for this last service there to preach on the Christian home, not that these folk have any home life such as is known in our society, but I thought they might pick up a few points to start on, when and if, they did decide to start living together as a family unit. I emphasized the fact how God made the man first, then the woman, and placed them together as a unit — that the man was to be the head of the house, his wife to be a helper and not his slave. I also stressed that while the man was to be the head of the house he was to love his wife, "... even as Christ loved the church and gave Himself for it." I also touched on the children's place in the home. Just as soon as we had dismissed and were outside, one of the men, who is the head man of the tribe and a non-Christian, started in on the women with a tongue lashing telling them they were going to have to straighten up and do everything the men said do or he would have them all excluded from the church. This afforded opportunity and occasion for another sermon on the question which lasted about 20 minutes outside the church building. There had to be more emphasis put on the point of, "Husbands love your wives even as Christ also loved the church and gave Himself for it." The head man went away shaking his head and commenting in a half muffled voice, "I should die for a woman; I have killed several of them but I have never seen one yet that I would die for."

Since I have started this letter I have had to stop and go take care of a woman whose husband decided to settle things in his own way. As I was sitting here at my typewriter, the door suddenly opened and in came an old woman with blood streaming down her head in the back, she was holding on to a large stick and said that her husband had used this to beat her up. I quickly got up and shuffled her out of the house and down to the aid post where I could examine her more closely. I soon discovered that she had been hit on the back of the head and the place had swelled up almost the size of a hen egg with a cut about an inch and a half long and quite deep. The blood was gushing out as a blood vessel had been severed.



This picture was also made at Mande Pango and is an exhibit of some of the food supplied by the locals. The name of this fruit-like food (although it is not sweet) is badada. They range in length from 12 inches to over 3 feet and from four to 8 inches in diameter. They are split open and the core, which resembles a corn cob, is removed, the outside cleaned and then they are placed in the earth to cook. When removed a little water is mixed with the contents and the whole thing squeezed and rubbed between the palms of the hands and a thick blood red substance, sometimes like a sauce, is the results. A generous sprinkle of salt, pepper to taste, can be eaten straight or mixed with other foods. One medium badada serves three, a meal fit for a king.

With some difficulty I finally got the wound sewed up and the bleeding stopped.

Back to the patrol; on Tuesday morning we were up and away by 7 and for the first two and a half hours, we made good time but after that I began to experience quite a bit of difficulty trying to walk as my right knee was giving me trouble. By noon that day we had reached the Mission Station. From Friday through Monday evening we had preached 10 sermons, including two observances of the Lord's supper and baptizing 16 people.

As already mentioned, we do not know when we will go on another patrol, but we have no plans to go until we are properly equipped to do so. There are two areas that I would make patrols into very soon if I had good boots but while I feel determined to try to get the Lord's work done, I do not feel like tempting the Lord in so doing. Pray for us.

our question, What constitutes a New Testament church? is to turn to the New Testament itself and carefully study its teachings about the "church." Not some godly man's views; not accepting the creed of the church to which my parents belonged; but "proving all things" for myself! God's people have no right to organize a church on different lines from those which governed the churches in New Testament times. An institution whose teachings or government are **contrary** to the New Testament is certainly not a New Testament "church."

Now if God has deemed it of sufficient importance to place on record upon the pages of Inspiration what a New Testament church is, then surely it should be of sufficient importance for every redeemed man or woman to study that record, and not only so but to bow to its authority and confess his conduct thereto. We shall thus appeal to the New Testament only, and seek God's answer to our question.

I.

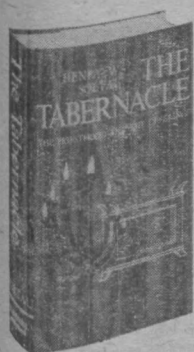
### The Churches Of God

(Continued from page one)

Now, it should be obvious to all that there must be a more excellent way than examining the creeds and articles of faith of all the denominations. The only wise and satisfactory method of discovering the Divine answer to

A New Testament church is a local body of believers.

Much confusion has been caused by the employment of adjectives which are not to be met with in the N. T. Were you to ask some Christians, To what church do you belong? they would answer, (Continued on page 7, column 4)



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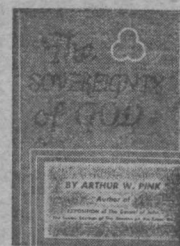
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PAGE FIVE



## Baptists . . . Heaven?

(Continued from page one)  
2. Not All Baptists Are Going to Heaven.

How do I know? Not all Baptists were going to Heaven in the early days of the church. You say there were no Baptists then? There may not have been any by that name, they may have been given a different name; but those early Christians and churches held to the very same doctrine and practice that Baptists do today. As I said, we would call them Baptists or Baptist if they existed today; and not all of them were going to Heaven.

Judas Iscariot was a member of that first Baptist church built by Christ (Matthew 16:18) and beginning with John's baptism (Acts 1:21-22), but he did not go to Heaven. Jesus Christ said that Judas was a "devil" (John 6:70-71) and that he was "lost" (John 17:12).

The Apostle Jude said in his day: "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness; and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

In the church in those early days there was an Ananias and Sapphira (Acts 5:4); a baptized Simon Magus whose heart was still not right with God (Acts 8:13 and 21); a Phygellus and Hermogenes (2 Timothy 1:15); a Hymenaeus and Philetus (2 Timothy 2:17-18); a Demas who loved the present world (2 Timothy 4:10); an Alexander (2 Timothy 4:14); false teachers in the church in Pergamos, who held the doctrine of Baalam and of the Nicolaitanes (Revelation 2:14-15); and a false teacher named Jezebel in the church at Thyatira (Revelation 2:20). They were professing Baptists in their day, but they gave no evidence of being born again! I cannot hope that conditions have improved in our Baptist churches since those days.

Are Baptists the only people going to Heaven? I answer that not all professing Baptists are going to Heaven!

### 3. Not Only Baptists Are Going to Heaven.

Born again and saved Baptist church members are not the only ones going to Heaven! Saved Methodists, Roman Catholics, Presbyterians, Lutherans, Episcopalians and members of every one of the religious denominations in the United States and all others throughout the world are going to Heaven, if they are born again! Charles and John Wesley were Methodists; John Calvin was a Presbyterian; Martin Luther was a Lutheran; the evangelist, D. L. Moody, was a Congregationalist; but if these men were saved, then I look forward to the day when I will meet these and others like them in Heaven.

Are Baptists the only people going to Heaven? No, Baptists are not the only people going to Heaven!

### 4. Then Why Join a Baptist Church?

Brethren, I say this with humility, and yet sincerely; a Baptist Church is a true New Testament church. Compare other churches and a Baptist Church with the church in your New Testament and see which church existing today is like the church Christ instituted on earth; and of which Peter, James and John and Paul and the early believers were members.

Why join a Baptist Church? Not that it will take you to Heaven. No church can do that, only the crucified Christ, who is risen and living, can and will save you! (Acts 4:12).

Why join a Baptist Church? Because it alone keeps properly the ordinances of baptism and of the Lord's Supper (I Corinthians 11:2). Because Christ built it. Because you are following the example of the early believers and of Christ's own disciples. They joined themselves to what today would be called a Baptist Church.

Are Baptists the only people going to Heaven? No, indeed, it would appear as if some Baptists (in name) are not heading for Heaven. Baptists are not the only people going to Heaven! Then why join the Baptist Church? Because it is the true New Testament church going back through the dateless past to the history of the apostles and to Christ Himself.

Can a person go to Heaven without being a member of the Baptist Church? Certainly! But you cannot go to Heaven without being born again! Jesus Christ said: "Verily, verily, I say unto you: Except a man be born again, he cannot see the kingdom of God" (John 3:3). Only Jesus Christ can give you the new birth. By faith go to Him and receive Him as your personal Saviour, and you have been born again! (See John 1:12-13 and I John 5:1).

A father and his little daughter were out at sea. It was night and they were heading for home when a violent storm came upon them, threatening their lives. At home the Christian mother had climbed the stairs to the attic window and prayed for their safety. Their home was right near the water's edge and by the harbor. The storm could not veil the flickering light and by heading for that light they reached home and safety—and a royal welcome it was, with thanksgiving to God! They followed mother's light. It was not the mother, but her light that guided them safely home.

It is not the church, but the church's light, Jesus Christ, who will save and guide you safe to Heaven and Home! Look to Jesus now to save you! (Isaiah 45:22) and confess Him in baptism (Acts 2:38). Amen.

**EDITORIAL NOTE:** We believe it is a very low and cheap attitude to say, "If joining the church won't take me to Heaven or help take me to Heaven, why be a Baptist?" Or, "If immersion has nothing to do with salvation, why should we make a fuss over it?" That is a very cheap view of salvation and the One who saves. It is like a son who would say to his father—the one who had reared him and fed him—"Why do anything in obedience to Dad since it won't make me any more his son and won't benefit me any more?"

## A Review

(Continued from page one)

gining of the church. (1) That the church had its historical beginning with John the Baptist, who introduced baptism, preached repentance and prepared the material out of which the church was formed. This is later referred to as the Pre-resurrection position, and (2) That the church began at Pentecost.

Bro. Stevens then presents the arguments used by adherents of both positions. He concludes that there are truths on both sides, but insurmountable difficulties with both.

He then proposes the solution of a two-fold beginning of the church; first in the upper room on the day of our Lord's resurrection, and second on the day of Pentecost. He says first in the upper room for life, and second on the day of Pentecost for power.

It might be safely said that this theory is a very novel one, as I know of no other adherents of a two-fold beginning of the church. Since this article purports to be an exposition of the doctrinal statement of Piedmont Bible College, it should present the position of the school and its teachers. It might be further said, and emphatically said that it is utterly impossible for the Lord's church, or for anything else for that matter to have two beginnings. This is simply a desperate attempt to hold on to some church truth which Bro. Stevens holds, and yet hold much church error. Either the church began before Pentecost or on Pentecost, but it certainly did not begin both times.

Bro. Stevens presents an excellent summary of the arguments for the Pre-resurrection position. They are so good, and as well presented as I have ever seen. I wonder that they did not convince the dear brother himself. Here they are: 1. The local church was founded by Christ while on the earth; founded upon Himself. (Matt. 16:18).

2. Paul speaking by the Holy Ghost writes in First Corinthians, "And God hath set some in the church, first apostles." Since this passage refers to the church and states that there were Apostles in the church, then choosing of the apostles must mark the beginning of the Church.

3. Christ loved and gave Himself for the church before Pentecost. Eph. 5:25.

4. The assembly of baptized believers began with the apostles. Acts 1:21,22.

5. They had the gospel of Jesus Christ before Pentecost. Mk. 1:1.

6. They were baptized before Pentecost. Matt. 16:16, 17; Acts 1:22; John 4:1,2.

7. They had an organization before Pentecost, even a treasurer. John 12:29.

8. They had the same Head as the church today.

9. Christ instructed His church how to deal with matters of discipline within the church. Matt. 18:15-18.

10. Christ set the Lord's Supper in the church before Pentecost. Matt. 26:26-29.

11. The Great Commission was given before Pentecost. Matt. 28:19-20.

12. The church assembled in the upper room before Pentecost. Acts 1:4.

13. They received the Holy Spirit before Pentecost. John 20:19-23.

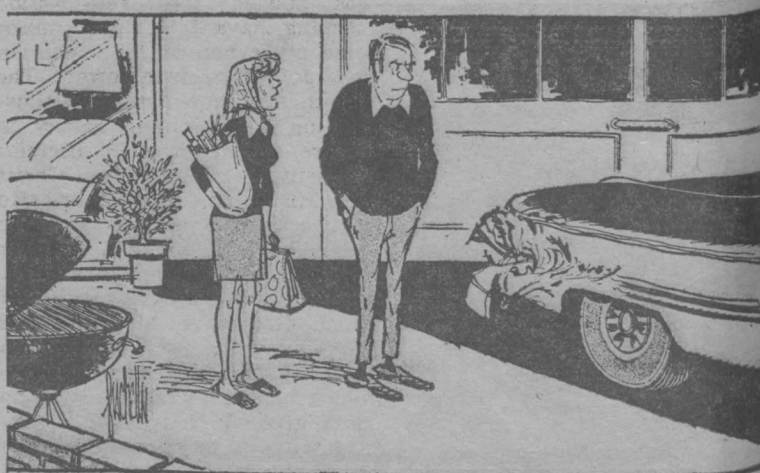
14. He gave them their "Marching Orders" before Pentecost. Acts 1:8.

15. The assembly met for the transaction of business before Pentecost. Acts 1:15-26.

16. The church had to exist before Pentecost for 3000 were added that day. Acts 2:41-47.

Now brethren, where in the range of literature on the origin of the church can we find a superior presentation of proof that the church began before Pentecost?

## HOW DELUDED A ROMANIST CAN BE!



*'It wouldn't have happened if the Vatican hadn't decided to abolish St. Christopher.'*

cost. I can think of only one additional argument at the moment, and that is that Christ sang in the church before Pentecost. Read Heb. 2:12.

With the addition of this one argument the proof is complete and unanswerable that Christ started His church before the day of Pentecost, and nearly all these arguments show that He started it before His death and resurrection. I challenge any man living to adequately answer the proof given here.

Now here are the insurmountable difficulties (?) Bro. Stevens offers to this position.

1. Such a position fails to distinguish properly between Judaism and Christianity and ignores the Messianic ministry of our Lord.

2. Christ, during the days of His flesh, was the minister of circumcision (Rom. 15:8). The Gentiles found no entrance into Christ until after his death and resurrection.

3. During the time of His sojourn on earth and His death, He preached to none but the lost of the house of Israel and sent His disciples to the same exclusively.

"These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." Matt. 10:5,6.

4. The gospel preached to Israel had to do with the kingdom—"gospel of the kingdom" and primarily concerned the Jews.

5. The baptism of John was different from the baptism of the New Testament Church. Acts 19.

6. The Lord's Supper was not separated from the Passover until after the resurrection.

7. The Apostles, while the capstone of Israel and the foundation of the Church, are ultimately to be identified with Israel.

8. Since the believers, who make up the church possess resurrection life, the church could not have existed before this life was made available through the death and resurrection of Jesus Christ.

9. The mystery of church truth is contained not in the four gospels so much as in the Epistles.

Now, no candid reader can fail to note that Bro. Stevens does not even attempt to answer the arguments set forth for the Pre-resurrection position. In 5 and 6, he makes unproven statements against 6 and 10 of the arguments, but he simply makes the statement, and beyond this, does not even touch on the proof of the Pre-Resurrection origin of the church. I will say that the good brother has done as well as could be done, for there is simply no way of refuting the position that the church began during Christ's earthly ministry.

Now, let us look at these insurmountable difficulties. In 1 through 4 we discover the reason for the error in this article, and for the attempt to establish a two-fold beginning. The over emphasis on dispensationalism is the root of the whole trouble. That Christ established His church during His earthly ministry in no wise fails to distinguish properly between Judaism and Christianity. The two questions do not even touch one another. Certainly hold that Christ came primarily as a minister to the Jews, and distinguish between the two, but this has nothing to do with the origin of the church. The Bible definitely states that Christ will build His Church, and the disciples were told to "tell it to the church," which would be utterly impossible if the church did not exist at that time.

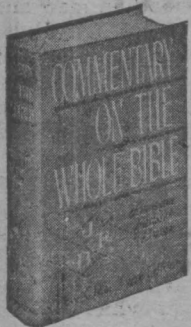
Gentiles certainly found entrance into Christ before His death and resurrection. The Centurion and the people of Samaria are examples of this. Certainly God dealt with Israel in a special way and He now deals specially with Gentiles, but Gentiles were saved then, just as Israelites are saved now. Again the origin of the church is not touched. Did Christ preach to the Samaritans, or not? Were they Israelites?

In the "Gospel of the Kingdom" (Continued on page 7, column 1)

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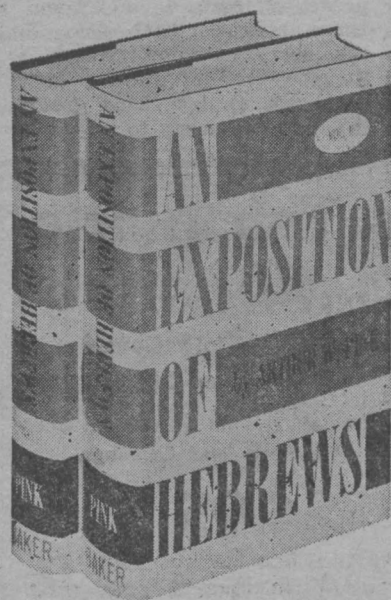
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PAGE SIX



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## A Review

(Continued from page 6)

dom," we see another over dispensational hair splitting refinement. The gospel Jesus and His disciples preached was one of repentance and faith — the same as Paul preached. Read Acts 20: 21. Paul puts the Anathema or curse upon preachers of another gospel than that which he preached. Rev. 14:6 speaks of the everlasting gospel. There never has been and never will be but one gospel. That gospel contains much truth and different aspects of truth may be presented in the preaching of the one gospel. Here again the question of the origin of the church is not touched.

To make the baptism of John different from that of the New Testament Church is desperate interpretation indeed. Bro. Stevens has started the church in the upper room on the morning of the resurrection. It is quite clear that these members had the baptism of John and that when they wanted a successor to Judas, they

wanted one who had John's baptism. Now, Bro. Stevens, did the members of the church which was started that resurrection morning, have John's baptism, or some other baptism? So wherein does John's baptism differ? The case in Acts 19 is explained thusly. God gave John authority to baptize. Christ gave His disciples authority to baptize. Then Christ gave His church the authority to baptize. Now John did not have the right, and did not transfer his authority to anyone else. Someone without authority which God gave to John, had been baptizing without church authority, but professing to give John's baptism which only John could give. So here was a baptism without authority from the Lord's church which made it null and void. All baptism today without authority from a sound Baptist Church is without authority and is null and void.

The Lord's Supper was never connected with or a part of the Passover. It was a thing entirely separate and distinct from the passover. Being associated in time, with one following the other, does not necessitate a connection. This statement is an example of desperate interpretation in order to overthrow a position.

What does 7 mean? The apostles though Israelites were certainly members of the Lord's church. What is this ultimate identification with Israel? The Apostles, as glorified saints will rule over the twelve tribes during the millennium, but this does not constitute an identification that nullifies their relation to the Lord's church. God's glorified saints will all have differing positions of rulership during the millennium, but that rulership does not constitute an identification with those ruled over which will nullify previous relationship to the Lord's church.

Look at number 8. What does it mean? Did Abraham have life when he believed God, and was justified? Did Noah have life? Did David? Did Peter have life when he left all and followed Christ? Were all the saved previous to the resurrection dead men, or did they have God-given life? Does the believer today have life before he, through Scriptural baptism, becomes a member of the church? Please tell me wherein the spiritual life that quickened dead sinners in ages gone by, differs from the spiritual life we have today? Here again is seen the root of the problem in over emphasis on dispensationalism.

Number 9 admits that some church truth is found in the gospels. Surely the epistles contain more church truth than the gospels. They also contain more grace truth, more redemption truth, more practical truth on living for Christ? What does this prove as to the origin of the church? Nothing at all.

Beloved, I have never seen more easily surmounted "insurmountable difficulties" presented. Some of these difficulties are simply incorrect statements, and most of them do not even remotely touch the question under

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discussion which is the origin of the church.

Now look at Bro. Stevens objections to the theory that the church was founded at Pentecost.

1. It leaves the founding of the Church to the Holy Spirit instead of the Son.

2. The great commission was given before Pentecost.

3. They preached the gospel of resurrection before Pentecost. The gospel was preached to Thomas fifty days before Pentecost. (I might add that the gospel of the resurrection was preached in the garden of Eden, in Old Testament prophecies, in the Psalms, and in the earthly ministry of Christ before His death. This statement is evidently put in to leave room for a Post-resurrection and Pre-Pentecost church beginning, but the gospel of resurrection of Christ has been preached from the third chapter of the Word of God.)

4. The disciples received the Holy Spirit before Pentecost.

5. On the day of Pentecost three thousand were "added" to the Church which implies (proves, by addition) prior existence.

6. The Pentecostal position opens the way for a hyper-dispensationalism that makes the Great Commission and water baptism apostolic, thus no longer necessary.

7. The Pentecostal position almost invariably leads to an unscriptural position concerning "an invisible church" while deprecating the place and importance of the local Church.

Now, please look at these. They are excellent. Numbers 3 and 4 do not bear upon the subject, but the other five utterly demolish the theory that the church began on the day of Pentecost. I congratulate Bro. Stevens on the job he has done here. I wish all men would read these. I wish Piedmont teachers would read these. Number 6 is excellent and 7 is of tremendous importance. Note the unscripturalness of the invisible church presented by Bro. Stevens. I know nothing more unscriptural than the universal invisible church. I know no unscriptural heresy that has been more hurtful to the truth and more productive of error than this. Most heresies abroad today can be traced to some connection with this awful heresy. Preach on, Bro. Stevens on this theme. None is more needed in this day of abounding heresy about church doctrine. Preach on about the deprecating of the place and importance of the local church that comes from this universal invisible theory.

Now in this article Bro Stevens has done an excellent job of presenting the arguments for a pre-resurrection beginning of the church. He has done an excellent job of demolishing the Pentecost origin of the church theory. But he has set forth a theory that I have never seen before, and has completely failed to answer the arguments in favor of the pre-resurrection beginning, and has thus failed to establish his own two-beginning theory. I am satisfied that this position has been adopted through an over-emphasis on dispensationalism and I think a study of the article will clearly show this.

I would urge every reader of the article to consider carefully the arguments given for the Pre-resurrection beginning of the church. Try to answer them. See how unanswerable they are, and how they prove the position. Then examine the Brother's utter destruction of the Pentecost beginning theory. Then note the weakness of argument against the pre-resurrection beginning, and his argument for the two-fold beginning. See if it does not appear that this two-fold beginning is simply a desperate attempt to get away from the other

two theories presented. I am convinced that a careful study of this article by Bro. Stevens compared with a careful study of God's Word will establish the truth that Christ established the Church during the days of His earthly pre-death and resurrection ministry. Then one can go on to learn that Christ gave the authority to administer the ordinances and to carry out the Great Commission given to this church. That He promised perpetuity to this Church. That He gets glory out of this church. That this church which Christ organized during His earthly, pre-death and resurrection ministry, is the only true church on the face of the earth, and if one follows these truths far enough, he will learn that loyal faithful members of these true churches of Christ will make up the eternal Bride of our Lord. May God bless you.

Ed. Note: When I first read Bro. Stevens' article, I said, he has taken a most difficult position in his attempt to satisfy both true Baptists and rank heretics. After all it is pretty hard to keep an ear to the ground, straddle a fence, and carry water on both shoulders—all at the same time.

A man started a wood-working shop years ago in which he made fancy wood ornaments. He didn't know what to call his business though, until he read Bro. Stevens' origin theory of the church. Then he put over the door of the shop: "All kinds of fancy twistings and turnings."

Frankly, I don't think Bro. Stevens believes what he has written, as to a two-fold origin of a church. Only one who is mentally de-arranged could believe anything had two beginnings. In his heart, I am sure, he believes as we do that Jesus started His church during the days of His fleshly ministry. He merely wrote the rest of this "religious trash" to satisfy a number of teachers, board members and school supporters with which he is surrounded.

Bro. Joe Wilson has done an excellent job concerning the article. Now, let us hope Bro. Stevens comes through with another article, telling us that Jesus started a Baptist Church — nothing but a Baptist Church — and that He started it prior to Pentecost.

## The Churches Of God

(Continued from page five)

The Great invisible church of Christ—a church which is as intangible as it is invisible. How many recite the so-called Apostles' Creed, "I believe in the holy catholic church," which most certainly was not an article in the Apostles' "creed." Others speak of "the Church militant" and "the Church triumphant," but neither are these terms found in Scripture, and to employ them is only to create difficulty and confusion.

The moment we cease to "hold fast the form of sound words" (II Tim. 1:13) and employ unscriptural terms, we only begot ourselves and others. We cannot improve upon the language of Holy Writ. There is no need to invent extra terms; to do so is to cast reflection on the vocabulary of the Holy Spirit. When people talk of "the universal Church of Christ" they employ another unscriptural and anti-scriptural expression. What they really mean is "the Family of God." This latter appellation includes the whole company of God's elect; but "Church" does not.

Now the kind of church which is emphasized in the N. T. is neither invisible nor universal; but instead, visible and local. The Greek word for "church" is "ecclesia," and those who know anything of that language are agreed that the word signifies "an assembly." Now an "assembly" is a company of people who actually assemble. If they never "assemble," then it is a misuse of language to call them "an assembly." Therefore, as all of God's people never have yet assembled together, there is today no "universal

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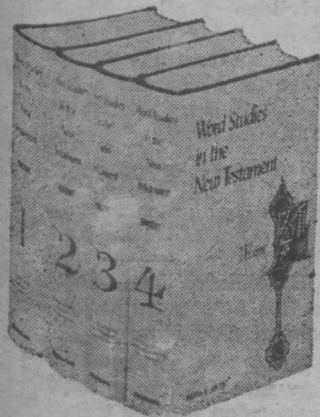
Church" or "Assembly."

In proof of what has been said above, let us examine those passages where the term was used by our Lord Himself during the days of His flesh. Only twice in the four Gospels do we find Christ speaking of the "church." The first is in Matt. 16:18 where He said unto Peter, "Upon this Rock I will build My church, and the gates of hell shall not prevail against it."

What kind of a "church" was the Saviour here referring to? The vast majority of Christians have understood it as, the great invisible, mystical, and universal Church, which comprises all His redeemed. But they are certainly wrong. The "church" to which Christ referred in Matt. 16:18 could not be a universal one, that is, a church which included all the saints of God, for the tense of the verb used by Him on this occasion manifestly excluded the O. T. saints! Thus, the first time that the word "church" occurs is in the N.T. It has no reference to a general or universal one. Further, our Lord could not be referring to the Church in glory, for it will be in no danger of "the gates of hell!" His declaration that, "the gates of hell shall not prevail against it," makes it clear beyond all doubt that Christ was referring to His church upon earth, and thus, to a visible and local church.

The only other record we have of our Lord speaking about the "church" while He was on earth is found in Matt. 18:17, "If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church let him be unto thee as an heathen man and a publican." Now the only kind of a "church" to which a brother could relate his "fault" is a visible and local one. So obvious is this, there is no need to further enlarge upon it.

In the final book of the N. T. we find our Saviour again using this term. First in Rev. 1:11. He says to John, "What thou seest write in a book and send it unto the seven churches which are in Asia." Here again it is plain that the Lord was speaking of local churches. Following this, we find (Continued on page 8, column 1)



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PAGE SEVEN



## TBE, A Blessing

(Continued from page one)  
forward for each new issue that arrives there. He adds that God really blesses the articles you publish, and I'd add my "amen" to that!"

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## The Churches Of God

(Continued from page seven)  
the word "church" is upon His lips nineteen more times in the Revelation, and in every passage the reference was to local churches. Seven times over He says, "He that hath an ear, let him hear what the Spirit saith unto the churches," not what the Spirit saith unto the Church—which is what would have been said had the popular view been correct. The last reference is in Rev. 22:16 "I Jesus have sent Mine angel to testify unto you these things in the churches."

In further proof that the kind of "church" which is emphasized in the N. T. is a local and visible one we appeal to other facts of Scripture. We read of "The church which was at Jerusalem" (Acts

8:1), "The church that was at Antioch" (Acts 13:1). "The church of God which is at Corinth" (I Cor. 1:2) — note carefully that though this church is linked with, yet it is definitely distinguished from "all that in every place call upon the name of Jesus our Lord!"

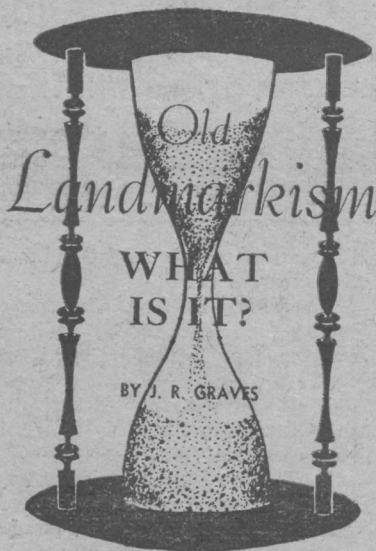
Again: we read of "churches" in the plural number: "Then had the churches rest throughout all Judea, and Galilee, and Samaria" (Acts 9:31), "The churches of Christ salute you" (Rom. 16:16), "Unto the churches of Galatia" (Gal. 1:2). Thus it is seen that, that which was prominent and dominant in N. T. times was local and visible churches.

### II.

A New Testament church is a local body of baptized believers.

By "baptized believers" we mean Christians who have been immersed in water. Throughout the N. T. there is not a single case recorded of any one becoming a member of the church of Jesus Christ without his first being baptized; but there are many cases in point, many indications and proofs, that those who belonged to the churches in the days of the apostles were baptized Christians.

Let us turn first to the last clause of Acts 2:47: "And the Lord added to the church daily such as should be (the R.V. correctly gives it "were") saved." Note carefully it does not say that



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"God," or "the Holy Spirit," or "Christ," but Lord added." The reason for this is as follows: "The Lord" brings in the thought of authority, and those whom He "added to the church" had submitted to His lordship. The way in which they had "submitted" is told us in vs. 41, 42: "Then they that gladly received his word were baptized; and the same day there were added about three thousand souls," etc. Thus, in the earliest days of this dispensation, "the Lord added" to His church saved people who were baptized. Take the first of the Epistles. Romans 14:4, 5 shows that the saints at Rome were a local church. Turn back now to Rom. 6:4, 5 where we find the apostles saying to and of these church members at Rome, "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His resurrection." Thus, the saints in the local church at Rome were baptized believers.

Take the church at Corinth. In Acts 18:8 we read, "Many of the Corinthians hearing believed, and were baptized." Further proof that the Corinthian saints were baptized believers is found in I Cor. 1:13, 14; 10:2, 6; I Cor. 12:13 rightly translated and punctuated (we hope to deal with this passage separately in a future article) expressly affirms that entrance into the local assembly is by water baptism.

Ere passing to the next point let it be said that a church made up of baptized believers is obviously and necessarily a "Baptist church"—what else could it be termed? This is the name which God gave to the first man whom He called and commissioned to do any baptism. He named him "John the Baptist." Hence real "Baptists" have no reason to be ashamed of or to apologize for the scriptural name they bear. If someone asks, Why did not the Holy Spirit speak of the "Baptist church at Corinth" or "The Baptist churches at Galatia?" We answer, for this reason: there was, at that time, no need for the distinguishing adjective; there were no other kind of churches in the days of the apostles but Baptist churches. They were all "Baptist churches" then; that is to say, they were all composed of scripturally-baptized believers. It is men who have invented all other "churches" (?) and church-names now in existence.

### III.

A New Testament church is a local body of baptized believers in organized relationship.

This is necessarily implied in the term itself. An "assembly" is a company of people met together in organized relationship, otherwise there would be nothing to distinguish it from a crowd or mob. Clear proof of this is found in Acts 19:39.

"But if ye inquire anything concerning other matters, it shall

be determined in a lawful assembly."

These words were spoken by the "town clerk" to the Ephesian multitude which was disturbing the peace. Having "appealed the people," and having affirmed that the apostles were neither robbers of churches nor blasphemers of their goddess, he reminded Demetrius and his fellows that "the law is open, and there are deputies," and bade them "impend one another." The Greek word for "assembly" in this passage is "ecclesia," and the reference was to the Roman court, i.e., an organization governed by law.

Again, the figures used by the Holy Spirit in connection with the "church" are pertinent only to a local organization. In Rom. 12 and in I Cor. 12 He employs the human "body" as an analogy or illustration. Nothing could be more unsuitable to portray some "invisible" and "universal" church whose members are scattered far and wide. The reader scarcely needs to be reminded that there is not a more perfect organism on this earth than the human body—each member in its appointed place, each to fulfill its own office and perform its distinctive function.

Again, in I Tim. 3:15 the church is called the "house of God." The "house" speaks of ordered relationships; each resident having his own room, the furniture being suitably placed, etc.

Further proof that a New Testament "church" is a local company of baptized believers in organized relationship is found in Acts 7:38, where the Holy Spirit applies the term "ecclesia" to the children of Israel—"the church in the wilderness." Now the children of Israel in the wilderness were a redeemed, separated, baptized, organized "assembly." Some may be surprised at the assertion that they were baptized. But the Word of God is very explicit on this point.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:1, 2).

So, too, they were organized; they had their "princes" (Num. 7:2) and "priests," their "elders" (Ex. 24:1) and "officers" (Deut. 1:15). Therefore, we may see the propriety of applying the term "ecclesia" to Israel in the wilderness, and discover how its application to them enables us to define its exact meaning. It thus shows us that a New Testament "church" has its officers, its "elders" (which is the same as "bishops"), "deacons" (I Tim. 3:1, 12), "treasurer" (John 12:6; 2 Cor. 8:19), and "clerk"—the "number of names" (Acts 1:15) clearly implies a register.

### IV.

A New Testament church is a local body of baptized believers in organized relationship, publicly and corporately worshipping God in the ways of His appointment.

To fully amplify this heading would necessitate us quoting a goodly portion of the N. T. Let the reader go carefully through the book of Acts and the Epistles, with an unprejudiced mind, and he will find abundant confirmation. Attempting the briefest possible summary of it, we would say:

First, by maintaining "the apostles' doctrine and fellowship" (Acts 2:42).

Second, by preserving and perpetuating Scriptural baptism and the Lord's Supper: "keep the ordinances" as they were delivered to the church (I Cor. 11:2).

Third, by maintaining a holy discipline" Heb. 13:17; I Tim. 5:20, 21, etc.

Fourth, by going into all the world and preaching the Gospel to every creature (Mark 16:15).

### V.

A New Testament church is independent of all but God.

Each local church is entirely independent of any others. A church in one city has no authority over a church in another. Nor can a number of local churches scripturally elect a

"board," "presbytery," or "pope" to lord it over the members of those churches. Each church is self-governed, compare I Cor. 16:3; II Cor. 8:19. By church-government we mean that its work is administrative and not legislative.

A N. T. church is to do all things "decently and in order" (I Cor. 14:30), and its only authoritative guide for "order" is the Holy Scriptures. Its one unerring standard, its final court of appeal, by which all issues of faith, doctrine, and Christian living are to be measured and settled, is the Bible, and nothing but the Bible. Its only Head is Christ: He is its Legislator, Ruler, course, and Lord.

The local church is to be governed by what "the Spirit saith unto the churches." Hence it necessarily follows that it is altogether separate from the State, and must refuse any support from it. While its members are enjoined by Scripture to be "subject unto the higher powers that be" (Rom. 13:1), they must not permit any dictation from the State in matters of faith or practice.

The administration of the government of a N. T. church resides in its own membership, and not in any special body or order of men, either within or without it. A majority of its members decide the actions of the church. This is clear from the Greek of II Cor. 2:6.

"Sufficient to such a man (a disorderly brother who had been disciplined) is this punishment, which was inflicted of many."

The Greek for the last two words is "hupo ton pleionon." "Pleionon" is an adjective; in the comparative degree, and literally rendered the clause signifies "by the majority," and is so rendered by Charles Hodge, than whom there have been few

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more spiritual and competent Greek scholars. Bagster's Interlinear renders it "by the greater portion," and the margin of the R. V. gives "Greek the more." The definite article obliges us to render it "by the more" or "by the majority."

To sum up: "Unless you have a company of regenerated and believing people, scripturally baptized, organized on N. T. lines, worshipping God in the ways of His appointing — particularly in having fellowship with the apostles' doctrine and fellowship, maintaining the ordinances, preserving strict discipline, active in evangelistic endeavour—it is not a "New Testament church," whatever it may or may not call itself. But a church possessing these characteristics is the only institution on this earth ordained, built, and approved of by the Lord Jesus Christ.

Hence, next to being saved, the writer deems it his greatest privilege of all to belong to one of His "churches." May Divine grace increasingly enable him to walk as becometh a member of it.—Studies in the Scripture, Dec. 1927.

## "Manifold"

(Continued from page three)  
realize how manifold is the wisdom of God Himself.

Have you realized how big how manifold, how beyond comprehension are the things of God? Might it please God to reach down in this hour and help you to realize that there is a Saviour and His work is manifold; that God the Father planned it, and planned it in a manifold manner so that when we are saved, we are saved through the manifold mercies and the manifold grace of God which covers and blots out all of our manifold transgressions.

May God bless you!

# SAY, BAPTIST FRIEND—

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

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!  
(No less than ten "subs" accepted at this price.)

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2. Name _____	Address _____	Zip _____
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4. Name _____	Address _____	Zip _____
5. Name _____	Address _____	Zip _____
6. Name _____	Address _____	Zip _____
7. Name _____	Address _____	Zip _____
8. Name _____	Address _____	Zip _____
9. Name _____	Address _____	Zip _____
10. Name _____	Address _____	Zip _____
Enclosed \$ _____ for _____ Subs	Your Name _____	Address _____
		Zip _____

GIVE US READERS

We Will Give Them The Truth

THE BAPTIST EXAMINER

JUNE 14, 1969

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