

To make a man, begin with the boy.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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

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WHOLE NUMBER 1673

The Forgotten Truth Of Christian Charity

RAY HIATT
Sexton's Creek, Ky.

"By this shall all men know
that ye are my disciples, if ye
have love one to another."—
John 13:35.

I am approaching a doctrine today that occupies little time in the Baptist pulpit and yet I can declare it to be one of the greatest doctrines of all. I will begin this exposition on a negative note by saying that I immediately doubt the salvation of anyone who does not manifest a Christian love to all people regardless of whether they be friend, foe, kinsman or enemy. This is the teaching of the Bible, that we who have been loved by God without a cause, should likewise love the sons of men. No matter how orthodox we are, we have nothing, if we have not love. Regardless of how sound our doctrine, and how right our cause, if we have not love, we are not right at all. Love, we are assured, "covers a multitude of sins." It will also conquer and overcome a multitude of spiritual error. A church that is right in Christian love will not dwell long in spiritual error. For love is of God, and the fruits of love follow as a natural result of the love of God shed abroad in our hearts. It will doubtlessly be cried by some who are very orthodox that "we must take a strong stand for the doctrines of God without compromise." This is certainly true and no one believes it more than I, but in standing for the things of Christ we must stand as Christ stood—IN LOVE.

I fear that all too often we Baptists who have the truth (and only Baptists do have the truth) fall into the error of the Pharisees and become orthodox at the expense of love. Brethren, when we lay aside Christian charity, we err, regardless of how sound we claim our doctrine to be.

DOCTRINAL DRIFT OF BAPTISTS

"The Rev. Gordon M. Torgersen of the First Baptist Church will preach at five Masses in St. Paul's Cathedral this weekend.

"It is one of the first times that a Protestant minister has preached at regular worship services in a Catholic church in the Worcester area.

"He will preach at the 5 and 7 p.m. Masses today and the 9:45, 11 a.m. and 12:15 p.m. Masses tomorrow.

"He was invited to preach at the church by the Rev. John Burke, pastor of St. Paul's, with the approval of Bishop Bernard J. Flanagan."

The above clipping was taken from the Wooster (Mass.) Telegram, January 23, 1971.

If you do not think that Baptists are drifting — and drifting fast — then reread this clipping, just to realize that we are fast approaching the closing of this era and we are daily nearing the return of Christ.

How we do grieve over the drift of Baptists, and yet we thank God for the soon appearing of our Lord.

We must hate evil with a godly hatred, and not compromise one jot or tittle of the Word of Truth, but we must love with a godly love the propagators of evil doctrine. This is not a paradox but the simple doctrine of Christ that we must love our enemies, while we despise their evil ways and teaching.

For example, I love every Arminian in the world, but I de-



RAY HIATT

spise their doctrine in that it denies the sovereignty of God and exalts the will of depraved man. I love the doctrines of grace which teach me that God is sovereign in all; that He will do all His good pleasure; that His counsel shall stand; and that indeed "salvation is of the Lord." However, my love of these doctrines does not generate hatred for the people who oppose these truths, but rather it imbues a love for them, while at the same time I decry what they teach.

Yes, Baptists do indeed have the truth, so let's act like children of the truth, in love. I have observed with increasing frequency among true Baptists that we tend to wave the doctrines of grace aloft as a magic talisman, while forgetting the first lesson of the Spirit of God, which is love. I submit that if we are not sound in Christian love we are not sound at all, while if we have (and evidence) Christian love, we will not long remain in error.

The wonderful book of Ephesians that declares with fervor the doctrines of God's sovereignty declares with equal force that "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." The same God who holds the salvation of souls in His sovereign will and purpose teaches us who are saved that we must at all costs love all men; not feignedly, but fervently.

We must realize that God is the avenger of all lies and false doctrine. It is our task to preach the Bible without compromise, in love, while leaving the vengeance in the hands of Him who is capable to execute it.

At the risk of being misunderstood I must say that orthodoxy (soundness in doctrine) is of no value, if not accompanied by, and in truth the result of a genuine love for God and the souls of men.

Some who are more orthodox than wise will not like this statement, but it is true nevertheless. This is why we are missionary, if we are missionary at all, because we love the souls of men as well as the doctrines of God.

Now lest some eager soul twist my words, let me hasten to say that we must be sound in doctrine to please God. However, our soundness must be founded on love, and because of love, and the gospel that we proclaim must be sent forth in love. Christ reduced the orthodoxy of the Jews to two commandments: (1) Love God and (2) Love your neighbor. Orthodox Baptists can learn (Continued on page 7, column 4)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PREACH LOVE — WHAT KIND"

"He brought me to the banqueting house, and his banner over me was love." — Song of Solomon 2:4.

People are talking much of love today. The flower children, the hippies, the do-gooders, those who are opposed to war at any time or any place, talk much about love; they prate about love. But very few of the crowd that talk about it know anything at all about it. Furthermore, none of them do anything at all about it.

I believe the most misunderstood subject, either in the Bible or out of the Bible, is the subject

of love. A pastor spoke, one Sunday morning, a blistering sermon on sin and sinners. After the service was over, one of those who was perhaps as guilty, or maybe more guilty, than anyone else, met him at the door and said, "Pastor, that was a good message, but I wish, instead of preaching so much as you do, that you would preach on love. We need more about love."

So the next Sunday morning, the pastor took his text from Amos 5:15, which says:

"Hate the evil, and love the good."

The next Sunday morning he

took his text from Matthew 5:44, which says:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Then the following Sunday morning, which was the third Sunday, he preached from Matthew 22:36-39, which says:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and (Continued on page 2, column 1)

Spurgeon Shows Importance Of Leading Lost To Jesus

By C. H. SPURGEON

I would rather be the means of saving a soul from death than be the greatest orator on earth. I would rather bring the poorest woman in the world to the feet of Jesus than I would to be made Archbishop of Canterbury. I would sooner pluck one single brand from the burning than explain all mysteries. To win a soul from going down into the pit, is a more glorious achievement than to be crowned in the arena of theological controversy as Dr. Sufficietissimus; to have faithfully unveiled the glory of God in the face of Jesus Christ will be, in the final judgment, accounted worthier service than to have solved the problems of the religious Sphinx, or to have cut the Gordian knot of Apocalyptic difficulty. One of my happiest thoughts is that, when I die, it shall be my privilege to enter into rest in the bosom of Christ, and I know that I shall not enjoy my Heaven alone. Thousands have already entered there, who have been drawn to Christ under my ministry. Oh! what bliss it will be to fly to Heaven, and



C. H. Spurgeon

to have a multitude of converts before and behind, and, on entering the glory, to be able to say, "Here am I, Father, and the children Thou has given me."

The Campbellites Have No Message Apart From Water

By ROY MASON
Aripeka, Florida

I heard a preacher tell the other day about visiting in a jail and he came across a woman and her daughter that were in jail for bootlegging whiskey. That was back in prohibition days, and this couple wasn't doing the real bootlegging—they were just stooges of some others and had the whiskey on their premises. The preacher talked to them and they told him their people were of a certain religious persuasion and said, "Will you see the pastor of a church of that denomination and ask him to come and talk with us?" He said, "I certainly will." He went to the study of a pastor of that denomination and gave him the request of the two women, and the pastor said, "No, I'm not going to see them." "Why?" The pastor said, "To be perfectly plain, it is none of your business." The preacher said to him, "It is my business, for I promised those women to bring you their request, and I want to be able to tell them why you refuse to come to see them." "Well, if you insist, I'll tell you," said the pastor. "There isn't any facilities for baptizing those women there at that jail, so they couldn't be saved even if they wanted to. What's the use of going to see them, when I can't benefit them?" Now there was a

pastor who mixed water with blood. He didn't believe that the blood of Jesus Christ cleanseth



ELD. ROY MASON

from sin. He thought that it took water — and when he had no baptism, he had no message of salvation for those two lost women. I thank the Lord as a Baptist and a believer in the Bible, I have a message of salvation for a person anywhere.

THE ANCIENT LANDMARKS

BILL FARMER
Lincoln Park, Michigan

"Remove not the ancient landmark, which thy fathers have set." (Prov. 22:28).

"Remove not the old landmarks; and enter not into the fields of the fatherless." (Prov. 23:10).

Landmarks in the Old Testament were very important. They were used to mark the family property lines for the Hebrews (Deut. 27:17). If a family needed money, they could sell their property. But according to the law, their land would come back to the original owners on the year of jubilee (every 50 years) Lev. 27:19-20.

Landmarks then, were important for the benefit of the people, but they also were signs that the people were obeying Jehovah God. How sad then to read Job 24:2, "Some remove the landmarks." Also, no where in the O.T. do we find where the Hebrews ever observed the year of jubilee. How sad that in our day many Baptists are removing the New Testament landmarks that our Lord left.

Some have removed the landmark of pure Bible teaching. Today, so many deny that the whole Bible is God's word. Also, the Bible is ignored, and used on— (Continued on page 8, column 3)

You cannot build a perfect character by patching up a faulty one.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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WE APPEAL TO OUR READERS FOR THEIR FINANCIAL SUPPORT

The offerings for The Baptist Examiner for the months of December and January have been far from encouraging, resulting in a sizable deficit for us at the beginning of this new year.

Ordinarily in December there are those who have some tithe money that has accumulated during the year which is sent to The Baptist Examiner. Usually offerings of this type amount to around \$1000 and it is this money which enables us to clear up our deficit for the preceding year and likewise carries us through the first month of the new year. This year I hoped, and looked in vain, expecting every day in the last week of December. Believe me: not one of this type of offering came in.

Accordingly, we ended the month with a sizable deficit which has not improved as January has come on.

Of course, it is also true that in the month of January offerings are slow. Usually the majority of people are getting straightened up from their "pagan fling" the last of December. Accordingly January offerings are very, very small. This year has been no exception in this respect, and as we begin the month of February we are far from pleased at our financial situation.

Might it please God to raise up friends, and supporters, and helpers to the Truth immediately, who by their gifts will underwrite our expenses.

Hundreds of people tell us every month that The Baptist Examiner is the greatest paper in print. Won't you please tell us now in a way that we can negotiate your remarks at the bank — and do it today!



"Preach Love"

(Continued from page one)

with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself."

When the woman passed out the door that Sunday morning after three Sundays on love, she said, "Pastor, give us some more of that good old-fashioned hell-fire and brimstone." She had had all that she could stand of what the Bible says about love.

Beloved, I think that the majority of people who talk about

AN AGED READER APPRECIATES TBE

Here is a long time reader of The Baptist Examiner and it is a joy to us to present our aged friend B. W. Daniel of Gladys, Virginia to our readers.

Brother Daniel has been receiving The Baptist Examiner



B. W. DANIEL

since 1940 and it is doubtful that there is anybody as a reader of The Baptist Examiner that has been blessed by it more than he.

In a recent letter he said, "It has always been a great blessing to me as it has stood out for the principles and doctrines of God's Word."

love today are like this woman — absolutely in ignorance concerning it.

A few weeks ago, I stood in front of a supposed-to-be Christian bookstore, and I saw the display in the window of the items which were for sale. I counted thirteen items in that window which had to do with love — bookmarks, emblems, something to pin upon the wall, and various things. In fact, there was very little else in the window. As I stood there, I thought to myself, people are talking about love, people are singing about love, preachers are preaching about love, but there's mighty, mighty few that know anything at all of what the Word of God says about love.

I

THE IMPORTANCE OF LOVE.

Love is a most important thing. We read:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." — I Cor. 13:1-3.

You can't read this without realizing that love is a most important thing.

I believe it was Henry Drummond, who, years ago, wrote the book entitled, *The Explosive Power of a New Affection*, whereby he said that love is the greatest thing in the world. You can't help but realize that as you read this text of Scripture.

Let's analyze it. Paul says, "Though I speak with the tongues of men and of angels. . ." Here is a man who has the ability to speak most every tongue — Greek, Hebrew, Latin, French, German, Spanish. We would say that man was a linguist. But suppose this fellow who has the capability of speaking in practically all the tongues of the world, that he can speak not only these that I have mentioned, but he can go down to the lowest gutturals of the barbarians and converse with them, and he can reach up to the highest, the most cultured English that might be spoken in Cambridge or Oxford. Suppose he had that ability. Suppose even beyond that, that he could speak the language of the angels — the language of Heaven; he could think thoughts out

to Gabriel and Gabriel could think thoughts back to him; he could think thoughts out to Michael and Michael back to him. Suppose he had the ability to speak better than the thousand languages into which the Bible has been translated within the last few hundred years. Suppose he had the ability that he could talk in every language known to man, as well as Heaven, and could converse with the angels and the archangel of God. Paul says that if he had that ability and doesn't have love, he is but as a sounding brass and a tinkling cymbal.

Then Paul says, "And though I have the gift of prophecy. . ."

Suppose that this individual who has all this ability of which I speak, has the understanding or the gift of prophecy. No man, apparently, has it today. We have Premillennialists, Post-Millennialists, and then we have A-Millennialists who don't believe there is any millennium at all. Then we have others who say, "Well, I am not going to get involved. I am just a Pro-Millennialist; I am for it whenever it gets here." Even of these, you can divide the Pre-millennialists up into about three camps — those who believe in the tribulation before the millennium, the Mid-Tribulationists, and the Post-Tribulationists.

Now suppose this individual who has the ability to speak in all the tongues of men and of angels, might have the gift of prophecy so that he could take hold of the curtain, draw it back, and show us all the future so that all the clouds would be removed, all the disputings would come to an end, and everybody would know exactly what the future held — when the millennium was going to take place and how the coming of Christ was going to be effected. Suppose that this individual could explain it all with minute detail, but he doesn't have love, he is nothing.

Then Paul says, "And understand all mysteries."

Suppose that individual has a heart that is burning with fire like the heart of Jeremiah, or the coal has been put upon his tongue as the coals from the fire on the altar were placed upon the tongue of Isaiah. Or suppose, like John upon the Isle of Patmos, he has been given a vision as to what the future holds. Suppose he has all that and doesn't have love, he is nothing.

Suppose this individual can understand all the mysteries of life so that nature holds no secrets from him. What an individual that would be that he could explain all the secrets so far as nature is concerned! He understands astronomy, and geology, and biology, and sociology, and all the rest of the "ologies." I say, beloved, he can understand all mysteries. He can look down at the ground and tell you to dig here and you will find a gold mine, or to dig here and you will find a silver mine, or dig there and you will find a diamond mine. He can tell you to drill here and you will find an oil well. Suppose that individual can explain all eclipses, and cyclones, and earthquakes which man has never as yet been able to explain, and yet has not love, he is nothing. Paul says that regardless of his ability to speak, regardless of his gift of prophecy, regardless of his understanding of mysteries, if he is without love, he is nothing.

Then Paul goes further and talks about "all knowledge." In addition to his ability to speak with men and angels, in addition to his gift of prophecy, in addition to understanding all the mysteries of life, suppose he has knowledge of all departments. We would say that man was a walking encyclopedia to the extent that instead of going to a library and asking for an encyclopedia, you could walk up to this man and ask him anything you wanted to know and he would have all knowledge. He can give you the

FRIENDS OF MANY YEARS



Mr. and Mrs. Hugh D. Jobe of Gravette, Arkansas who have been wonderful friends and real supporters of The Baptist Examiner for many years are pictured as they appeared at the Bible Conference in Huntington, W. Va. in 1970.

Since then, our dear brother has departed to be with the Lord. When Conference time rolls around in 1971, we will be missing him but it will be with the assurance that every day he is

enjoying a greater Bible Conference than we could ever hope to have.

What a blessing it has been to know these folk for many years, to have fellowship with them at our Conference each year, and to correspond with them many, many times across the years. Truly these two have been a wonderful inspiration. We thank God for our memory of Brother Jobe, and we pray God's blessings today upon Sister Jobe.

answer. He knows all that man has ever known, and he knows all that man shall ever know, from the dawn of creation down to the present time. Encyclopedias would be valueless if just such an individual were about. But suppose he knows all these things but doesn't have love, He is nothing.

Oh, what a man Paul is describing — a man who has the ability to speak with men and with angels; a man who has the gift of prophecy so that he can tell you all that is yet to come; a man who understands all the mysteries of the inexplicable things of this life; a man who has knowledge so that he knows all things that have been or shall ever be. But if he is without love, he is nothing.

Paul goes further and says, "And though I have all faith, so that I could remove mountains."

Suppose that individual, in addition to all this, would be able to pick up the Alps and drop them over on the Apennines, or could pick up the Himalayas in Asia and put them on the Andes in South America, or vice versa.

Suppose he could say to Etna and Vesuvius and Popocatepetl, "Quit your burning. Let your fires cease," and the volcanoes in these mountains would go out and become extinct. Suppose he had all that ability, if he has not love, he is nothing.

But Paul doesn't stop there. He

says, "And though I bestow all my goods to feed the poor."

Carnegie gave his millions for the building of libraries all over America. Rockefeller astounded America several years ago by giving thirty-five million dollars to one institution and a hundred million dollars to another. Paul says, "Though I bestow all my goods to feed the poor, if I don't have love, I am nothing."

Paul goes further and says, "Though I give my body to be burned," as an act of patriotism.

Men in Vietnam and priests of the religion of that country have burned themselves. They have saturated their bodies with gasoline and burned themselves, within the past few years. Paul says that though a man does this — in an act of patriotism he gives his body to be burned, but if he has not love, he is nothing.

Whenever I think of this, I think of that great day when Marc Anthony gave his funeral oration over the body of Julius Caesar, how he took that mantle of Julius Caesar and spread it out before the crowd and said to them, "I remember the first day that he put it on, the day that he conquered the Nervii. But now look upon it. Here is a hole that was placed there by the envious Casca. Here is a hole that was placed there by Brutus when he said, 'Et tu, Brute?'"

Marc Anthony described (Continued on page 3, column 5)

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THE BAPTIST EXAMINER

JANUARY 30, 1971

PAGE TWO

In being occupied with earning bread for your children, never forget that a child does not live by bread alone.

THEODOSIA ERNEST

(Continued from last week)

If the reader has never seen the work to which this is the sequel, he will do well to lay this down until he can obtain and read Theodosia Ernest, for there is much in this which no one can fully understand without some acquaintance with the history which that book records. If he has seen and read that work, he will probably feel some faint desire at least to know in what way good Doctor Thinkwell had ever been associated with Theodosia, and by what means he knew any thing of herself or her husband; and will excuse the curiosity, which led to much conversation and many conjectures between herself and Mr. Percy, as to who this stranger could possibly be, and what could have been the nature of that favor for which he acknowledged his indebtedness to her. I do not say that it was owing entirely to this that she passed a sleepless night, for there was the heavy tread of passers to and fro upon the deck; the creaking of the tiller-ropes and rudder; the frequent ringing of the pilot's bells, as signals to the engineers; the occasional tolling of the great bell, as a signal to other boats; the constant rattling and jarring of the ponderous machinery; and the splash of the mighty wheels by which they were driven along the surface of the stream: all these combined to hold her waking; and, being awake, she could not help awakening her husband every hour, to tell him of some new conceit concerning the mysterious Doctor; and I trust the reader will excuse her, if she left her state room more anxious to solve this riddle than to study the peculiar characteristics of a Christian Church.

Scarcely were the breakfast things removed, before she desired Mr. Percy to secure an opportunity to renew their conversation. He went out to look for the Doctor, and reported that he was smoking his cigar upon the upper deck. As the night had been sultry and the morning was calm, Mrs. Percy soon persuaded two or three ladies, with whom she had established a travelling acquaintance, that it would be delightful to enjoy the fresh air above. It was not long before Mr. Percy was walking the deck with two young ladies, and his wife was walking with Dr. Thinkwell, deeply engaged in earnest conversation.

"I must say, Dr. Thinkwell, it was too provoking in you to excite my curiosity as you did, and leave it all night unsatisfied. Mr. Percy and I could not sleep for anxiety to learn in what way you became acquainted with a portion of our history, and how it was possible that either of us could ever unconsciously have done you so great a kindness as you intimated yesterday. Now please explain yourself."

"With the greatest pleasure, Madam; but only on the condition that you repay my story by your own; for I suppose I am almost as curious to learn your history, from the time I saw you last, as you are to hear mine."

"Let it be so understood, then. I am ready to promise almost any thing reasonable; only tell me how you came to know us, and what the favor was of which you spoke, and which you were pleased to call the greatest blessing of your life."

"It was, in part, through your instrumentality, Madam, that I was recovered from the distractions of infidelity to the peace of faith. But not to keep you longer in suspense, I will tell you how it was. I have an estate in the country, a few miles from your native town, on which I was spending a few months during the summer that you were baptized. One Sunday morning, as I was riding into town, I noticed a crowd gathering about the old school-house on the common, and, moved only by an idle curiosity, I went up and joined it. I soon discovered that it was a religious meeting, but knew that it must be something uncommon, and therefore dismounted and went in.

"It has been many years since I had been present at any religious services; and it was the first time I was ever present at a Baptist meeting. The whole scene interested me greatly, from its mere novelty. When the sermon was finished, and you presented yourself so calmly, and related your Christian experience, I will not distress you by saying how much I pitied your enthusiasm, and wondered at your folly. I was, however, greatly interested. I followed you to the river: I felt an involuntary shudder when you were plunged into the water: I gazed upon your face as you came out; and, strange as it may seem to you, I wept with those who wept that day. I was ashamed of it; I saw no reason for it; I chided myself, and called myself a fool for weeping; but I could not restrain my tears.

"I forgot the business for which I had come to town, and returned home sad and thoughtful. I began to ask myself, What if this be not all an illusion? What if religion be, after all, a stern reality? What if there be a God? What if the Bible should be true? What if there be a heaven and a hell? Was it not at least possible that I might be wrong, and the thousands whom I had pitied or despised as dupes, or as imposters, might be right? True, I had often looked over the argument, and found it all correct; but was it not possible that, at some point, my logic had been at fault? Could it do any harm to go over the ground once more? I determined to do so, carefully, step by step; but, in the meantime, I was uneasy; I was distressed; I could think of nothing else. Day after day, and night after night, I returned to the meetings, which you remember were held, first in the schoolhouse, and afterwards in the courthouse. I witnessed all the professions of faith, and all the seventy baptisms; and, though not yet convinced that the Bible was more than a mass of fable and imposture, I spent many hours in its careful study.

"At length it became necessary for me to leave that part of the country. I had but few personal acquaintances, and to none of these did I mention my distress, which continued and increased until it had sensibly undermined my health. I felt that, one way or another, the question must be decided; and, slowly and painfully, step by step, my reason struggled back from the dark abyss of atheism, to a firm belief in a glorious, spiritual, intelligent, and efficient First Cause, which men call God; and then, more slowly and laborously still, to the recognition of the Bible as a revelation from that God to me.

"I will not now even allude to the nature of that process of reasoning by which this work was done. Some time or other we will, should Providence permit, go over all that ground. What sleepless nights and days of anguish wore away, through the long and dreary months, while this re-investigation was in progress, I almost shudder to remember. And when this work was done — when had I found that there was a God, and that the Scriptures were His message to our race — there came a time of still greater darkness, and more oppressive agony of soul. Reason could show me that there was a God; but reason could not tell me what that God requires of him who has broken His laws, and rebelled against His government. This I felt that I had done. I was a sinner. The God of the Bible was a God I had not loved or honored. My very heart revolted against His right to rule me. Yet I tried to conform my life, and even my desires, to the requirements of His Word. The trial was a vain one: I offended every day, and every day was more and more oppressed with a sense of guilt. I needed pardon for the past, and I needed aid in the present. I cannot say that I had any considerable fear of punishment. I did not think of this; but I was a sinner, and needed deliverance. I prayed — O! how intense, how earnest, how agonizing was my prayer! — 'Lord, save me; I cannot save myself!' Like David, I cried, 'I am distressed: O Lord, undertake for me!' and, little by little, the light of his love shone into my soul. I began to study more and more the character of Jesus as a Saviour. This removed the cloud from much of what had seemed mysterious in the sacred record. 'He was exalted to be a Saviour.' He was 'Christ the Lord, a Saviour.' 'he came to save his people from their sins.' He could save me; why should He not? 'Whosoever will, let him come;' and 'come' especially He says to the 'weary and heavy laden.' And, 'he that cometh, I will in no wise cast out.' I took Him at His word: I asked Him to save me; I believe He will — He has — He does; and I delight to meet with one who loves Him as I do, and tell what great things He has done for my soul.

"Now you have my history, and I shall expect you to tell me yours, beginning from the time of your baptism; and so much of Mr. Percy's (if he will not tell it himself) as will explain the mystery of his appearing as a clergyman rather than a lawyer."

"I will keep my promise, Doctor; but you know that when a lady gets to talking, especially about herself, she never knows when to leave off. And my husband told Mr. Courtney that we would all assemble in the cabin about this time, to renew our investigation of the nature and characteristics of a Church of Christ; and, till I have learned why it is that you could not recognize the body of Christians into whose number you saw me baptized as one, I shall feel as though your history is not quite complete. So let us go down. I hope that Methodist minister will be there, for I am anxious for a full examination of the whole question."

"You cannot be as much so as I am. And with the understanding that you will remember your promise at the first convenient time, we will now go below."

On entering the cabin, they found Mr. Courtney already there, with the Bible open before him, in which he had placed a number of little slips of paper, with a pencil-mark on each, to designate some particular passage which he desired to refer to.

The party were soon seated in order around the table. Some of the other passengers drew near enough to hear, without seeming to take part in the discussion; while others, aware that it would be upon a subject connected with religion, quietly drew farther off, that they might not be annoyed with any thing so distasteful and unfashionable.

"You understand, I presume," said the Doctor to Mr. Courtney, "that the object which we have in view is simply to ascertain which (if any) of those organizations which now claim to be Churches of Jesus Christ, is that which was established by Him; and which is recognized in the Scriptures as His Church? Or, to be more specific and practical, is it the Roman Catholic, the Greek Church, the Episcopal, the Methodist, the Presbyterian, the Lutheran, the Congregationalist, the Baptist, the Cumberland Presbyterian; or is it all of these or none of these?"

"Certainly, sir. Mr. Percy explained your object to me soon after I came on board yesterday evening; and I have been considering a little how we could reach it by the most direct and plainest route. It seems to me that it will be important, if not essential, for us first to determine definitely what we mean by The Church of Christ. Let us be sure we know what we are looking for, and then we shall be able to recognize it when we find it. I suppose we may take it for granted that the Lord Jesus Christ has, somewhere in this world, a visible organization of His people, called His Church. The very fact that we are looking for it, is evidence that we admit its existence. We need not, therefore, refer to the Scriptures to prove that they speak of it as a perpetual institution, which must continue till the end of time; that is, till Christ shall come again. If proof were needed, however, we have it in the act of institution of one of the ordinances of that organization, in which Christ says, 'As often as ye do it, ye do show forth the Lord's death until he come.' And again, in the commission to establish and extend that organization among all nations, '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 I am with you always, even unto the end of the world.'"

"Of course, Mr. Courtney, no professed Christians doubt that such an organization as the Church of Christ exists, since they all claim that they are members of it."

"Then we may take another step. It is essential to our purpose to know what the Scriptures say about this organization; and, for this end, we must know by what names they call it, otherwise we might not be able to tell when they are speaking of it."

"That is well thought of," said the Doctor, "and may save us a great deal of trouble. Much of the controversy which distracts the religious world, I am persuaded, has grown out of a loose and

(Continued on page 5, column 4 and 5)

"Preach Love"

(Continued from page two)

graphically the body of Caesar, how it was riddled with the spears of his friends, and he said, "We are just looking at his mantle. His body has been given in order that his wealth may be given to the poor of this city."

Though Caesar might leave all his wealth for the poor of Rome, and his body might have been riddled as it were by the spears of those whom he thought were his friends, it was nothing.

Now look at this man. He has the ability to speak with the tongues of man and the tongues of angels. He has the gift of prophecy so that he can draw back the curtain and show us all that is in the future to take place. He understands all mysteries so there is nothing left of any mystery in this life. He has all knowledge so that he is even more than a walking encyclopedia; he knows everything that has ever been known or shall ever be known. He has, indeed, the power to pile mountains upon top of mountains. He has the ability to give his goods to the poor and his body to be burned. But when he has done all this, without love he is nothing.

You may hang the heavens with black cloth at his death. You may build monuments sky-high to his memory. You may change the names of streets and airports to bear his name, as they did at the time of the death of John F. Kennedy. Though others may praise him to the skies for all that he has done, yet without love for Jesus Christ in his heart, and without the love that is described in I Corinthians 13, all is in vain. Paul says that if an individual has the ability to do all that is described in I Corinthians 13, and he is without love, he is nothing.

II

THE ABUSE OF LOVE.

It has gotten to the place that love is a hobby that is ridden in sermon and song, and in radio devotionals, by all the sob sisters and sentimentalists in the country. People say that we don't need police bullets; we need love. They say that we don't need war; we need love. I say all the sob-sisters, the do-gooders, and the sentimentalists in the country thus speak. The love they talk about has been toned down. It has been sugared up and it has been sweetened into a soothing syrup for the consciences of sinners and worldlings. Sinners have their consciences seared with this soothing syrup of love.

A worldly generation of church members demand it of their preachers today, and if a preacher dares to talk about the movies, the dance halls, the places of public amusement where one can be led astray thereby and his mind taken away from God, then the worldly church members and the sinners cry out to the preacher, "Give us love! No sermons of condemnation! Give us love instead!"

I might say this, that old folk like it, and children cry for it. Love — it is what the old and young alike are asking for today.

Years ago, when I was just a boy, before God had called me into the ministry, I went to a service one night, and I heard a soothing sermon on love. There were even tears, for they quoted a tear-pulling philosophy: "There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us." The preacher emphasized

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THE BAPTIST EXAMINER

JANUARY 30, 1971

PAGE THREE

The Baptist Examiner FORUM

"Some Bible expositors make much of what is called Numerics, i. e., assigning the idea, concept form of spiritual truth to numbers found in Bible texts. Is this a valid method of interpretation, or can one be led into error by consistently applying it to draw conclusions from passages with numbers in them?"



**ROY
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Undoubtedly there is significance to numbers as sometimes used in the Scriptures. Take for instance the number seven. It is often used in the sense of completeness. Other numbers used in some instances have meaning. The interpretation based on numbers can be exaggerated however. Theories can be based on numbers when there is no absolute proof that they are correct. Personally I am afraid to accept interpretations that cannot be demonstrated as absolutely true. Many errors have been perpetrated by those who have gone to fanciful lengths with interpretations based on Numerics, and various forms of spiritualizing. Some religious sects have sprung up as a result of this sort of thing.

Let us study the Scriptures and get all we can out of their teachings, but let us watch ourselves when it comes to "going away out" on things that may be fanciful rather than real.

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It is interesting to study the various numbers mentioned in the Bible. For instance, I rejoice when I read of the number of members who were in the church that Jesus started on the day of Pentecost. "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty)." (Acts 1:15). We are then told that 3,000 joined with them that day. This lets us know without a doubt that the church was in existence before the day of Pentecost. (See Acts 2:41). We are told that people were saved at other times. "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." (Acts 11:21). I say that I rejoice when I read of numbers being saved like this.

It is also a blessing to remember that God knows all the birds on earth and even knows the number of hairs on our head. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." (Matt. 10:29,30).

Now as for the subject of Numerics. It is true that the Bible speaks of the number of man. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore

and six." (Rev. 13:18). I don't think that we can go any farther than the Bible goes on any subject, including Numerics. I have heard a few sermons, where the preacher adds certain events or letters in certain words and comes up with a number that is supposed to mean something. Frankly, I have never been impressed or convinced by any of them. I am not discounting the idea of certain numbers having a definite meaning, but the idea is usually taken to extremes by those who advocate the study.

I'm not going to start counting all the letters in words, or chapters in books, or anything like that. I am simply going to rejoice over the numbers like I mentioned in the first part of this answer.

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I have never been able to see what the brethren are talking about when they get on the subject of Numerics. I have always thought that maybe I was just too dumb to be able to see what they claim to see in these numbers.

I do not know how much danger there may be in using this method of interpretation consistently. All that I can be positive about on the subject is that I would be afraid to try to use it myself. It just does not make sense to me. But I want to hasten to say again that it may be that I am just too dumb to understand all these numbers. I majored in mathematics in college. But there we dealt with algebra, geometry, trigonometry, analytics, etc. So this Bible Numerics is an altogether new field of study to me. And had this been one of the required courses in the college where I studied, I just might not have been able to obtain my degree.

**AUSTIN
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PASTOR,
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Yes, I believe that we are justified in using numbers that are found in certain texts of the Bible. The Holy Spirit has revealed that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" — II Tim. 3:16. Since numbers are a part of the Scriptures, I contend they are profitable. I cannot conceive God placing within His word anything which would not be of value to His children; therefore, we should use the numbers, and many times certain numbers can be used as keys to unlock a verse or chapter. To me, the key unlocking Rev. 13:18 is found in the number 666.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his

number is Six hundred three score and six."—Rev. 13:18.

In this verse, we are admonished to count his number, and unless we count his number and find the significance of it, this verse would be difficult to explain. But, when it is explained in the light in which the number "6" is used in the Scriptures, it helps to explain not only this one verse but the whole chapter. The number "6" was first used in the Scriptures to explain God's work on the sixth day — the creation of man; therefore, number "6" is associated with man. Man became imperfect, thus the number which belongs to him would be the imperfect one. When the anti-christ comes claiming he is the Messiah and placing upon all who buy and sell the number 666, the elect of God will know that he is not the true Messiah for he will be wearing the number of man.

There is not only "6" but a trinity of 6's. One for Satan, one "6" for the Anti-Christ and one "6" for the Anti-Holy Spirit — thus the trinity of imperfection.

The number for perfection is "7." This number is derived from the day that God rested from His work in creating the world, and all things therein. The elect of God in the tribulation period will know that the Messiah is the Son of God, and is therefore perfect. They will be looking for the perfect number which is 777. One "7" for the Father, another "7" for the Son and one "7" for the Holy Spirit. The anti-christ wearing the number 666 will be 111 short of God's number 777. Thus, each one (trinity of evil) will be one short of perfection. By the number 666, the Father will teach His children not to follow the anti-christ for He is a man and not God.

Though numbers are instrumental in interpreting the Bible, yet ofttime I believe that men go to the extreme by using numbers that are not found in the Bible. They do this by adding the number of words in a verse, number of letters in a sentence. To me, this ofttime confuses my understanding rather than enlightens it, and because of this I use only the number mentioned in the Scriptures for the Holy Spirit placed them in the Word of God to assist us in our understanding of the greatness of our Heavenly Father, and as an aid in comprehending His program for the world.

There are many other Biblical examples which could be used, but the ones discussed explain my answer as to why I believe that numbers are placed within the Scriptures to convey spiritual truths.

"Preach Love"

(Continued from page three) that. They told me that every night during the meeting he quoted it, and had the people quote it in unison, until everybody could say it backwards and

forwards. His entire meeting of two weeks was based around that philosophy. That is a tear-pulling human philosophy, but there is absolutely no truth in it.

We have gotten to the place today that so many people are saying, "Oh, the world is dying for a little bit of love." How love is abused today! It puts love for persons above love for the truth. It puts the welfare of man above the honor of God. It makes service to man the measure of one's Christian success, rather than his faithfulness to the Word of God.

During all of my ministry, since I have been called of God to preach, I have emphasized the fact that a man's message, his faithfulness to God in declaring the message of God, is the most important thing that he can do. This idea of love makes one's service to man the measure of his Christian success, which is wrong.

This idea we have of love today refuses to denounce worldliness. We have gotten to the place where we have modernism in the pulpit and worldliness in the pew, and if any preacher were to dare to say anything about worldliness in the pew, they would immediately rise up in opposition: "Preach love! Give us love! Let us worldlings alone!"

At the same time, it affords a mighty good smokescreen for the modernistic preacher, or for any preacher, to hide behind, when a matter of morality or an issue comes to a head. An issue comes up. The preacher says, "Oh, we should deal with this in love," and it furnishes the best smokescreen for a cowardly preacher to hide behind.

I say, beloved, this idea of love that is given forth today from the press, and from the pulpit, and over the radio, and over television, that the sob-sisters and the sentimentalists, and the do-gooders are talking about — that love falls for everything and stands for nothing.

I heard someone say of recent

date, "Well, everybody is good, and everything is sweet. God is on His throne, and all is well with the world."

I grant you that God is on His throne, and I'll grant you also that God is getting ready to "scorch" this world. You can be certain of one thing, God's will is going to be done. The worst of sinners can sit under that kind of preaching and have their consciences seared with a minister of that type. The worst sinner in the world can sit under that ministry and his conscience will

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never be hurt. The worst worldling of the church can sit there and enjoy the sermon and go out and live in sin.

Several years ago, when I was out of town, I went to a church one Sunday evening. The preacher, to my way of thinking, completely failed in his opportunity, in his God-given task. He made everybody feel so good. It was one of those loving sermons — "we ought to love everybody."

When the service was over, a man who had sat just in front of me, who was a notorious sinner, who owned two or three theaters, and I might say, though he was fifty-five or sixty years of age, that he eventually had to divorce his wife and marry one of the girls in those theaters that

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MONEY AND MISSIONS

By PASTOR FRANK B. BECK
(Now With His Lord)

Nine cars of a California bound Union Pacific mail train were burned down to the wheels some time ago, and hundreds of sacks of mail were destroyed. The accident happened near Morgan, Utah, when the speeding train crashed into a stalled gasoline truck, which had gone out of control and crashed onto the tracks just outside a tunnel.

The entire cargo of mail was destroyed. No one will ever know how many thousands of letters were destroyed, what their messages were, who were waiting for them. Letters of hope, cheer, despair; good news, bad news — all destroyed in a few seconds. Serious as this loss was, how much more tragic when God's saving Gospel does not get through to those who must hear it in order to be saved, and have a right to hear it. One of the roadblocks to the advancement of worldwide missions is the *lack of finances*. It is not that God has failed to provide. He has given abundantly (Philippians 4:19), but that Christians have failed to give of God's provision (Matthew 25:14-30).

I cannot conceive of any two more unpopular or disinteresting words to bring together for the average church-goer than money and missions. Yet can you think of any two more vital and necessary commitments made by the Saviour to His Church than money and missions? You *cannot* have missions without money. You *should not* have money without missions.

WE CONSIDER THEN, FIRST THE REASON FOR MONEY AND MISSIONS.

There are *personal* reasons, and there are *practical* reasons.

There are *personal* reasons. Every missionary has personal needs, and, if he is human, he also has a few personal notions. All the rest of us do. And if the missionary has a wife, and a family you may multiply the needs and notions by two, three, four, and up. All missionaries eat. They sometimes need medicine, clothing, and have even been known to take vacation, even as you and I. They must have cars, sometimes boats, and in some cases airplanes. That includes the need for

gasoline, mechanical repairs, etc. The missionary needs good books. He needs a house. And with the many all about him in many areas of the world who are almost naked and starving and sick he cannot help but give away more of his money than he can afford, for his heart is torn asunder and bleeds for them. All of this takes money. Money that *must* come from *you and me*, for the missionary has little or no opportunity to earn any money for himself. In time should not the natives who are saved support him? Only in the rare instance that he should become their *pastor*, and of course, if he does, he has ceased to be a missionary. In every other instance the money from Christian natives should go into their own established native, local churches, to support their own pastors, and in time to send out their own native missionaries; while our missionary moves on to another unevangelized, unchurched field, still needing *your* money and *mine* to keep him going.

There are also *practical* reasons for money and missions. In some degree every foreign missionary will need medicine and bandages for those about him. He may not be a doctor in the homeland, but he will be a better doctor than the medicine man, or witch doctor. That takes money. The money must come from you and me. And where a clinic, or a hospital has been erected the need is so much greater. Money for more of a quantity and more of a variety of medicine is needed. Money is needed for surgery. Money for electrical plants, for beds, for high priced equipment, such as X-ray machines, radium, expensive laboratories. Missions cost money. And what of optical care, and dental care, and leprosy, and other diseases needing special treatment? Nor have I touched other admirable means of getting the Gospel out, such as the erection of radio stations and the distribution of local radio sets working so successfully in South America and Central America and in Africa. The sending of Bibles into Russia by balloons. But all of this takes money that you and I must sacrificially give.

SECONDLY, IN CONSIDERING MONEY AND MISSIONS

WE MUST WISELY FACE THE REGULATION OF MONEY AND MISSIONS.

It is the principle of the Word of God that money for the ministry of the Gospel (including mission work) should come or be given only through the local Church of which one is a member. If the objection arose that this cannot be done because the particular church supports worldly missionaries, or heretical missionaries, then the answer must be, either to show the church its error and help to clear the condition, or separate from the church to a church where such a condition does not exist (I Corinthians 5; Romans 16:17; 2 Corinthians 6:14-7:1).

Some of our present independent brethren have labored to do away with "store house tithing," which means the giving of one tenth of your income into your local church. However they cannot very well do away with

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God's house for which purpose the store house existed (Malachi 3:8-10). God's house is the local Church, as can be seen by reading I Timothy 3:15. The store house is now usually a nearby bank and trust company. You will find that giving in the Scriptures is *always* associated with God's house, the visible, local, organized house of God, now the Church of God. Should you not be Scriptural in your giving? Will the Holy Spirit lead you to give contrary to the principles of His Word?

That means that your giving to God and to missions will go to Church approved missions. That is being consistent, as I have already suggested. Church approved missions will be Church controlled missions, missions that are known by the spiritual leaders of your Church. This is in keeping with the forgotten command of I Thessalonians 5:12.

It also means that your giving to God and to missions will go to Church associated missions. That is as it should be. Who was the first and greatest missionary? Jesus Christ the Son of God. He was associated with the Church, for He is its Founder, Foundation, and Head (Matthew 16:18-19; I Peter 2:5-7; Colossians 1:18). Who were the first missionaries? The apostles, but they were "in the Church" (I Corinthians 12:28). And the later apostles or missionaries, were the missionaries independent of the Church? You will find none (Continued on page 8, column 3)

Theodosia Ernest

(Continued from page 3)

careless manner of employing words and phrases. Let us be sure to get started right, and then the whole journey will be easy, and pleasant, and safe; and we will be much more likely to arrive at right conclusions."

"The Church of Christ is, in common language," resumed Mr. Courtney, "continually confounded with the kingdom of Christ. Yet it is in fact, and according to Scripture usage a very different thing. It is not the kingdom, but an institution within the kingdom; just as our courts of law are not the State, but a requisite and essential part of the machinery of the State. Let us first get some definite idea of The Kingdom."

"One of the best expositions of this subject which I have seen, is given by Dr. George Campbell, a Scotch Presbyterian, and one of the most candid and erudite writers of the present age. He says, (page 132,) 'The religious institution of which the Lord Jesus is the author, is distinguished in the New Testament by particular names and phrases, with the true import of which it is of very great consequence that we be acquainted, in order to form a distinct apprehension of it, and the nature of the whole. . . The most common appellation given to this institution, or religious dispensation, in the New Testament, is "the kingdom of God," or "the kingdom of heaven;" and the title given to the *manifestation* of this new state is most frequently "the gospel of the kingdom," and, when considered under a somewhat different aspect, "the new covenant."

"The Great Personage Himself, to whose administration the whole is intrusted, is, in contradistinction from all others, denominated "The Christ." . . In the phrase, the kingdom of God, or of heaven, there is manifest allusion to the predictions in which this economy was revealed by the prophets in the Old Testament, particularly by the Prophet Daniel, who mentions it in one place as the kingdom which the God of heaven would set up, and which should never be destroyed; in another, as a kingdom to be given with glory and dominion over all people, nations, and languages, to one like unto the Son of Man."

"This opinion of the Scotch divine is substantially the same as that given by Mr. Robinson in his Lexicon of the Greek Testament, where he says, 'These phrases [the kingdom of God, the kingdom of heaven, and the kingdom of Christ] are synonymous, and signify the Divine spiritual kingdom, the glorious reign of the Messias. The idea of this kingdom has its basis in the prophecies of the Old Testament, where the coming of Messias and His triumphs are foretold.'

"It is certain the prophets had foretold Messias as a king: it is certain that Jesus claimed to be that King. 'Thou sayest it' — I am a king. 'For this end I came into the world.' When John, who came to prepare a people, made ready for this new Sovereign, and preached, 'Repent, for the reign of Heaven has come near,' (this is a literal translation of Matthew iii, 2, rendered in our version, 'Repent, for the kingdom of heaven is at hand,') he doubtless referred to those prophecies, and the people must have so understood him. So when Jesus preached, Matthew iv. 17, saying the same thing; and so when the twelve apostles were sent out to proclaim every where in Israel the same notable words. All who heard them would understand them to mean that the Christ, the Messias of prophecy, had come and had set up, or was about to set up, His long-predicted kingdom."

"After John's ministry had ceased, and he was confined in prison, Jesus proclaimed, (Mark i. 15,) 'The time is fulfilled — the kingdom of God is at hand,' or, literally, 'the kingdom has come,' for the Greek word (*Engiken*) is in the perfect and not the present tense. The time is fulfilled. What time? The answer is plain: that designated by the prophets. The time when the new kingdom should be set up, which should ultimately fill the earth; and which should be given to one like unto the Son of Man."

"The old dispensation, with its rites and ceremonies, and complicated types and deep-meaning symbols, was now superseded. The law and the prophets were until John, said the Saviour, but since that time the *kingdom of God* is proclaimed, and every man presseth into it. From the days of John the Baptist until now the *kingdom of Heaven* suffereth violence, and the violent take it by force. And to the proud, self-righteous Pharisees and skeptical Sadducees, he said, The publicans and harlots enter into the *kingdom of God* before you. This could not be if the kingdom had not already come."

"That the Jews were actually expecting this kingdom, is evident from the song of Zacharias; from the happy exclamation of good old Simeon; and from the confidence with which Anna, the aged prophetess, spake of the child Jesus to all those who looked for redemption in Jerusalem. Luke i. 67, ii. 25, 36. So also we read that Joseph of Arimathea, a good man and just, and one of the Sanhedrin, was of those who *waited for the kingdom of God*; and the two disciples that walked towards Emmaus, talking so sadly of His death, declared that they *had* trusted that it was He who should have redeemed Israel."

"May we not then consider thus much as settled; 1st. That the prophets, and especially Daniel, had foretold the setting up of the Christian institution as the kingdom of God. 2d. That the Jews were looking for and expecting it when Jesus came. And 3d. That John first, and Jesus afterwards, declared that the organization which Christ was about to establish, and did establish, was this kingdom?"

"I do not see why you need to have taken so much trouble to prove this," replied the Doctor, "as I cannot suppose any one ever doubted it. It is no more than this, after all, to wit: that the kingdom of Christ was that organization which Christ established; and this was a self-evident proposition which needed no proof."

"I trust, then, you will remember this; and if you find yourself or anybody else trying to show that something or other which was in existence *before* the time of John and Christ, or something that originated a thousand years *after* that time, is this Christian kingdom, you will rebuke them for their folly. We have here the first criterion of the Christian institution: that is, that it was organized (Continued on page 6, column 1 and 2)



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PAGE FIVE

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Theodosia Ernest

(Continued from page five)

and had its beginning in the time or about the time that Christ was on the earth. It was not in being before, for the prophets foretold that it should be established *then*. And John and Jesus said that *then* the time was fulfilled. *Then* it was preached. *Then* men pressed into it. *Then* its laws were made. *Then* its ordinances were established. *Then* the character of its members, the mode of initiation, the method of discipline, and whatever else was needful to its organization and perpetuity, were ordained by the Great Personage to whom its administration was intrusted.

"If you will now turn to the prophecy in Daniel xi. 44, you will see that this kingdom, thus established, was to be a *perpetual* kingdom, and that it was at length to destroy all other kingdoms, and to fill the whole earth. Yet it was not to be set up, like other kingdoms, by the instrumentality of *men*. The stone that became a great mountain and filled the whole earth, was cut out *without hands*—it was God's work. So Christ said, His kingdom was not of this world; His servants did not fight. It had no human sovereign—it owned no human laws. God set up the kingdom, and Christ, the ever-living, was to be its King for ever. For the prophet mentions, as two characteristics of this kingdom, that 'it should *never be destroyed*,' and 'the dominion should *not be left to other people*.' Christ, in His kingdom, reigns alone and reigns for ever. He will not give His honor to another and if we find any kingdom called by His name, which He did not establish, and which is ruled by other Lords or other laws than His, we may be sure that it is falsely named; for, in Christ's kingdom, Christ alone is king. You see, therefore, that we have already at least two signs or marks by which to recognize this kingdom when we find it; namely: It began with Christ and was established by Him, and in it He is not only the supreme, but *only* Lord and King. Its subjects or members are such, and only such, as HE has designated: its laws are such, and only such, as HE has enacted. Its officers are such, and only such, as HE appointed. Its ordinances are such, and only such, as HE has instituted. And, unless the Scriptures are unintelligible on the very subject which, of all others, we would expect them to make plain, we can have no serious difficulty in finding out what the constitution of His kingdom was. Let us take the New Testament, therefore, and examine for ourselves.

"And first, let us examine such passages as designate the *nature* of this kingdom. Christ says, (John xviii. 36,) when Pilate was questioning Him concerning the accusation which the Jews had made against Him, 'My kingdom is *not of this world*.' It was *in* the world, but not *of* the world. He had no earthly throne. He wore no jewelled crown. He held no regal sceptre. He claimed no worldly power. No marshalled armies fought at His command; nor was He in any respect a worldly king. And yet He

was a king; for this end He was born, and for this very object He came into the world. And not to leave the governor entirely in the dark, he adds, the *subjects* of His kingdom are those that believe and obey the truth. 'Every one that is *of the truth* heareth my voice.'

Again, He said to the Pharisees, (Luke xvii. 20.) when they demanded to know of Him when the kingdom of God would come. 'The kingdom of God cometh *not with observation*.' There is nothing about it to excite the attention and admiration of the uninitiated beholder. No one will exclaim, look there, or see here. But the kingdom of God is *within you*. It is an *interior soul* kingdom; and its reign is not one of outward pomp and power, but one of *inward love* and heart-yielding obedience. There was about it nothing to attract the gaze of the wondering world; but yet it was, a *visible* kingdom. Jesus said there were some standing there who should not die till they had *seen* it come with power. And this they did upon the day of Pentecost, and during the few days which followed, when over eight thousand were added to its ranks.

"The subjects of this kingdom were *visible subjects*, men and women who could repent, believe, and be baptized.

"The ordinances of the kingdom were *visible ordinances*, symbolizing to the eye as well as the heart the believer's death to sin, and the Saviour's death for him.

"The laws of the kingdom were *visible laws*, recorded, under the direction of the Holy Spirit, for the instruction and control of its subjects.

"The *Executive* of the kingdom, to which was intrusted the enforcement of those laws, was a *visible organization*, with a fixed and settled constitution, having the extent of its powers, and the manner and occasions of their exercise, clearly pointed out and carefully defined."

"O yes, Mr. Courtney!" exclaimed the Doctor, rather impatiently; "I grant all that. I suppose no one has ever denied that this kingdom was set up by Christ, and that it is a *visible* kingdom. But what I want to know is this: Who were the *subjects*, of it? Of what sort of people did it consist? And how did they become incorporated into it?"

"Your question is a double one, and must have a double answer. What sort of people were admitted to membership in this kingdom? Ask John. He came to prepare the people made ready for the organization of the kingdom. He rejected the self-righteous Pharisees and unbelieving Sadducees, and all who claimed admittance for their *parentage*; and received only the *personally* penitent, who believed on Him who should come after Him. Ask Jesus. He says, 'Blessed are the poor in spirit, for *theirs* is the kingdom of God.' So it seems they are the lowly-minded and humble-hearted. 'Blessed are those who are persecuted for righteousness' sake, for *theirs* is the kingdom of God.' So they are such as are ready to *suffer* for the cause of Christ. Moreover, they must be *obedient* to Christ, for He says, 'Whosoever shall break one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of heaven; but *whosoever shall do and teach them*, shall be called great in the kingdom of heaven.' But this obedience must not be one of mere *form*. It must not be a mere observance of rites, and ordinances, and ceremonies; for He says, 'Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case *enter into the kingdom of God*.'

"And these requisitions of humility and obedience are further insisted on in several other passages besides those parallel with these.

"When the disciples asked Him who should be the *greatest* in the kingdom, He took a little child and set before them, and assured them that except one were *converted*, and made like such a child, he could not enter the kingdom at all, and that he in it who *humbled* himself the most, should be the greatest. So also He taught that *mere profession* was no passport to admittance, but only *actual* obedience. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of my Father which is in heaven.'

"External morality should afford no claim, for He assured the Pharisees and Sadducees that the publicans and harlots who *repented* at the preaching of John, were going into the kingdom of God before them, and that they not only would not go in themselves, but hindered others from entering.

"A faint resolution and temporary reformation were not sufficient qualifications; for He says, 'No man, having put his hand to the plough, and looking *back*, is fit for the kingdom of God.'

"The subjects of this kingdom, we learn from Matt. vi. 38, are *willing* or *voluntary* subjects. They come into it, not by compulsion — *not by the act of their parents, or guardians, or sponsors*, but of *their own accord*, and they are not only *willing*, but *desirous* to enter it. 'Seek ye first the kingdom of God, and his righteousness.' This language could only be addressed to voluntary agents. And Matthew (ix. 12) seems to convey the idea that they were not only desirous, but exceedingly *anxious* to enter. 'The kingdom of heaven suffereth violence, and the *violent* (that is, the earnest, energetic) take it by force.' It is not enough to *seek* to enter in, but

(Continued on page 8, column 4 and 5)

"Preach Love"

(Continued from page 4)

played the organ for him, because of her shame of pregnancy — when the service came to a close, that fellow came up to the preacher, patted him on the back, and said, 'I tell you, that was a great sermon!'

Mark it down, love is the most abused thing in this world. This point was brought home to me of recent date. A woman called me on Monday morning after I had preached over the radio on Sunday morning. I am not certain which sermon it was now, but it was one in which I had said some things that were rather uncomplimentary to anyone who was living in sin. She told me how she had listened to my broadcast and how she usually appreciated what I had to say, but she said she didn't care particularly for the sermon that I had preached the day before. She said, 'You ought to preach love, and leave your sinner sermons for your Sunday-night services.'

You know, beloved, God has always given me a pretty quick

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answer, I said, 'You know, sister, there's many of you sinners who don't come to church on Sunday night and you would never get one of them.' She very 'lovingly' slammed the receiver in my ear and didn't even take time to say goodbye.

I say to you, though love is the most important thing in all the Word of God, as laid down by the Apostle Paul, it is the most abused thing from the standpoint of preachers, and singers, and from the printed page, that I know anything about.

III

WHAT KIND OF LOVE ARE WE TO PREACH?

We ought to preach, first of all, God's love. Listen:

'Yea, I have loved thee with an everlasting love.' — Jer. 31:3.

'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' — John 3:16.

I recognize the fact that the word 'world' refers to the elect of God, and that God's love is only in behalf of the elect, but God does love His elect.

Listen again:

'May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge.' (Continued on page 7, column 1)

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PAGE SIX

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"Preach Love"

(Continued from page 6)

ledge, that ye might be filled with all the fulness of God." — Eph. 3:18, 19.

I ask you, do you know anything about the love of Christ? Paul prays that we might know how broad it is. Is it broad enough that it encompasses people of all nationalities and all colors of all the world.

How long is it? It is long enough that it goes back to the Garden of Eden and reaches out yonder to the millennial kingdom.

How deep is it? It is deep enough that it reaches down to the man that is in the deepest sin, and underneath him, and lifts him up.

How high is it? It is high enough that it sets that individual upon the highest pinnacle of praise to God.

Paul prays that we might know the length, and the breadth, and the depth, and the height of the love of Christ — the love that passeth understanding.

So I say, the kind of love that needs to be preached today is God's love — that God loves His elect. Would to God that preachers would get away from the idea that God loves everybody. The man who preaches that is either a liar, or a fool, or an ignoramus, because the Bible says, "Jacob have I loved, but Esau have I hated." There was one man in the Bible that God said He hated, and the man who says that God loves everybody indiscriminately, I say he is a liar, or a fool, or an ignoramus. God didn't love Esau. We need to preach God's love.

There is another kind of love we ought to preach and that is love for God's house. There is something about the house of God that is different from your house, and different from my house. God's house is a sacred place to me. David said:

"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." — Psa. 26:8.

If you would ask me about important places in Ashland, I would say, "Where I live is important." If you ask me about important places, I would say the place where we print THE BAPTIST EXAMINER is important. But if you would ask me where the most important place in Ashland is, I would say, "Calvary Baptist Church."

Beloved, we ought to love the house of God's habitation.

Also, we ought to have love for our fellow church members. How little this is manifested on the part of God's people today! We have love for our worldly friends and love for our worldly associates, but how little do we evidence and manifest love for our fellow church members!

We read:

"A new commandment I give unto you, That ye love one another." — John 13:34.

"This is my commandment, that ye love one another, as I have loved you." — John 15:12.

Beloved, it isn't left up to you to decide whether you are going to love me or not. God gave it as

a commandment. He loved us sacrificially, and He would have us love one another in the same manner.

Notice again: "These things I command you, that ye love one another." — John 15:17.

"Let brotherly love continue." — Heb. 13:1.

I think about our sick, how little we do for them, and how little we show love to them. When one dies of our membership, I think how little we show of love for the family. I think about how everyone of us have burdens, every day of the week, and yet we so carelessly pass one another by. We go out of the house of God on Sunday and sometimes we never even stop to shake hands or speak to anybody. We completely ignore and forget about folk, yet the Word of God says, "Let brotherly love continue."

I'll go further and say that we should preach and even show love for our enemies. Jesus said:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." — Mt. 6:44.

You say, "Brother Gilpin, that is awfully hard to do." I grant you that it is one of the hardest things in the world to do, but it is a commandment of our Lord. That is what He says for us to do.

I know some people that if I did what my flesh says, I would rather spit in their face. I know some people that I would rather swat them on the cheek. I know some people who have treated me so badly that it would seem to me there is nothing I could do that would be vile enough to repay them. But God said, "Love your enemies. I'll take care of them. I'll look after the vengeance. Do good to them that curse you and despitefully use you."

There is another love that we ought to preach and that is constraining love. We read:

"For the love of Christ constraineth us." — II Cor. 5:14.

God never saved a man yet because that man wanted to go to Heaven, or because God merely wanted him to go to Heaven. God has never saved a man yet because that man didn't want to go to Hell, or because God wanted to keep him out of Hell. Beloved, God saved us that we might be constrained by His love. I say to you, there should be much said about constraining love — the kind of love that constrains us. We see what God has done for us in Jesus Christ, and because of that, it constrains us to do things for Him.

I don't ask anybody to join the church for my sake. I don't ask anybody to be baptized for my sake, or for yours, but I say the love of God ought to constrain you.

I don't ask you to be faithful to your church. I am just a preacher. I preach what I think God says in His Word, and I think every member of this church ought to be faithful. All of us ought to be far more faithful to our church than what we are. I don't say that you ought to

be faithful to your church just because I say it. You ought to be faithful because of the constraining love of God.

Some people don't have any thought of staying away from the house of God for a day, or a month, or a year. I tell you, the constraining love of Christ ought to grip our souls when we look up to Calvary and see what Jesus Christ has done for us to keep us out of Hell and take us to Heaven. That love of God ought to constrain us, as far as our service is concerned.

There is another love above all else that needs to be preached today and that is, we need to love righteousness and hate evil. We read:

"Hate the evil, and love the good." — Amos 5:15.

The editor of a Cincinnati paper, years ago, said in a front-page editorial, that he opposed me because I taught the children of our Sunday School to hate the Devil and to hate evil. He thought the greatest curse as far as Cincinnati was concerned, was John R. Gilpin, because I taught children to hate evil and to hate the Devil. I make no apology when I say I do teach people to hate evil. I do teach children to hate the Devil, I do teach people to love righteousness. This text of Scripture very definitely tells us that we are to hate evil and love the good.

Notice again:

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." — Heb. 1:9.

This is speaking about Jesus Christ, and it says the kind of love that He preached was that

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He loved righteousness and hated iniquity.

Notice another Scripture:

"Unto him that loved us, and washed us from our sins in his own blood." — Rev. 1:5.

Beloved, He loved us, and He did something about it. He washed us from our sins in His own blood.

I can remember my mother getting me ready to go to school when I was a little boy. Though it has been nearly sixty years, I can recall how that she would wash my dirty face and neck, and then would take an old towel and bore around in my ears to get my ears clean. That was a morning ordeal that I had to go through with to go to school. It would have been a whole lot better from my standpoint if she had just kissed my dirty face and said, "Run along to school." But she didn't. She loved me, but she washed me also. She loved me, but she wanted to clean me up.

Beloved, we need to love righteousness and we need to hate evil. As it says in Hebrews, Christ loved righteousness and hated iniquity, and that is what we ought to do. We need to preach love, but it ought to be the kind of love that loves righteousness and hates iniquity.

I think about John the Baptist, a great preacher. I think about Paul. I think about Noah. The Bible says he was a preacher of righteousness. All of these declared war on sin, yet they did it in love, just like my mother declared war on dirt, but she did it in love. She did it because she loved me.

I insist that we ought to be mighty careful that we preach always to love righteousness and to hate evil. We ought to preach a love of the truth, a love of

righteousness, a love of purity, a love of holiness, a love that will cause us to hate iniquity and at the same time love righteousness, and we ought never to allow a counterfeit love to weaken our love for righteousness.

I am reminded of the time that the Prince of Wales, who was supposed to become the King of England, took another man's wife from him, and it became such a public scandal that even the Archbishop of Canterbury rose up in rebellion against it, and said that this man should not be on the throne of England, that he should either give up this woman or else give up his throne. You know it was bad when the Archbishop of Canterbury would oppose it.

I can recall how it was when a man who was supposed to be king, who was awaiting his coronation day, stepped down from his throne because, as he said, "The woman I love." Everybody said, "Oh, what wonderful love he had!" What kind of love was it? It was a love of licentiousness. It was a love for iniquity. It was a love to live in sin with the wife of another man.

I say to you, there ought to be a love for righteousness, coupled with a hatred of iniquity, and God's people and God's preachers need to preach it.

CONCLUSION

To that individual who knows not the Lord Jesus Christ, I would remind you that Jesus said:

"Greater love hath no man than this, that a man lay down his life for his friends." — John 15:13.

That is what Jesus Christ did. The world is talking about love, but the wrong kind. Jesus said, "The greatest love I can talk about is when a man will lay down his life for a friend." He laid down His life for His friends, and at the same time, He laid down His life for His enemies who were later to become His friends.

Might it please God to help those of you who are unsaved to realize that Jesus has laid down His life for His friends and for His enemies because of His love.

"We love him, because he first loved us." — I John 4:19.

You say, "I love the Lord." Beloved, you don't love Him for any reason in yourself, but you love Him only because He first loved you.

I ask you, do you realize that God loves you? Have you come to the place that you realize that He loved you enough that He gave His Son to die on the cross for you? Have you come to the place that you realize that the love of God has been shed abroad in your heart because of what Jesus did on the cross? If you have come to that place, may you receive Him as your Saviour, take your stand for Him, and take a position of loving righteousness and hating iniquity. That is the kind of love that God emphasized in His Word.

Yes, the world says, "Preach love." But what kind? Not the Bible kind. May God help you to take your stand for what God says within His Word.

Charity

(Continued from page one) from this scripture. Supposed love for God is meaningless if not followed by love for man.

I believe that our Baptist ancestry were as sound as we claim to be today, but it was love, not orthodoxy alone, that caused them to submit without resistance to the gentle ministrations of the agents of harlot Rome. It was love that spread the gospel from Antioch to the distant shores of Europe. It was love that sustained the babes in Christ at Thessalonica and it was love that caused Paul to endure what he describes in II Cor. 11:23-28. It was love that for centuries of darkness enabled multitudes to remain firm in resolve under unspeakable tortures. They were

sound in doctrine, but they were also sound in love.

Brethren, by all means let us be sound in doctrine. Let us declare the truths of God's Word without apology to any man be he king, constabulary or peasant. We must indeed stand for the truth unflinchingly and unfalteringly. However, in the midst of our battle for the cause of Christ, let us not forget that Christ said "Love one another."

What is it that has always enabled the world to tell a Christian or a Christian church at a glance? It is not their dress, although Christians should dress godly. It is not their talk because hypocrites talk much. It is not their crosses and fishhooks because the heathen have an affinity for signs and symbols. It is not their attendance at religious services because the ungodly attend in order to make a show. It is not their tithing for the Pharisee tithes and brags of it. It is not the beauty of their cathedrals, the volume of their choir nor the eloquence of their preacher that will allow the world to identify a Christian or a christian church. It is none of these—it is simply LOVE.

Love is the best advertisement a church or a Christian can have. With love we are rich beyond measure but without love, we are paupers be we ever so sound in doctrine.

We are convinced that if any are ever saved it is God that saves them. Let us be equally convinced that the love of God which we have known and felt should be dispersed from us to all men regardless of their position, policy or persuasion. Let us love them because God has loved us. Let us be Baptists in love, as well as in doctrine. Now brethren, love is not weakness as some would have us believe. It is strength. Baptist people have not survived for almost 2,000 years through weakness. They were strong as only the love of God can make people strong.

Christian love is the panacea for all the ills of a Baptist Church. The apostle beseeches God's church to "all speak the same thing." This is only possible through love. Pride brings contention, but love soothes troubled waters, and makes as one, diverse opinions and diverse doctrines. Without love Baptist Churches will never progress, but with love, they will dwell on the mountain top of usefulness and fruitfulness in the service of our Sovereign God. There can be no fellowship without truth but equally there can be no fellowship without love. It is love as well as truth that binds God's churches together. In love we can press forward together for the cause of Christ but without love we are ensnared and unfruitful.

The doctrine of Christian love is little taught and scarcely believed. I repeat my original assertion that a person who does not evidence a Christian love to all people, is automatically a suspect in my eyes. If his tongue pleads orthodoxy, and his life shows malice and hatred, then I doubt him. It is only through love that we can demonstrate to the world that we have been with Jesus, and it is only as we love one another as brethren in Christ, that we can fellowship together for the ongoing of the glorious kingdom of Christ.

The writer of Hebrews after speaking at great length about Christ, His priesthood, His sacrifice and his superiority in every way enjoins us to "Let brotherly love continue." Surely Christian love is no light doctrine with God. Any doctrine that is set forth with such frequency, and such fervor, from the Old Testament to the New should find a lodging place in our hearts and lives. The doctrine of Christian love should dwell on an equal

(Continued on page 8, column 5)

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JANUARY 30, 1971

PAGE SEVEN

Appreciated Letter

Dear Bro. Gilpin,

I received my copy of Roy Mason's book, "The Myth of the Universal Invisible Church Theory Exploded", and my reaction can be summed up in three words: "Praise the Lord!"

I was saved in a non-denominational work and was thoroughly taught this theory for three years — so thoroughly that I held to it tenaciously even after

joining a Baptist Church. Therefore, I appreciate Bro. Mason's book more than a lot of folk do because I have experienced deliverance from this awful heresy. From time to time — as funds become available — I plan to purchase more of these books for distribution. Thank you for making them available. I enclose \$2.50 for 3 more copies and postage.

Sincerely yours,
Mrs. Joyce Wright
Norfolk, Va.

Money . . . Missions

(Continued from page five)
in the New Testament. Paul and Barnabas were not. They were "in the Church that was at Antioch" when they were called to mission work by the Holy Ghost (Acts 13:1-2; 14: 14). Mission boards and missionaries and all ministers who have substituted their own independent works for the "churches of Christ" (Romans 16:16) are, despite their boasted results, unscriptural. Do not support them. Let them come into and under the authority of the Churches. Then lavish them with your tithes and gifts. You cannot give them too much.

Money and missions. The money must come from your pocket and mine. How much do you give to missions? Are you giving as much as you can?

A few years ago there was printed a paper on giving to missions, that I am sure that most of you have read. However with the thought that there may be one or more among you who have not become acquainted with it I shall repeat its challenge. "How Much Shall I Give This Year to Missions? A Little Argument with Myself. 1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields. 2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution. 3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, 'Hold the Fort!' forgetting that the Lord never intended that His army should take refuge in a fort. All His soldiers are under marching orders always. They are commanded to 'Go!' 4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? Resolved: I do believe in increasing the present number of our missionaries, therefore, I will increase my former offerings to missionary work." "How shall they preach except they be sent?" (Romans 10:15). How shall they continue except they be supported?

An artist was once asked to paint a picture of a dying church. He painted a stately, modern edifice, richly carved pulpit, magnificent organ, beautiful stained glass windows. Near the entrance was an ornate contribution plate for the offerings of fashionable worshippers.

Above the plate, suspended from a nail in the wall, hung a small box bearing the inscription: "COLLECTION FOR FOREIGN MISSIONS." Over the slot of this box he painted a huge cobweb. That is a dying Church! Amen.

Landmarks

(Continued from page one)
ly as a secondary book. "Quarterlies," "visitor's lessons," "study course books," have all taken the Bible's place. The Bible is God's Word: "All scripture is given by inspiration (God-breathing)" (II Tim. 3:17). The Bible must be taught book by book, chapter by chapter, verse by verse. The Bible should be preached in the same way. This wonderful book is complete and pure. "Every word of God is pure" (Prov. 30:5). The Bible is wonderful, why throw away the greatest book ever written. Yet "some remove the landmark" of God's inspired word.

II

Some also remove the landmarks of baptism and the Lord's supper. Both of these ordinances are church ordinances. Thus, they are to be administered by the local church. Baptism must be Bap-

Theodosia Ernest

(Continued from page six)

they must *strive*, must struggle, must agonize to enter in; 'for many shall *seek* to enter in, and shall not be able.'

"But the decisive and all-including passage is John iii. 3, 5, in which the King is explaining to Nicodemus the nature of membership in His kingdom. 'Except a man be born again, he cannot see the kingdom of God. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.'

"These are the principal, if not the only passages, in which the *qualifications for membership in the kingdom* are expressly described in connection with the phrases, 'kingdom of God,' or 'kingdom of heaven.' And this much, at least, is certain: *none are, or can be REAL members of this dominion, except they have been converted*, have become humble, penitent, believing, and obedient to Christ, and have *sought* for citizenship with earnest, heart-felt desire. Christ's kingdom is not one of mere outward forms. He reigns in the *hearts* of His people. His subjects *obey* Him because they *love* Him, and *no individual who does not sincerely and heartily LOVE Him; who does not humbly and yet confidently, TRUST in Him; and who does not truly, and resolutely, and perseveringly endeavor in all things to OBEY Him, is a fit subject for His kingdom*. He must, in his heart, recognize Christ as his Lord and King, and seek to do His will, before Christ can own him for a subject, and treat him as a son."

"I think that I now begin to understand you," said the Doctor. "You regard *all those who love Christ as equally the subjects of this visible kingdom*."

(To be continued next week, D. V.)

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tist baptism. Alien "baptism" (sprinkling, pouring, or immersion) is indeed "alien" in every sense of the word, and should not be accepted by any Baptist Church! Baptist Churches are true churches and Baptist Church authority Scriptural.

The Lord's supper is also for the local church alone (I Cor. 11: 20). Its elements are fermented wine and unleavened bread. Grape juice and crackers are abominations! Churches violate God's Word by inviting "all Christians" and all of like faith and order, and by using grape juice and crackers. God's Word is simple on these matters. Why not obey it?

III

Some have also destroyed the landmark of the Scriptural place of women. I Cor. 14:34 is very clear but some would prefer to go with popular conclusions and ideas. God's Word teaches that women should keep silence and not speak. This means public prayer, testimony or teaching over men. But for some reason this is too difficult for many churches. No wonder they violate so much of God's Word, if they can't obey something this simple.

IV

Another landmark that is being removed is the landmark of Baptist origin and history. Most history books say that Baptists began in England after the reformation. In a very recent "church" history, the writer says the Baptists began in America with Roger Williams. These ideas are sick, but some sick Baptists now go along with both ignorant

notions. Many great names could be quoted regarding Baptist history, including Catholics, Campbellites, and Methodists but we will quote only God's Word:

"Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

"And, lo, I am with you always even unto the end of the world (consumation of the age)" (Matt. 28:20).

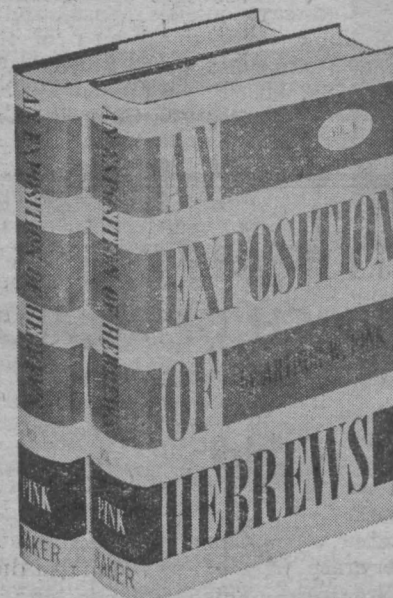
Certainly these words must outweigh the words of any historian because they are God's words.

Indeed these are not the only landmarks that have been removed, but these are usually the first to go. Let us hold them precious.

Charity

(Continued from page seven)
plain with all the doctrines of God's sovereignty and thereby it will magnify these doctrines. It will do us little good to declare our God to be the God of all love and grace, if we are not loving and gracious.

James tells us that love is a "royal law", and if royal then it evidently proceeded from the very throne of God. Shall we make light of the King's command? You will answer "certainly not." Then let us Baptists who know the truth, have the truth, and preach the truth, walk in the way that Paul the apostle describes as being "more excellent".



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