

Rome's Profitable Myth Of Purgatory Is Blasphemous

One of the most profitable doctrines of the Roman Catholic Church is that of Purgatory. Every Catholic is obliged to believe that after death he will be sentenced to Purgatory, there to undergo torture of unknown duration.

He is further taught that the best way to shorten the sufferings of Purgatory either for himself or for his friends and relatives is to have masses said. Application of a low mass for the relief of a suffering soul costs a minimum of one dollar; a high mass costs about twenty to twenty-five dollars; a solemn high mass costs much more. The more masses said the better for an agonizing soul. Wealthy people are urged to leave several thousand dollars to provide for masses to be said perpetually for them after they die.

The Redemptorist Fathers, founded by St. Alphonsus Liguori, 173 East Third Street, in New York City, established in 1856 a "Purgatorian Society" that is still making good profits. Membership is fifty cents a year. It prints a manual for members of the Purgatorian Society that it also sells for fifty cents. In the front of this manual are a number of detachable pages for advertising the Purgatorian Society. The following is an excerpt from one of these advertisements:

"Many worry about what provision for masses will be made for them after death. Will any masses be said for them? Why not now yourself answer this question and settle this important matter during your lifetime by becoming a member of the Purgatorian Society?"

"Living as well as deceased persons may become members at any time during the year. The year begins with the day of enrollment. Absent persons may be enrolled by mail. The annual contribution is fifty cents. During the year contributions may be sent as often as a person wishes to do so."

Fear is the motive behind Catholic belief in general and behind the doctrine of Purgatory in particular. The following quotation from page 30 of the Manual of the Purgatorian Society, established in 1930 with the imprimatur of Cardinal Hayes, illustrates the truth of this statement.

"According to the holy Fathers of the Church, the fire of Purgatory does not differ from the fire of hell, excepting in point of duration. 'It is the same fire,' says St. Thomas Aquinas, 'that tor-

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METHODIST HERESY

Some folks have thought I do not give the Methodists a square deal when I have said more than once that a man did not have to even pretend to be saved to get into a Methodist church.

One Sunday, several years ago, Mr. Combs, the pastor of the biggest Southern Methodist church in Lexington, Ky., said: "I have heard preachers say that no one should be admitted into church membership who has not been converted. I do not agree with that contention. . . . And I maintain that when a person sincerely unites himself with the church he shows some interest in his spiritual welfare, and is a great deal safer inside the church than he is outside."

That is as bad as Campbellism or Catholicism. They both teach church salvation. This preacher does not say the church saves, but he does say a sinner is safer on the inside of the church than he is outside. Peter did not think so. He told Simon Magus, a

(Continued on page 7, column 4)

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

VOL. 40, No. 2

ASHLAND, KENTUCKY, FEBRUARY 13, 1971

WHOLE NUMBER 1675

The Perpetuity Of Baptist Churches

By J. W. PORTER
(Now In Mansions Above)

It may be well to define what is meant by the word perpetuity in this connection. It must not be confused with what is commonly known as Apostolic Succession. Neither the speaker, nor the people for whom he speaks believe in Apostolic Succession. To the contrary, we believe that the Apostolic office ended with the Apostles, and that they have never had or ever will have successors. But we do believe that Baptist churches were instituted by Jesus Christ, and that they have had a continuous existence ever since and will continue to exist as long as time shall last. We do emphatically affirm the succession of Baptists, in spite of imprisonment, blood and fire, as witnesses for the truth, and that He who hath preserved them, will continue to be with them till the end of the age.

We may demonstrate the reasonableness of this doctrine by analogy. Strangely enough, the people who object to church succession, glory in the idea of succession along other lines. For example, we are proud of the fact that our race is hoary with age, and rich with history, and that our species extend back to Adam and Eve in the garden of Eden. The Jews, with justifiable pride, point to Abraham as their father, Moses as their law-giver, and to a synagogue with succession throughout centuries. A false claim of uninterrupted succession in the days of Solomon, magnifies the mission of lodgism in the eyes of mankind. The followers of Zoroaster assert, with unspeakable pride, that the fires which were lighted upon their altars by Zoroaster, have never for a single moment been lost. Many of our people love to know that their families go back to the days of the Revolution, and some to the days of William the Conqueror. Why, then, should the boast of a splendid and unbroken spiritual ancestry be despised or counted an unholy thing?

First of all, we predicate our perpetuity upon prophecy. It will be generally conceded that in the Old Testament Scriptures, there is clearly set forth the setting up of a kingdom, and that this kingdom was to be everlasting. This is the plain teaching of the following passages: "And in

the days of these kings, shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. "His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Dan. 4:3. "Thy kingdom is an everlasting kingdom, and Thy dominion throughout all generations." Psalms 145:13.

The cherished and oft expressed hope of Israel was the final establishment of the Messianic kingdom, which kingdom should endure throughout all generations. We believe that the highest concrete expression and manifestation of God's kingdom is to be found in the churches of Jesus Christ, and that the kingdom of God could not have endured without a continuous existence of the churches of Christ. We do not believe that the prophecies have perished, or the promises of God have failed. A Gibbon may write of the "Decline and Fall of the Roman Empire," but no historian will ever rise to write the fall of God's kingdom among the children of men! A church may die, but the churches live; God may remove the candlestick, but He does not put out the light. The leaves of the forest may fall with the coming autumn, but the great forests wave on in the winds of the centuries. The stone that was cut out of the mountains, without hands, shall break to pieces all other stones, but itself shall not

SOWING AND REAPING

In the days of Louis XI he had a cruel, wicked bishop that was persecuting some of the saints of God, and the King wanted to know how he could make their punishment more cruel and bitter. "Well," said the bishop, "make them a cage and make it so short and so narrow that they cannot lie down, and so low they cannot stand straight."

The king ordered the cage made, and the first one put into the cage was the bishop himself. He had offended the king before the cage was finished, and for fourteen long years the king kept him in that cage. He had to reap what he sowed.

be broken. Napoleon, on the eve of the battle of the Pyramids, gazing upon them in their solemn grandeur, said to the army: "Men of France, from yonder heights forty centuries look down upon you." As an inspiration to continued faithfulness, I would say today to all our churches, "Two thousand years of heroic history and tragic struggles attest the truth of the promises of God to our people."

We further affirm the succession of Baptist churches, from the express promise of Christ. The language of our text, "Upon this rock I will build my church, and the gates of Hades shall not prevail against it," teaches as clearly and plainly as it is possible to express a fact in human speech that He would build a church, and that the gates of Hades should not prevail against it. The only question then is, "Has the promise of Christ failed of fulfillment?" But the question will be asked, "Were these churches, to which Christ promised perpetuity, Baptist churches?" In order to prove that the church He instituted was a Baptist church, it will not be necessary to demonstrate by history the continuous existence of Baptist churches. This, indeed, would be difficult to do, as history was for a time in the hands of our enemies, and many of our people in their prisons. It may be asserted, however, with mathematical certainty, that there is not a single century that does not afford evidence of the existence of a people holding doctrines that now differentiate and distinguish us as a peculiar people. Granted, then, that there is a church which has had continuous existence, we may, by a process of cancellation, ascertain this church. With the exception of the Baptist churches, it is a comparatively easy task to ascertain the year in history, when each of the various denominations had their origin. It may be announced as the incontrovertible verdict of history that each of them had its origin several centuries this side of the Apostolic period. In fact, nearly all of the denominations frankly admit their human origin. In truth, the only denomination, apart from the Baptists, that has even the semblance of claim to any early origin is the Roman Catholic, and this church, by the common con-

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The Vain Efforts Of Man In Fighting Truth Of Election

By JOE WILSON
Winston-Salem, North Carolina

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." — II Thess. 2:13.

I am always in a bit of a perplexity when I try to decide on a text for the subject of election. This glorious doctrine is taught so prominently, and in so many passages of God's Word. Really, it is difficult to see how anyone can read the Bible, without seeing the doctrine of election. They must read with a veil upon their heart, if not upon their eyes. Truly, election is a Biblical doctrine. As Bishop said: "The Bible not only teaches election, but makes it so prominent,



JOE WILSON

that you can only get rid of election by getting rid of the Bible."

In spite of the fact that this doctrine of election is taught so prominently and clearly in the Bible, men hate it with an awful passion. Many who profess to be children of God, manifest a bitter hatred for this precious truth. It is sad to see men who are sound on much of God's Word in their antagonism to this truth. There are two outstanding reasons why men hate this doctrine.

One is because it exalts God. Man does not like to see God exalted. He likes to think of God as very little if any above man. He does all he can to make God a little and puny being. Election exalts God to His proper place in salvation. It places God on the throne, doing as He will in the salvation of lost mankind. Man will not have this if he can help

(Continued on page 5, column 1)

CAMPBELLITE TESTIMONY

T. R. Burnett, one of the leading Campbellite editors of a generation gone said: "The Baptists have connection with the Apostles through their line of succession, which extends back three hundred and fifty years, where it connects with the Waldensian line, and reaches to the apostolic day. This is not a Baptist line, but the Baptists have connection with this line, and through it have connection with the Apostles. We were speaking about successional connection with the Apostles in what they teach and practice." (Christian Messenger, Dec. 8, 1886).

Alexander Campbell, the founder of the Campbellite Church gives this testimony on Baptist History:

Mr. Campbell in "Born of Water" (pp. 69 and 70), says:

"The Baptists can trace their origin to Apostolic times and produce unequivocal testimony of their existence in every century to the present time; and the

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A MEDITATION ON BEDS"

"Thou hast enlarged thy bed." — Isa. 57:8.

I might say that this text is taken as just a few words out of a long verse in the Old Testament, and I'd like to tell you how this text came to my mind, and how the sermon that I am preaching to you this morning was born.

As most of you doubtless know, I went to Chicago this past week to preach for a new church that we established and organized, some few weeks ago. I was met at the airport by Brother Charles Shanks, who took me to his home, and it was at his home

that I spent most of the time while I was in Chicago. To be sure, I was elsewhere during the time. I ate one meal at the home of Mr. and Mrs. Dan Holmes, a fine young couple who love the Lord, and certainly are on fire for the Lord. I enjoyed being in their home, and I enjoyed the fellowship I had with them. But the biggest part of the time I was in Chicago, I stayed in the home of Mr. and Mrs. Charles Shanks, and truly enjoyed it.

When it came time for me to go to bed on Monday night, they showed me my bedroom, and when I opened the door, I saw

in that room the biggest bed I ever saw in my life.

Shortly after we were married, many, many years ago, Mrs. Gilpin and I spent a night down in the Bluegrass section of Kentucky, where I was holding a revival meeting, and we slept in a bed that was wide enough that I couldn't touch the rails with my feet on one side and my head on the other. Now that is a pretty good-sized bed. But that was a baby bed in comparison to the one I slept in when I was in Chicago last week.

I asked the Shanks something

(Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the
Baptist People

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Editorial Department, located
in ASHLAND, KENTUCKY,
where all subscriptions and com-
munications should be sent. Ad-
dress: P. O. Box 910, zip code
41101.

Published weekly, with paid
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"Meditations"

(Continued from page one)
about this bed, and they told me
a little bit about the history of
it. They referred to it as a "king-
size" bed. Well, I would say
"kings" — not singular, but plur-
al. I would say it was big enough
for four or five kings. It was
truly the biggest bed I have ever
slept in, or ever saw in my life.

After I had settled down for
comfort for the night and was ly-
ing there, this text came to my
mind: "Thou has enlarged thy
bed." I thought surely that if
ever there was a time when a
text was appropriate, that this
was the time.

There are times when I don't
sleep the best in the world, and
I spend my time thinking about
God's Word. I call to my mind
various Scriptures, and think of
them during the night. Many,
many times I'll prepare a whole
sermon after I go to bed, with
the light out, as I'll recall one
verse after another. God has
blessed me through the years
with a good memory, and there
is so much of God's Word that
I can recall. Many a time at
night, after the lights are out
and others are asleep, I find my-
self thinking in terms of the
Word of God.

As I lay there in Chicago, in
the home of Brother Shanks, I
found myself thinking in terms
of beds, as recorded in the Word
of God. Before morning, I had
my message that I want to preach
to you this morning, and I be-
lieve it will be a blessing to you.

I

SILENCING A SKEPTIC.

As I thought of this text, it
called to my mind an experience
of a long, long time ago, when
I was just a boy preacher, when
I silenced a skeptic with a por-
tion of God's Word. I remember
going into a hardware store one
day, which likewise served as a
furniture store. I remember try-
ing to witness to the man who
was in charge, the owner. He was
definitely a skeptic. He had no
place in his way of thinking for
the Lord, nor for the Word of
God. He was, strictly speaking,
a skeptic of the worst kind.

Those were the days when iron
bedsteads were popular. Most of
you never saw an iron bedstead,

but back in those days they were
the most popular of beds. It so
happened that this merchant had
overstocked on iron bedsteads of
a certain size. As I tried to wit-
ness to him, he made a sarcastic
remark about the Bible when I
said something about the Word
of God teaches thus-and-so. In
fact, it was a very sarcastic re-
mark. Then he said, "I am not
interested in that. Yes — maybe
I am. If your Bible is what you
say it is, tell me, what does it
say about iron bedsteads. What
size should I buy?"

I said, "I have the answer for
you if you want it," and I read
the text which says:

"For only Og king of Bashan
remained of the remnant of gi-
ants: behold his BEDSTEAD was
a BEDSTEAD OF IRON; is it not
in Rabbath of the children of
Ammon? nine cubits was the
length thereof, and four cubits
the breadth of it, and after the
cubit of a man."—Deut. 3:11.

He said, "Are you actually
reading that out of the Bible?"
It caught his attention. He had
been so sarcastic and wanted to
know what the Bible said about
iron bedsteads. I said, "There it
is; read it for yourself." After
he read it, he said, "Maybe there
is more to that Book than I
thought there was."

So, as I say, as I lay there on
that bed in Brother Shanks'
home, I wasn't sleeping in the
same kind of bed that Og, the
king of Bashan, slept on. The
one I had wasn't quite nine cu-
bits long, though it was more
than four cubits in breadth, but
as I lay there, I couldn't help
but think about the time when
this verse of Scripture silenced
a skeptic.

I tell you, beloved, the Word
of God will silence every skeptic.
If you can get one to read it, it
will silence every skeptic.

I think of so many experi-
ences that I have had through
the years. There is nothing to
deal with the public but the
Word of God. The Bible speaks
of it as a sharp, two-edged sword.
It has two edges: law on one side,
the Gospel on the other. You
give it to a man and you can
cut him to pieces, right or left,
going or coming, regardless of
which edge you turn toward him.

II

OMNIPRESENCE OF THE LORD.

As I lay there resting in Chi-
cago, I thought about the omni-
presence of the Lord — how that
God is everywhere; the fact that
God is with us, regardless of
where we are. My mind went to
God's Word which says:

"If I ascend up into heaven,
thou art there: if I make my
BED in hell, behold, thou art
there. If I take the wings of the
morning, and dwell in the utter-
most parts of the sea, even there
shall thy hand lead me, and thy
right hand shall hold me."—Psa.
139:8-10.

What does this tell us? It tells
us that God is omnipresent. If I
go out in the sea, God is there.
If I go to Heaven, God is there.
Likewise, He says, if I make my
bed in Hell, He is there.

As I lay there in Brother
Shanks' home, I was resting in
a strange bed, hundreds of miles
away from my home, and my
family, and my friends. It was
comforting to me to know that
the God we preach to you, the
God we serve, is an omnipresent
God. He is everywhere. Even as
the Psalmist said, "If I make my
bed in Hell, behold, thou art
there."

III

FUTURE EVENTS.

As I lay there, I remembered
Daniel's experience when he was
dealing with the king of Baby-
lon, Nebuchadnezzar. You re-
member how that Nebuchadnezzar
had a dream one night and
when he awakened the next
morning, he couldn't remember
what he had dreamed.

I am sure there isn't a person
here who hasn't had that same
experience. You have dreamed,
but you just simply couldn't re-
member what it was you dream-
ed the night before. You get up,
and you wonder what it was.
It was so plain the night before,
yet the next morning you
couldn't recall one single thing
that went through your mind.

That was the experience of
Nebuchadnezzar. He sent for all
of his wise men, and he said,
"Tell me what it was that I
dreamed, and tell me the inter-
pretation thereof." They said,
"King, this is an impossibility.
No king ever asked anything like
that. This is an unusual, extra-
ordinary request that you make.
You tell us what you dreamed,
and we will give you the inter-
pretation."

Of course they would! They
would give the king some kind
of an interpretation, whether it
was the right one or not. But
they said, "O, King, you are ask-
ing us to do that which no king
has asked of any wise man."

It so infuriated the king that
he ordered the destruction of his

shall come another kingdom, di-
vided and yet united, as the two
arms are divided yet united.
There is going to be another
kingdom after you that will cor-
respond to that, and that king-
dom is Media-Persia, two king-
doms combined. That corre-
sponds to the chest and arms of
silver.

"After that shall come another
kingdom, the kingdom that will
be likened unto the belly and
thighs of brass. That represents
Greece under Alexander the
Great.

"After that is going to come
another kingdom, which will be
divided at the legs, the eastern
and western division of the Ro-
man Empire. The Roman Empire
is going to come afterwards, di-
vided into two divisions, the
eastern and the western divi-
sion."

"After that, in the end of time,
there are going to be ten toes
that will represent the ten na-
tions, the outstanding nations of
the world, that will be in control
of the world at the second com-
ing of Christ."

"O, King, you saw something
else. You remember that stone
you saw in your dream last night.
It was cut out of the mountain
without hands, and that stone
rolled down the mountainside
and it hit that image that you
dreamed about. Starting at the
head and down to the toes, it
crushed it; it ground it into pow-
der and it became nothing. King
Nebuchadnezzar, that stone rep-
resents the Lord Jesus Christ."

As that stone was cut out of
the mountain without hands, Jes-
us Christ is going to be born
supernaturally — a miraculous,
supernatural birth. He will be
born of a virgin, without a hu-
man father, and His kingdom is
going to destroy all the kingdoms
of this world. Then His kingdom
is going to become the Great
Kingdom that will control the
world.

What Nebuchadnezzar had
dreamed was a dream of history
that began in his day, six hun-
dred years before the birth of
Christ, and hasn't been finished
yet. It is still waiting for the
Lord Jesus Christ to destroy the
nations of the world.

As Daniel talked to the king,
he said, "There is a God in Heav-
en that revealeth secrets and
maketh known what shall be in
the latter days. Thy dream and
the visions of thy head upon
thy bed are these." This is what
you dreamed on your bed last
night. This is what is going to
take place.

As I lay there in Brother
Shanks' home, I thought about
the future events as well as the
past events. I recalled that Neb-
uchadnezzar was the golden head.
Media-Persia came later. Greece
under Alexander the Great came
after that. Rome became the
dominant figure of world history
after the days of Alexander the

Great. Then, beloved, we are
waiting — waiting. Thank God,
the day is coming, but we are
waiting for that stone to be cut
out of the mountain. We are
waiting for the Lord Jesus Christ
to come. As the stone that was
cut out of the mountain without
hands and rolled down the moun-
tainside and destroyed that im-
age, we are waiting for the day
that the Lord Jesus Christ will
come and set up His kingdom,
and all the kingdoms of this
world shall be destroyed.

IV

OUR CHRISTIAN INFLUENCE.

As I lay there, I thought about
our influence as Christians. I
remember that the Lord Jesus
said:

"Is a candle bought to be put
under a bushel, or UNDER A
BED? and not to be set on a
candlestick?"—Mark 4:21.

As I say, all this came to my
mind as I lay there resting, and
I saw a bedroom. I saw a man
getting ready for the night. What
is he going to do with the light?

This text says that there are
three places that the light might
be put. You can find a bushel
and put your candlestick under
that; it will keep out most of the
light. Or you can find a candle-
stick and set your candle on that,
and it will give light in the room
during the night. Or, if you want
to, you can put it back under the
bed; most of the light will be
shielded, and you can go ahead
with your sleep. In other words,
there are three places for a can-
dle: You can put it on a candle-
stick, you can put the candle un-
der the bed, so that it is partially
giving a little light, or you can
put it under a bushel basket,
where you won't be able to see
any light at all.

As I lay there thinking, I said,
"The average Baptist doesn't
need a bushel. The average Bap-
tist can hide his light under a
pint cup." I thought of the Bap-
tists all over the world whose
influence is not counting for the
Lord, whose influence isn't shin-
ing as a light ought to shine. In-
stead of having their light on a
candlestick, they have it pushed
back under the bed, or maybe
under a bushel or a pint cup. It
just isn't showing much.

I am wondering about the in-
dividual who says, "I am a Bap-
tist," but doesn't have member-
ship in a Baptist Church — a
true Baptist Church; a man who
is saved and has never followed
Jesus Christ in Scriptural bap-
tism; the man who says, I know
I am a child of God, but he has
never yet walked into the bap-
tistry and followed the Lord Jes-
us Christ through the waters of
the baptism — that man's light
is not on a candlestick.

I turn to Revelation 1 and I
find that the candlestick repre-
sents the church. Where ought a
(Continued on page 3, column 5)

"THE REDEEMER'S RETURN"

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entire college — all his brain
trust. He ordered their complete
and entire destruction immedi-
ately. That included Daniel,
Shadrach, Meshach, and Abed-
nego, for these four Jews,
through captivity, had become
part of the king's brain trust.

Then it was that Daniel said,
"Why is the decree so hasty?
Give us time. Maybe we can tell
the king what it is he has dream-
ed." So Daniel and his three
friends, Shadrach, Meshach, and
Abednego, went on their knees
before God in prayer and asked
God to reveal to them the dream
of the king of the night before,
and God revealed it. Daniel then
went into the presence of the
king and told him what it was
that he had dreamed and gave
to him the interpretation.

Daniel said, "O, King, you saw
last night from your bed, an im-
age."

"That's right! That's what it
was!"

"A head of gold, chest and
arms of silver, belly and thighs
of brass, legs of iron, and feet of
iron and miry clay."

The king said, "That is exactly
what I dreamed."

Then Daniel said, "I can give
you the interpretation. This is a
dream of history. You just out-
lined with your dream what his-
tory is going to bring in the fu-
ture. Nebuchadnezzar, thou art
the head of gold. That head of
gold represents Babylon. After it

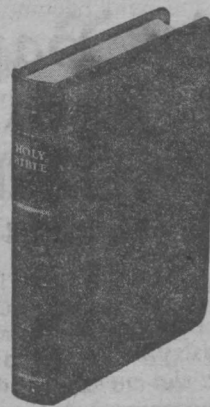
THE BAPTIST EXAMINER

FEBRUARY 13, 1971

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THEODOSIA ERNEST

(Continued from last week)

"O no, my friend, nothing of that sort will be necessary. The ministers of Christ are worthy of their hire. They *earn* their support. It is not alms, but wages they receive."

"Yes, yes, you may well say they *earn* it. They *earn* vastly more than they get; but though they earn it, those who receive the benefit of their labors usually understand that they are under no *obligation* to pay for them; and that the preacher should be very thankful if they condescend to *give* him the means or a bare subsistence. Look at the facts, Mr. Percy. Here are some twenty Baptist churches in this county: is there any one of them that gives its pastor even a bare support? I know these people better than you do. They will pay their doctors, and pay their lawyers, and pay their mechanics and their merchants; but they seem to me to have deliberately made a calculation to ascertain just how *little* a preacher can barely subsist upon, and that *little* they *promise* to pay him, but feel that it is only a gift—a mere matter of alms—which he cannot *legally* collect; and therefore they *forget* it and *neglect* it, until he becomes disheartened, and removes to another church, to be deluded again by similar promises. Some of the members are always glad when this occurs; for from that moment they feel released from all obligation ever to pay what they had promised him."

"Surely," said Mr. Percy, "this must be an exaggeration. No Christian people could so disregard not merely the demands of common honesty, but also the express injunction of the Saviour that 'They who preach the gospel shall live of the gospel.'"

"I think so too," replied his friend; "and for this very reason I am disposed greatly to doubt whether these Baptists are Christian people. As you have not joined them yet, I hope you won't get angry at my saying so."

"If I *had* joined them, I should be very silly to be angry at the truth; but I can't believe that this *is* truth."

"Let me convince you, then. There is old Mr. Doe: I know his history. He entered the ministry after he had a family, and he gave up a profitable employment to do so. He has been the pastor of half the churches in the county. Everybody has confidence in him—everybody esteems him a good minister; but he was never eloquent, and now he is old, and in absolute want. He told me himself that three hundred dollars was the most that he had ever received in one year for preaching; and to get that he had to serve four churches, two of them over thirty miles from his residence. Several years he has realized less than half that sum; and never has he been able to provide for his family as well as a common mechanic, or even a day-laborer. Then there is the minister by whom Miss Ernest was immersed. He has talents which, at the bar or in the forum, would place him among the first men of the State. Few speakers can equal his persuasive eloquence. He is popular as a preacher, and beloved as a man. He is the pastor of a church which has in its membership several who could pay him five hundred dollars a year, and never feel it; but they give him four hundred to preach to them twice a month, and he gets about a hundred and fifty more from two other churches. Before he entered the ministry, he had some property. He is a man of cultivated taste; and his family have been accustomed to genteel society, and feel that it is necessary to their happiness to have about them not merely the bare necessities, but some of the comforts, not to say the luxuries of life. The consequence is, that he is every year drawing upon and rapidly exhausting his patrimony; and should he live ten years, is likely to be reduced to the same poverty with Mr. Doe; and these are but instances of what is common, almost universal."

"It may be, my friend, that you are correct in regard to this. I know that the Baptists are a poor and obscure people, and I suppose they have not the ability to provide very bountifully for their ministers."

"It is not their poverty, my dear sir, but their parsimony. You will find them *rich* enough, but too *stingy*—that is the word, sir—too *stingy*, too niggardly, too avaricious, too covetous, too selfish, to provide for anybody but themselves. They *must have preaching*, and they think they can't do well without at least one sermon a month. So they contrive to get that much for the least possible sum—usually not over one cent a week for each church member; and then they call themselves *generous*, and think they have conferred a great favor on the preacher when they have doled out to him this pitiful sum."

"Now, Mr. Percy, if you are willing to live such a life yourself, and subject Miss Ernest to all the sufferings and sorrows of disappointed hope, degraded social position, and absolute penury, then marry her, give up your lucrative profession, and become a Baptist preacher."

"You make the picture dark indeed," said Mr. Percy; "but I trust there is some brighter view of it. I must talk with Mr. Courtney about this subject—not that I have any hesitation about what I must do, but that I may understand how it has come to pass that these disciples of Jesus are so disregardful of His laws. As for myself, *I shall preach Christ's gospel, whether I am fed or starved. I must preach. I feel that God has called me to this work; and woe is me if I draw back. I am not now prepared to preach; but after my baptism I intend to devote my time to such studies as will prepare me for it. And I do not feel that it can be any halfway devotion that I must give to the ministry of salvation. I will, God helping me, give it all my life, and all the energies of all my life. I can endure poverty, I can endure hardships, I can—*"

"Just stop one moment," interrupted his friend. "Can you give up Miss Ernest, or, what will to you seem worse, can you subject her to poverty, hardships, and contempt, when it is in your power to set her among the highest? Answer this question to yourself before you act."

Mr. Percy's countenance fell. He had not seen the matter in this light. He sat down by his table with a heavy heart, and began

to calculate how much he was already worth, and how long it would take him to realize a sum which would secure the future Mrs. Percy a respectable income, independent of what he might receive for his preaching.

The conclusion did not seem quite satisfactory, for he sighed deeply as he looked up from the figures, and then slowly and abstractedly walked over to Mrs. Ernest's cottage.

Theodosia read in his face as he came in that there was something heavy on his heart, and was not slow to find a way to induce him to tell her what it was.

"You know, Theo, that I am to be baptized tomorrow and that the coming Thursday is our anticipated wedding day."

"Certainly; and though that might make a sensible man look serious, I don't see why it should make you sad."

"When you agreed to be my wife, I was a lawyer. I had a lucrative business, which promised yearly still increasing returns. I did not solicit your hand until I felt that I should have it in my power to place you in that position in society which your accomplishments so fit you to adorn. I loved you too well to desire that you should be a poor man's wife, though that poor man had been myself."

"Well, Mr. Percy, I am very much obliged to you; and let me say that I loved you too well to be anybody's wife but yours, though he had been as rich as Girard, and you as poor as Job, when he had lost everything but life. Is there anything in that to make you sad?"

"But, my dear Theodosia, I have been led to feel that I must abandon my profession, and with it all my hopes of wealth, or even of a comfortable subsistence, I can easily submit to this for myself, but I have no right to subject *you* to want and obscurity."

"Then I suppose you have, with many others, come to the conclusion that no strictly honest Christian man can be successful as a lawyer?"

"No, no: the law, indeed, presents great temptations, but I know many an honest lawyer. It is not because I have any objection to my present profession, but because I am drawn so forcibly towards another, that I feel compelled to give it up."

"It is true, then," said she, while a gleam of hope and joy flashed from her eyes, and she leaned towards him as she spoke: "it is true that my prayer is heard, and God has called you to become a minister of His Word."

"I have indeed been led to determine, as God shall open up the way for me, to spend my life in preaching Jesus to the lost."

"And did you fancy this would be sad news to me, that you came with such a sorrowful face to tell me of it? It has been for weeks the great desire of my heart, and the chief burden of my prayers."

"But, my dear Theo, you do not consider that to be a Baptist minister is to be *poor*—to spend a life of hardship and toil without reward—almost, as I am told, without the means of comfortable subsistence. I have lived long enough to know that the wants of life are stern realities: they must be provided for. We have both of us been accustomed to the enjoyment of some of even the elegances of social life. It will be scarcely possible for us to live in comfort upon such a sum as Baptist churches are accustomed to pay their ministers, even if I should realize as much as the best of them, and that I cannot look for. What I have been thinking of is this: if I could give some five years to the law, I might secure a sum sufficient for our comfort; and *then* I could give myself entirely to the work of the Master."

"And humanly speaking, if in those five years souls should perish that you might have been the instrument to save—what then?"

"It is that which perplexes me."

"Will you permit me," inquired she, "to advise you? I know that I have no acquaintance with *business*; but one thing I am sure of, and that is, duty must be done, let consequences be what they may."

"But have not consequences something to do in determining what is duty?"

"Surely they have; and if the loss of never-dying souls is likely to be the consequence of your taking time to make a little fortune, it seems to me you will not hesitate. As for me, I am not desirous to be rich. I find more promises to the poor than to the wealthy, and great promises to those who have abandoned houses and lands for Christ."

"But Dr. Woodruff assures me that the Baptist churches do so little for their ministers, that it is impossible for a family to live comfortably upon the scanty pittance which they reluctantly give, rather as charity than wages, for his self-denying labor."

"What if the Doctor does say this? *Jesus Christ* says, Lay not up for yourself treasure upon earth. He says, Take no thought what you shall eat or what you shall drink, for our Heavenly Father knoweth that we have need of these things; and He who feeds the sparrows, and clothes the lilies, will also care for us."

"But I don't feel as though I can trust myself, and especially yourself, to the tender mercies of these Baptist churches; though I am sure the facts can't be quite so bad as my friend represented them."

"But don't you see, Mr. Percy, that *we don't have to trust to the churches, but to our Father in heaven*, who holds the hearts of all men in His hands? The silver is His, and the gold also; and the cattle upon a thousand hills. Let us humbly try to do *His* will, and He will see to it that we have all we need."

"So you are willing to risk all, and really think I ought to enter at once upon this work?"

"Why no, Mr. Percy, I am not willing to *risk* anything. I have *God's promise* that we shall be provided for; and it is not *risking* anything to believe that God tells the truth and so take Him at His word."

(Continued on page 5, column 4 and 5)

"Meditations"

(Continued from page two)

man's candle to be? On a candlestick. His membership ought to be in a church. If you are saved, shame on you if you are not a member of a New Testament church that is trying to stand for the Word of God.

I say to you, don't put your candle — your influence — underneath a bushel, or a pint cup, or anything that will hide it. Don't put it back under the bed so it will just barely be seen. Rather, put your candle on a candlestick, that your life might count for God and your influence might shine out for the Lord.

V

SIGNS OF THE TIMES.

Again, there was a flash of memory, as I lay there, and I thought about the signs of the times, as laid down in the Word of God. I thought of the text which says:

"I tell you, in that night there shall be **TWO MEN IN ONE BED: the one shall be taken, and the other shall be left.**" — Luke 17:34.

In that king-size bed I was sleeping in, in Chicago, there

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By ARTHUR PINK

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were't two men in one bed. It was big enough for four or five or six or seven, but there was just one occupying that whole bed.

But I thought about what Jesus said. He was talking about the second coming, and in that day, or in that night, there shall be two sleeping in one bed; one shall be taken, one shall be left. Two women shall be grinding together; the one shall be taken, the other shall be left. I thought about it. At the time when Jesus Christ comes back again, what is going to take place?

We hear a lot about the Woman's Liberation Movement today, and we joke about it. But, beloved, it is more than a joke. Women are today taking men's place. Understand me, ladies, and don't get mad at me, but I tell you frankly, your place is in the home. You have no business in industry, God does not sanction or indicate that your place is anywhere but in the home.

Long ago, God said to Abraham, "Where is Sarah thy wife?" He said, "Behold, she is in the tent," as if to say, "That is her place. That is the only place she has."

Beloved, before the coming of the Lord Jesus Christ, or by the time that the Lord Jesus Christ comes, industry is going to be saturated with women. What will be the result? When Jesus comes, it says that two women will be grinding together. They will be doing the work. Two men shall be in one bed — men home sleeping together. Women will be doing the work.

I lay there in Chicago and I (Continued on page 4, column 4)

THE BAPTIST EXAMINER

FEBRUARY 13, 1971

PAGE THREE

The Baptist Examiner FORUM

"Is it Scriptural to have a paid ministry?"



ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

Yes, it certainly is Scriptural to have a paid ministry. One could produce many Scriptural arguments to prove this. I shall present only one.

In I Cor. 9 this matter is dealt with, and the parallel between the Old Testament financing of the ministry and the New Testament financing of it is given. Let us look at Paul's words:

"Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar."

EVEN SO (or just as) hath the Lord ORDAINED THAT THEY WHICH PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL." (I Cor. 9:13-14).

Could anything be more clear than this passage?

responsibility as a Christian to give my boss a decent days work for my wages. Therefore, I must actually do two jobs. Now, my friends, if you have a pastor, and you do not pay him for his full time, then you must expect him to give an honest days work on his other job. This means that he must neglect part of his work for the church.

If you expect your preacher to fulfill his work as he should, you must pay him so that he can. Let me also add that he should be kept in just as good a way as you live: Don't expect him to live for half as much as you do, and still work to the best of his ability. Remember he can't do his best work if he has to see his family do without. He is just as responsible to provide a decent living for his family as you are.

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In Num. 18:20-21 we learn that the Levites received no part of the land of Canaan, but rather they were to receive the tenth of the increase from all the land. In verse 26 they were to take the tithe from the other tribes as their inheritance. We also see that the Levites were to offer up a tenth of the tithe they received unto the Lord. In many places in the Old Testament we see that those who served in the temple were to partake of the offerings which the others had brought.

Then in I Cor. 9:13 we read, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? This verse refers us back to the Old Testament times. But in the next verse we read, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The New English version puts it, "In the same way the Lord gave instructions that those who preach the gospel should earn their living by the gospel."

Surely no one needs further proof that it is Scriptural to pay the preacher.

AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Yes, it is Scriptural for God's ministers to receive wages for work performed for God in His field (world). The Holy Spirit makes this issue very clear when He had Paul write concerning the wages he received while working in Corinth. Not only did he make known that he received wages, but also how these wages were paid.

"Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the

brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome to you, and so will I keep myself." (II Cor. 11:7-9).

From these verses, we understand that Paul's ministry was a paid one. His wages were supplied by the churches which gave their all to support him. When he says, "I robbed other churches, taking wages of them," we are not to understand this to mean that he took money by constraint; rather it means that these churches used all of their finances to supply his needs. Since the ministry was a paid ministry in New Testament times, then it is Scriptural to have a paid ministry today, for all true Baptist Churches are patterned after New Testament churches.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" (I Cor. 9:11-14).

Once more the Comforter has Paul, the Apostle to the Gentiles, answer this question, and he does it in a very firm and convincing way. Before I take up the metaphors used by the spirit to explain this issue, I would remind you that the true ministers are called of God, and they are therefore working for God as His employees, and they are labourers in His field, and they are thus eligible for wages performed in God's behalf. In I Cor. 9, the Lord is explaining to us why they should be paid. He tells us the oxen who is used to plow out the fields is not to be muzzled—rather he is to be a partaker of his work. God thus makes provision for the oxen. In verse 10, He tells us this was written for our sake, to teach us that the minister is to partake of his work. Read I Tim. 5:17-19. Our Heavenly Father did not commission angels to preach, their nature would not have required sustenance, but when men, subject to wants and griefs, are sent out by the Lord, it is the responsibility of God's children to support them, even as they feed their oxen which labor for them.

The Spirit follows this with a metaphor on the temple service reminding us that those who minister about holy things live of those holy things, and the same is true of those who wait at the altar. Then to clinch his argument, the Spirit says, "Even so" or, in like manner, God hath decreed that those who preach the gospel should live of the gospel.

God's ministers are not paid as well as football players. The reason being that preaching is not our national game. Nevertheless, they are to be cared for with the tithes and offerings. The priesthood was a paid ministry, even so, the ministers of our Lord should be paid by the

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church for service rendered.

I read of a woman who addressed a Mr. Evans saying, "Well, Mr. Evans we are back with your stipend, but I hope you will be paid at the resurrection, you have given us a wonderful sermon." "Yes, yes," was his reply, "no doubt of that, but what am I to do, till I get there? and there is the old white mule that carries me — what will she do? For her there will be no resurrection — but what will you do? What reward will you get for your unfaithfulness at the resurrection? But you who got on so well in this world may change places with me at the resurrection."

"Meditations"

(Continued from page three) thought about it, and I said, "Lord, speed the day. If this has to come to pass, then speed the day." Beloved, I want to see my Lord Jesus Christ split the skies asunder. I want to see Him put in His appearance. I want Him to take possession of this world. It belongs to Him. If that is one of the signs of the times, then, Lord, speed the day when Jesus shall come.

VI

INSUFFICIENT RELIGION.

As I lay there, memory flashed again. I thought of that great text, when Isaiah said:

"For THE BED IS SHORTER than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."—Isa. 28:20.

That wasn't my experience. The bed was certainly long enough and wide enough that I could stretch myself in any direction without any trouble at all. How Sister Shanks ever found covers big enough for that bed is beyond me. The covering was big enough that I could wrap myself in it.

But I thought of this text, and I am wondering if you see the meaning of it. It is simply this: It is talking about a man whose religion is insufficient. It is a mighty uncomfortable thing to sleep in a bed that is too short, so you can't stretch yourself on it. If you stretch out, your feet will either stick out over the footboard, or you bump your head against the headboard. It is a terrible thing to try to sleep

in a bed where the covering does not cover you. You do the best you can, and you can't get covered up. You can't go to sleep. You can't be comfortable because the bed is too short and the cover too narrow.

Insufficient! There's many a person who has an insufficient religion today. I am satisfied that there's many and many a person who has tried to go to Heaven and his religion is just like that bed which is too short and the covers too narrow.

Maybe he has gone to a mourner's bench. Maybe he is hoping to be saved by being baptized.

Maybe he is hoping that by taking the Lord's Supper that he will get to Heaven after while.

Maybe he is hoping that by keeping the Golden Rule, and living up to the Ten Commandments to the best of his ability, that he will go to Heaven after while. What is wrong, beloved? It is an insufficient religion.

I tell you, there is just one way to be saved. When Jesus died on the cross, He said, "It is finished." When the Son of God poured out His life's blood at Calvary, the Word of God says that He dismissed His Spirit. When that took place, God's plan of redemption was wrought out. When He said, "It is finished," He literally meant, "That is sufficient — nothing else to be added; nothing to be taken away."

Beloved, the death of Jesus Christ on the cross is sufficient for our salvation. Anything else that doesn't have Jesus Christ as a Saviour, any other religion that omits, or adds to, what Jesus Christ has done for salvation is an insufficient religion.

VII

"TAKE UP THY BED AND WALK."

As I lay there, just before I closed my eyes to go to sleep, I remembered that Jesus said:

"Rise, take up thy BED, and walk."—John 5:8.

This had taken place at the pool at Bethesda. An infirm man had been lying there for thirty-eight years, hoping that he would get into the pool of water someday to be healed. It was said that an angel went down into the pool at certain seasons and troubled the waters, and the first person who got into those waters after that, was healed of his infirmities.

For thirty-eight years this fellow had been lying there. I suspect that sometimes he had almost succeeded, but always somebody got in the pool ahead of him. All these thirty-eight years he had waited in vain and had never gotten healed. Now Jesus Christ comes by. With the practiced eye of a physician, He sees that this man has faith to be healed, and He says to him, "Wilt thou be made whole?"

He didn't say, "Would you like for me to patch you up in your own Judaism?" He didn't say, "Would you like for me to patch you up with something modern?" (Continued on page 5, column 1)

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PAGE FOUR

"Meditations"

(Continued from page 4)

Rather, He said, "Wilt thou be made whole?"

Beloved, when the Lord saves a man, He makes him whole. He doesn't take you as you are and patch you up. He makes you whole, Himself. He does it all Himself. And when this fellow was healed, Jesus said, "Take up thy bed and walk," and the man got up and walked. He didn't hobble. He didn't cripple along. He walked.

I tell you, beloved, if God saves you, you ought to be walking for the Lord. God doesn't save you to hobble along or cripple along in life. If you are saved, you ought to be walking in the service of the Lord.

That was it, the end of my meditation.

CONCLUSION

The next morning, they asked me, "Brother Gilpin, how did you sleep?" I said, "I had the best night's rest I ever had in my life." I did. I was thinking in terms of beds a good part of the night and I got a blessing from it. I came home, and I said, "The first chance I get, I'll have to share that with our people. I have shared it with you this morning, and I hope it is a blessing to you. I hope, as you go out of this place, that you go out with sufficient religion, with your influence counting for the Lord, with your candle on a candlestick, with your life counting for God, and as Jesus said, 'Take up your bed and walk,' that you are also walking today—not crippling along in the service of the Lord, but walking for Him in His service.

May God bless you!



Election

(Continued from page one)

Then men hate election because it abases man. It makes man to be lower than a worm of the earth. It makes man to have nothing and less than nothing to do with salvation. Man would have a part to play in salvation. He desires to have whereof to glory. Election cuts out from under man the last ground of boasting, and leaves him nothing. So man hates this doctrine that abases the pride of man.

However, election is in the Bible, and if man is going to pretend to believe the Bible, he must do something with this doctrine. He cannot afford to deny the word altogether. So man, in his bitter hatred to this doctrine, and in his desperate efforts to get around or do away with it, invents certain doctrines and calls them by the name "election." These inventions are simply perversions of the Word of God, and are men's vain efforts to get around the doctrine of election. Let us look at some of these.

I

Some will say that God elects everyone and that man then might leave himself out. This is

so absurd that few men will adopt it. The word elect means to choose from among. In the market, when you pick out some tomatoes, you do not take all, or it would not be a choosing. When we elect a president, we do not take all the candidates, or it would not be an election. So the very meaning of the word shows the absurdity of this position. Then, also, all men are not saved, therefore all men are not elected.

Here is an old effort of Satan to get around and pervert the Biblical doctrine of election, and it is surprising how many people hold this and think they have discovered something wonderful. They will say: God voted for you, the devil voted against you, and you cast the deciding vote. Men, who in the ordinary matters of life are fairly intelligent, will put this forth as a serious attempt at explaining the doctrine of election. Now, this actually makes man to do the electing. The one who casts the deciding vote, is the one who does the electing. So this makes man elect himself and gives man the glory in the deciding factor in his own salvation. This awful perversity makes Satan equal with God in that the devil's vote cancels out the vote of God; then Satan is equal with God in this respect. What a little God a man must have who can preach such heresy as this. Then, this doctrine makes man to be the superior of God and the Devil, because man's vote means more than either one of the other votes. Furthermore, the Bible teaches that election took place in eternity, and neither Satan nor man were there to vote in the matter. And even further, if man cast the deciding vote, all would go to Hell, for man always votes with the devil, and against God, until effectually saved by the grace of God. This doctrine denies the total depravity of man. See to what lengths men will go, how they will deny clearly taught Biblical doctrines, how they pervert the Word of God, and how they well-nigh blaspheme in their bitter hatred of, and desperate efforts against, the Bible doctrine of unconditional election.

II

Then some will say that election takes place in time or when we trust Christ. Again this has robbed God of His glory, and made man to be the deciding factor in his own salvation. I want you to note as we go along in this article, that man is continually trying to rob God of glory and give that stolen glory to man. Now the Bible is very clear that election is eternal. My text said, "From the beginning," Eph. 1:4 says, "before the foundation of the world," Rev. 17:8 says, "from the foundation of the world." Men may sing their "New name written down in glory," but they sing a lie and dishonor the Word of God. I heard a preacher give this invitation: "The recording angel is standing here by my side, and if you will come to-night, he will write your name in the Lamb's Book of Life." He lied in his teeth when he said

that. He was a liar and a false prophet. Beloved, it is highly dishonoring to God to even imagine that any act of His could be changeable or less than eternal.

III

Here is a favorite. Men say that election is national and corporate. That God elected the nation Israel as a nation. That God elects (what they call) the church, and you get in that church by your faith. Well, beloved, what are nations and corporate bodies made up of if not of individuals? If it is wrong to elect an individual and pass another by, then it would be even more wrong to elect a nation and pass another by. Jacob and Esau were individuals, and God speaks of loving one and hating the other. Now note this: the things spoken of the elect could only be true of individuals. "To be conformed unto," Rom. 8:29, "Names written," Rev. 17:8, "ordained to eternal life," Acts 13:48, "to salvation," II Thess. 2:13. These things can only be true of individuals and not of nations or corporate bodies.

IV

Another vain effort against election is to say that election is to outward privilege and to service. Now certainly, there is an election to outward privileges. This was true of Israel and of the places where God sends the gospel. Certainly, there is an election to service. God elects from among the election to salvation some to be special ser-

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vants of the Lord. But the primary election of the Bible is unto salvation, and to deny this is simply to deny the Bible. The Bible speaks of an election to salvation, to be conformed to the image of His Son, to eternal life. What can all this possibly mean other than that the elect are the recipients of the salvation of the Lord? The man who denies election to salvation is just willingly ignorant of the Word of God on the subject of election.

V

But now we come to the favorite dodge of those who deny the Biblical doctrine of Unconditional Election. They say that God looked down on fallen mankind, and foreknew who would repent and believe, and on the basis of foreknowing that they would do that, God elected them to salvation. In other words: that election is based upon foreseen repentance and faith. Now this is easily answered. This effort shows man's terrible hatred of the Bible doctrine, and his willingness to go to any lengths to get around that glorious Scriptural truth. Now, if election is based on foreseen repentance and faith, then, there would be no reason for anyone to object to it. In Rom. 9:14, 19 Paul brings forth some objections that men made to the doctrine he was preaching in that chapter. Men objected that if what Paul (Continued on page 6, column 3)

Theodosia Ernest

(Continued from page 3)

His word. We will do what He requires, and He will do what He has promised. It can't be otherwise."

"But see how the churches have left good old Mr. Doe to pine in poverty, after he has given his life to their service."

"Yes, I have heard of that. It may be that the churches have done wrong; but if old Brother Doe has trusted in God, he is not the loser by his poverty. All things are working together for his good. We may be left to suffer poverty also. It was no more than Jesus did for us; and if it should be so, we may rejoice, even in our poverty, that we are permitted to suffer for His sake; for the apostle says, if we suffer with Him, we shall also be glorified with Him."

"May God bless you, my angel of hope and love! Would that I had your faith! But it shall be as you suggest. I will give up all—I will proclaim Christ's gospel, and trust Christ for the results. It was not for myself, but on your account that I hesitated; but you are the helper of my weakness. I will try to trust in God, as you do. But there is one thing yet which troubles me. The facts related to me by Dr. Woodruff in regard to the parsimony of these Baptist churches in the support of their ministry, have raised in my mind a doubt—in fact, a serious doubt—whether they are, after all, the churches of Jesus Christ."

"How so?"

"The Lord Jesus, both by His personal teachings and by the teachings of His Spirit, inculcated liberality. His people must be a liberal people. He charged them again and again to give; instructed them to labor, working with their hands; not that they might lay up wealth, but that they might have something to give to him that needeth. He warned them not to lay up their treasures on the earth, and assured them that they could not serve God and money, (for that is the meaning of 'Mammon.') He told them that it was more blessed to give than to receive; that the ministers of His gospel were worthy of their hire; that those who preached the gospel should live of the gospel; that those who ministered in spiritual things should be ministered unto in carnal things; and now, in view of all this, when I find a church that is willing to enjoy the labors and instructions of a minister of Jesus without return, or one so avaricious as to give only the very smallest pittance that will secure a sermon once a month, while they are abundantly able to provide comfortably for a pastor's support, I can't help thinking it is not His church; and I would not like to be connected with it, either as a member or a minister."

"It is probable that you do not yet know all the facts in regard to this matter. You have heard one side; Mr. Courtney, or some other Baptist of experience and observation, could tell you the other. As for our little church, it has but just now been organized; and you know very well it is unable to do much, and so it may be with many others. Let this thought pass till you get more accurate information; and now tell me by what means you have been led to feel that you must give yourself to the ministry."

"I hardly know when or how this conviction came into my mind; but from the time I found myself trusting in Jesus as a lost and helpless sinner, and felt that I was saved by His abounding goodness and almighty power, I gave myself to Him. Since then I have felt that I am not my own, but His who died to save me; I must live, not for myself, but for Him; I must not do what is desirable to myself, but what is pleasing to Him. When I was beginning to recover from that sickness which prostrated me so suddenly, I became conscious of an impression upon my mind that if I recovered I must give myself to the work of the ministry. At first I cast aside the thought as utterly preposterous. I had spent my youth and early manhood in preparing for another occupation, with which I had no reason to be dissatisfied, and upon which I had already entered: why should I now change all my plans? But the impression continually returned; it came with greater and greater power. I tried to reason it away, but still I felt that I must preach; and at length, since I have been entirely restored, I find my highest reason taking sides with the feeling. Souls are perishing; God has instituted the ministry as one means—perhaps the chief means—of bringing them salvation; I have the capacity to study and to teach; I can preach, and if I can I must preach, and thus do what I can to make known to the lost the glorious gospel of the Son of God."

"But I had never thought until today of all the difficulties in the way of doing so. I did not realize till now that to become a minister of the gospel was to place my ear to the doorpost, and have it bored, in token of perpetual servitude. I never felt till today that by determining to be a minister among the Baptists I resigned all hope not only of preferment and honor—not only of wealth and ease, but of even what will to us be the comforts, almost the necessities, of life. I never felt till today that to be a minister was not only to be poor, but to be dependent; to be regarded by the churches and my brethren not as a laborer worthy of his hire, but as a needy pensioner, not upon their bounty, but upon their parsimony; to feel that when I had abandoned wealth and fame and ease and comfort for their sake and the gospel's, that they would regard me as an object of their charity—a fit subject for their alms. But even this I did not shrink from till I thought of you. I could endure it for myself; but how can I see you subjected to such things?"

"O, don't be troubled about me: our Heavenly Father will see to it that I have no sorrow to endure, no hardship to bear, that is not for my good. Does He not say that all things shall work together for the good of them that love Him? And what if we should suffer all these things? Has He not bidden us, having merely food and raiment, therewith to be content; and told us that these light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory? We do not need the comforts of the world when we have the joys of His salvation. We do not need the honors of the world when we have that honor which cometh from God only."

"Well, my darling comforter, let it be so. We will enter upon (Continued on page 6, column 1 and 2)

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PAGE FIVE

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Theodosia Ernest

(Continued from page five)

this work of seeing souls saved together: together we will labor, together we will study, together we will pray, and you shall teach me how to walk by faith and not by sight, and to endure as seeing HIM who is invisible."

The evening of the next Sunday had been appointed for his baptism. The crowd that gathered on the riverbank would probably have been larger than had ever assembled there on a similar occasion, but that a sudden shower of rain shut many up at home, and scattered most of those who had come out. He walked firmly and calmly into the water, was baptized, and came up out of the water, but gave no expression to his thoughts or feelings. Except the simple baptismal hymn which the brethren and sisters sang as they were going down the bank, all was silent. Some hard hands grasped his most heartily as he came up; but his formal recognition as a church member was postponed until the regular prayer-meeting on Tuesday night.

At that time, after the ordinary exercises of singing and prayer, Mr. Courtney, who had been created one of the deacons of the church when it was organized a few weeks before, requested the brethren to resolve themselves into a church meeting for the transaction of certain business. This was done by calling one of the deacons to preside, (there being no pastor,) singing a verse or two of a familiar hymn, and invoking the presence and sanction of the Master of assemblies.

Mr. Courtney then suggested that Brother Percy should now be formally recognized as a member of that church by extending to him the right hand of fellowship, which they had no good opportunity to give him at the water's side.

Mr. Percy took his stand in a convenient place, and the deacons first and then the brethren and the sisters, passed by in regular order, and each gave to him the hand of fellowship. Nor was this a mere form. He saw tears in many eyes. He saw deep feeling upon almost every face, and could not help realizing that with their hands they gave their hearts in Christian love. When this was done, Mr. Courtney arose and spoke somewhat as follows:

"Brethren and sisters:—I have learned that our young brother whom we have just received has felt himself called to the work of the ministry. It is proper for the church to give her sanction to that call, if she should think it in fact the call of God. In order that we may have an opportunity to judge in reference to this point, and learn for ourselves concerning his aptness to teach, I move you that our brother Percy be requested to exercise his gifts among us. Though but recently made one of our company, we have long known him as an upright and moral man. Some of

(Continued on page 8, column 4 and 5)

Election

(Continued from page five)

preached was true, then there was unrighteousness with God, and God should not find fault with man. How easy it would have been for Paul to answer these objections if he had been a present day Arminian. He could have said: "You misunderstand me, I do not mean to preach unconditional election. I mean that God elected Israel to outward privileges. I mean that God foreknew who would believe, and he elected them on that basis." Now this is what the free-will does. Why did not Paul do that? Because Paul was not preaching free-will doctrine, but sovereign grace doctrine. What did Paul do? He reasserted the sovereignty of God, the unconditionalness of God's showing mercy, and emphasized that man had no right to reply against God. Read Romans 9. No man can read and believe it without believing in unconditional election and reprobation as well. Hear this statement. Any doctrine that does not raise the objections against it by man that were raised in Rom. 9:14, 19, is not the doctrine Paul preached — is not the doctrine of the Bible. This invented doctrine of election based on foreknowledge, has gotten rid of those objections, but has perverted the Word of God and is a false heresy. There is no mystery to an election based on foreknowledge, but Paul asserts in Rom. 11:33,

"O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and his ways past finding out." — Rom. 11:33.

The free-will has searched out the unsearchable and found out that which cannot be found out — at least in his pride, he thinks he has, but really, he has only grossly perverted the truth of God.

This perversion of election robs the Word of all meaning. It is simply a matter of retaining the word and destroying the doctrine. The Bible makes election to be the source of all blessings to the people of God. This doctrine makes election to be simply nothing at all. This teaching is highly dishonoring to God. It makes the great and awful God of the Bible to come down and play children's games. Pray tell me, of what use it is to elect a man to salvation, who is already going to be saved anyway? What part does election play in salvation, when it is only God deciding to do what would have been done anyway because of repentance and faith?

Furthermore, the Bible presents repentance and faith as the gifts of God to His elect. This heresy makes man's repentance and faith to obtain God's election for man. The Bible makes God's unconditional election to obtain repentance and faith for man. Search and see. Look at Acts 5:31, 11:18, Eph. 2:8-10. Man does not have these things by nature. They are the gift of God and the work of the Holy Spirit. And they are given to and worked in the elect of God. What a turning around of the Bible is

this heresy now under consideration.

The doctrine that man repents and believes and that God, foreseeing this, elects man, utterly denies the doctrine of total depravity as set forth in Holy Scripture. I pause here to say this, and it bears careful thought. No man can deny the Bible doctrine of Unconditional Election without denying or grossly perverting the Bible Doctrine of Total Depravity. Man may talk long and loud of his belief in depravity, but he is merely talking, and does not believe in Biblical depravity unless he believes in unconditional election.

Repentance and faith are an essential part of the salvation given by God and not the means of procuring that salvation. Repentance and faith occupy a middle station in salvation. They are not the cause or the consummation thereof. The Scripture is very clear on this matter. It is not because of ambiguity in

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Scripture, but because of enmity toward, that men come up with this foreseen faith theory. Their doctrine is not an exegesis of the Word of God, but a theory of their own which they use to combat a glorious Biblical truth: that of Unconditional Election.

Well, these are not all, but they are some of the vain efforts of man against the doctrine of unconditional election. I say vain, because the truth will stand in spite of men's efforts against it. God's dear saints will still be rejoicing in the glorious truth of electing grace, when all men's efforts to the contrary will have fallen to the ground — rather, to the pits of Hell whence they came. Baptists should hold this truth and not just hold, but proclaim it or drop that glorious name they wear. Surely, this truth is full of sweet comfort to the people of God. Let us all unite in praising God for unconditional election. That is man's only hope. If election is based on conditions to be performed by man, then are we all doomed to an eternal Hell, but this glorious truth of unconditional election is the only hope that any will be saved, and the sure hope that an innumerable multitude will be saved. God bless you all.

Perpetuity

(Continued from page one)

sent of Protestant Christendom, has neither the birth-marks nor ear-marks of a Scriptural church. Their present faith and policy, when tried by New Testament truth, conclusively show the lack of Scriptural origin or teaching. Nor do they need, in accordance with their faith, any Scriptural origin, for, with an infallible pope and council, they have the right to change, subtract, or supplement any portion of Scripture, or any doctrine of the church. If, then, it be true that Christ did start a church, and the church He started has had a continuous existence; if it be further true that the human origin of all other denominations can be proven and the origin of Baptist churches cannot be proven, then it must follow that the Baptist churches were instituted by Christ, and have enjoyed the unbroken existence promised them by the Head of the churches.

As has been said: "We must either suppose that there has been a Christian people existing in every age from the apostolic to the present, characterized by the same doctrines and practice, or, that there were periods in the intervening history when apostolic faith and practice had absolutely no representative on the face of the earth." Are we prepared to take the latter alternative? Have there been such hiatuses in the history of Christianity? No church, no Christian people to uphold the standard of a pure gospel, and bear witness to the truth as it is in Jesus amid a perverse and crooked generation? What, then, becomes of the Saviour's promise? Reasoning a priori, we must infer, I think, that there must be a continuous line of witnesses for the truth, not only as individuals, but as organized bodies, keeping the faith as originally delivered to the saints, and practicing the ordinances as instituted by the Head. It cannot then be 'arrogant'—nay, it is a duty we owe to the truth—to go into a careful and thorough investigation of historical sources to find out, if possible, such an uninterrupted line of witnesses. We beg leave to ask if the continuous line of witnesses from the Apostles to the Reformation were not Baptists, what were they? (Continued on page 7, column 1)

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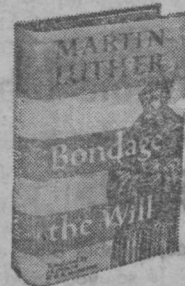
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Perpetuity

(Continued from page 6)
Surely no one of the present sects, having no earlier origin than the Reformation, will claim them. Were they, then, Latins, Greeks, or Baptists? Nor is this doctrine of the succession of Baptists a new one to our people. The writers of other days abound in reference to this cherished tenet. Not a few historians, unfriendly to our faith, have conceded the truth of our historical contention. Indeed, as we see it, our exclusive claim to be the only existing New Testament churches, must stand or fall with our claim to perpetuity.

Dr. James P. Boyce, who was the founder of our Southern Baptist Seminary, was a staunch advocate of this doctrine. But let his faith in this connection be determined by his own words, for, "though dead, he yet speaketh." I quote from "Memoir of James P. Boyce," by John A. Broadus:

"The Baptists in the past have been entirely too indifferent to the position they thus occupy. They have depended too much upon the known strength of their principles, and the ease with which from Scripture they could defend them. They have therefore neglected many of those means which extensive learning affords and which have been used to great advantage in support of other opinions. It is needless to

say, gentlemen, that we can no longer consent to occupy this position. We owe a change to ourselves — as Christians, bound to show an adequate reason for the difference between us and others; as men of even moderate scholarship, that it may appear that we have not made the gross error in philosophy and criticism which we must have made if we be not right; as the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom, by the profession of noble principles, by the maintenance of true doctrines; as the Church of Christ, which He has ever preserved as the witness for the truth, by which He has illustrated His wonderful ways, and shown that His promises are sure and steadfast. Nay, we owe it to Christ Himself, whose truth we hold so distinctively as to separate us from all others of His believing people; to whom we look confidently to make these principles triumphant, for whose sake, on their account, men have been ever found among us willing to submit to banishment, imprisonment or martyrdom; and for whose sake, in defense of the same truth, we are willing now to bear the scorn and reproach, not of the world only, but even of those who love our Lord Jesus Christ." — Memoir, James P. Boyce, pp. 136, 137.

Bro. Broadus, in his comment on the text of this discourse says: "It most naturally means, according to the Hebrew uses, that the gates of Hades shall not swallow up the church. All earthly things go down through those dread gates, but Christ's church, for which He gave Himself, will never cease to exist." An over-weening desire to be called liberal, upon the part of some of our broad brethren, has caused them to cease to believe in, or contend for, this time-honored and Scriptural doctrine, and even to designate as "land-markers" those who do hold to the doctrine. Be it so, we are still obeying Scripture, "remove not the ancient landmarks."

"There is reason to think that in the middle of the twelfth century, congregations of Waldenses Baptists were gathered in Switzerland and France, under the name of Apostolici; for, in the year 1147, we find Bernard, abbot of Clairvaux, complaining against the Earl of St. Gyles for favoring one of their noted teachers, named Henry, who is charged with 'hindering infants from the life of Christ, the grace of baptism being denied them.'" — (Mosheim, Cen. 12, Part II, chaps. 5, 8).

"Zwinglius, the celebrated Swiss Reformer, who was contemporary with Luther, Muncer, and Stork: 'Is Anabaptism a novelty? Did it spring up in a day? The institution of Anabaptism is no novelty, but for one thousand and three hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for a time. This carries our history back to A. D. 225.'" — (Introduction to Orchard's History).

H. Bullinger invariably identifies the Donatists with the Anabaptists, or, as he styles them,

"Baptists." "They are," continues he, "similar in every particular to the old Baptists."

Bishop Bossuet, the great Catholic controversialist, complaining of Calvin's party for claiming apostolical succession through the Waldenses, observes: "You adopt Henry and Peter Bruis among your predecessors, but both of them, everybody knows were Anabaptists."

But in the Syro-Babylonian desert, off the line of the church's main advance, primitive forms of Christianity, perhaps also of Essenism, still survived which the course of church history had left untouched. To these belong, on the one hand, Sabians (Baptists); on the other, the numerous Anchores." (Op. 547, IX, Edition Ency. Brit., by Rev. F. W. Gotch). According to this high and disinterested authority, Baptists can be traced to 618 A. D. The overwhelming presumption is that a denomination whose history extends to this remote date must seek its origin at the original source of the churches.

Father Gretzer, who edited Sacco's works in 1613, on the margin opposite the account of the Waldenses' way of teaching, has this striking statement: "This is a true practice of the heretics of our age, particularly of the Anabaptists." There are a few of the Baptists of the present day,

Therefore, in affirming the continued setting forth of the Supper, the Bible affirms the continuance of the church.

The doctrine, too, of the Final Preservation of the saints, corroborates the doctrine of church perpetuity. If Christ has promised, and is able to keep one individual, and if a number, why not a church, which is composed of individuals? If He preserves the parts, He must preserve the whole.

The most glorious page in human history, though stained with tears and blotted with blood, is the page that tells of our struggles throughout the centuries. As I have stood in the darkness of the catacombs of Rome, I have seen again my fathers worshipping God in their caverns, among the dead. As I have crossed the everlasting Alps and gazed at the ceaseless snow, I have thought of the blood of my people that has stained it in other times; and, touched to tears, I have bowed and thanked God for such a spiritual ancestry, and for the Heaven-born heritage which they have bequeathed to the Baptists of this generation.

That we may prove worthy of it, is my plea and my prayer, for Christ's sake! Amen.

Methodist Heresy

(Continued from page one)
church member, that he "had neither part nor lot in this matter; for thy heart is not right in the sight of God. . . . Thou art in the gall of bitterness and the bond of iniquity." Being in a church did not make him any safer. He was still bound by the shackles of sin and as wretched as any outsider. Jesus did not think so either. Judas was both a church-member and a preacher. Yet Jesus said he was a son of perdition and that he was lost. Church membership did not make him any safer.

Purgatory

(Continued from page one)
ments the reprobate in hell, and the just in Purgatory. The least pain in Purgatory, he adds, 'surpasses the great sufferings of this life.' Nothing but eternal duration makes the fire of hell more terrible than that of Purgatory."

Why masses afford the suffering souls the greatest relief from their torments and why masses should be said as frequently as possible is shown in the following quotation from pages 50-51 of the Manual:

"The Sacrifice of the Mass is the greatest devotion of the Catholic church, and of all the means to assist the souls in Purgatory, none is more valuable or meritorious. . . . From this inestimable efficacy, however, we may not

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infer that the offering of one Mass is sufficient to release the souls we love; for though the Sacrifice on Calvary was infinite, we cannot conclude that the application of it, through the Mass, must also be infinite. St. Thomas Aquinas tells us, it was not the intention of Jesus Christ to bestow the full efficacy of His sufferings and death, which is celebrated in every mass, upon us. . . . It is very salutary, therefore, to have the Holy Sacrifice offered frequently for the repose of a soul."

The above is in flagrant and blasphemous contradiction of New Testament teaching. The Sacrifice of Christ, once made, was complete, perfect, and in the words of St. Paul, saves us "to the uttermost."

—The Converted Catholic

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it is to be hoped, who would blush to own an alliance with either the old Waldensian preachers, or the heretical Baptists referred to by this father of the Catholic church, at least in this part of their conduct; and, indeed, it would be well if all our missionaries and private Christians of the present day were as conversant with the Word of God as the Waldenses, even in that dark age appear, from the testimony of their enemies, to have been." — Jones' Church History, p. 352.

Limborch, Professor of Divinity in the University of Amsterdam in 1670, who wrote a history of the Inquisition, in comparing the Waldenses with the Christians of his own times, says: "To speak honestly of what I think of all the modern sects of Christians, the Dutch Baptists more resemble both the Albigenes and Waldenses, particularly the latter."

We glory in the fact that Baptist churches were born of the divine purpose, and were fashioned by divine hands, and that neither death nor hell shall ever prevail against them. As long as the tide shall ebb and flow, as long as the rivers shall run to the sea, as long as the stars shall shine in their glory, so long shall Baptist churches continue on the earth.

The ordinance of the Lord's Supper likewise implies the perpetuity of the churches. That the Lord's Supper is a church ordinance, is a closed question, at least in this presence. Paul, in his letter to the Church at Corinth, says: "For as oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come." I Cor. 11:26. This passage teaches not only the design of the Supper, but emphatically teaches that this Supper shall continue to be observed till He come again.

Being a church ordinance, it would manifestly be impossible to observe it without a church.

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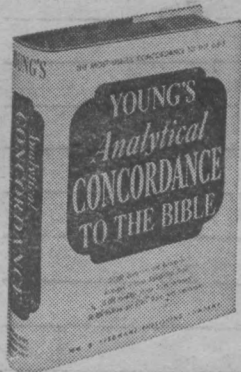
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Mourner's Bench Came From Lumber Yard—Not The Bible

"But in vain they do worship me, teaching for doctrines the commandments of men."—Matt. 15:9.

One of the most firmly established religious customs in the southern part of the United States is the practice of the "Mourner's Bench" in revival meetings. Although from the south it has spread into some other sections of the country, yet it remains peculiarly a Southern custom.

Many honest and conscientious Christians have never questioned the Scripturalness of this traditional practice, and take it

as a matter of course in religious affairs, because they have never known anything else. It is held up by many preachers and churches as the backbone of "old-fashioned religion", and to them it is unthinkable that this custom should be questioned.

The writer once believed in and practiced a modified form of the "Mourner's Bench", but when asked for Scriptural authority and example for it, he discovered, after a long and stubborn search, that there is not one single Scripture in all the New Testament, when rightly applied, that supports such a practice.

When he made this jarring discovery, he immediately launched into a period of research to determine, if possible, when and where such a widely practiced and fervently accepted custom began. His research carried him to the Congressional Library in Washington, the largest library in the world, where he had unlimited resources and expert assistance. There he found that this practice is a comparatively modern custom, and that it is so little known in most sections of America that there is very little historical reference to it, and no books at all on the subject.

No record of the use of anything like the "Mourner's Bench" can be found until about the beginning of the 19th century. It seems rather certain that one of the first users of the "Mourner's Bench" was a negro preacher in Edgefield County, South Carolina, about 1830. This negro, Henry Adams, preached to both whites and blacks, and adopted the plan of asking those interested to come to the front of the church house where he would pray for them.

The oldest building in America where a "Mourner's Bench" was found was built in 1780, but there is no proof that the bench was put in the building when it was first built.

David Burris, in his tract on "The Altar and the Mercy Seat", says, "The 'Mourner's Bench' had its beginning in 1794, and is at least 1700 years too young to be the New Testament way of leading lost sinners to Christ."

James R. Joy, secretary of the Methodist Historical Society of New York City says, "The 'Mourner's Bench' and 'Anxious Seat' were terms that came into use in America in the early part of the 19th century at camp meetings and other revival services."

Why should people, who desire to follow the plain Word of God, practice a custom that has absolutely no Scriptural or historical foundation? Why should they depart from the New Testament and adopt a practice that originated in the mind of man?

The practice of the "Mourner's Bench" is evil because it directs the attention of the lost person away from Jesus Christ. It centers his attention on something he can and must "do" before the Lord will save him. It is just as much "works for salvation" as baptism, or anything else held forth by errorists as necessary for salvation.

One will do well to read the Book of Acts, which is the Holy Spirit's record of what He did with the New Testament churches and preachers, and see if He led them in any such practice. Of course He did not.

—A. M. Overton

Campbellite

(Continued from page one) model of their peculiarities, the Scriptures themselves afford. First century, Anno Domini, 33, we read, in a well attested history, of a large Baptist church which was founded and exhibited as a grand model, by the immediate agency of the Holy Spirit; on the day of Pentecost three thousand souls were illuminated, led to repentance, converted, baptiz-

Theodosia Ernest

(Continued from page six)

us know that like Timothy, he has been taught the Scriptures from a child and now that he has been taught of the Spirit, we may reasonably expect that he may be able to teach others. He is not like the 'novice,' newly converted from heathenism, for he has been thoroughly instructed in the doctrines and precepts of our holy religion; and though it will be proper for him to make further proof of his call before he can be *ordained to the ministry*, yet I conceive there will be no impropriety in his entering at once upon the work of calling sinners to repentance. Shall we invite him to proclaim the gospel in our hearing on next Sunday, that we may have an opportunity to understand the nature of his gifts?"

As the vote was about to be taken, Mr. Percy arose and said, "Excuse me, brethren: I have indeed felt that it is my duty to preach Christ's gospel. Nay, I feel that 'woe is me if I preach not the gospel,' and in my purpose I have already given myself up solely to this work. But I am not *ready* to enter upon those duties now. I need a course of careful study. I must read some system of divinity. I acknowledge to you that, so far as I can now remember, I have never read a strictly theological book. I am, therefore, utterly unprepared at *this time* to preach the glorious gospel of our blessed Lord. But by God's mercy I hope soon to obtain the needful qualifications, if intense study and an earnest desire for knowledge can secure them."

"Our brother," replied Mr. Courtney, "mistakes our purpose. We do not propose now to *ordain* him an *elder*, or, what is the same thing, a *bishop*. We need some proof of his call of God before we can do that. But we propose merely to ask and authorize him to show, by teaching us, his capacity to teach, and his qualifications for the work to which he thinks that God has called him. Let him study as diligently as he will, it will not hinder his studies to tell us from week to week what he has learned. But we trust that he will remember that *our* book of divinity is the *Bible*, and *our* theology is all to be found in that one comprehensive work. Our gospel is Christ, and Him crucified, with those doctrines and precepts which gather of necessity around this one great centre of our faith and hope. Let him take the New Testament, and *study* (not *merely read*) the teachings of Christ and the apostles, until his very soul is imbued with their meaning, and baptized in their spirit, and then come and tell to us what they have taught to him, and he will be just such a teacher as many of us are just now needing."

The church invited him to speak to them on the next Sunday; and after his previous convictions of duty, he did not dare to refuse.

This was on Tuesday night. On Thursday there was a little company of friends gathered in Mrs. Ernest's little parlor, and Miss Theodosia Ernest became Mrs. Percy.

On Sunday morning, with many fears, and a heart crying within him, "Who is sufficient for these things?" Mr. Percy preached his first sermon. His mind was strong, and had been thoroughly trained to close investigation and independent thought. His mother had in his childhood made him familiar with the letter of the Scriptures. And now that the Master Himself had in His experience taught him their spirit and their power, it is not to be wondered at that from the very first he proved a most acceptable expounder of Christian truth to the earnest-hearted but mostly uneducated people who composed his congregations. They were without a pastor: and, by a sort of unexpressed but mutual understanding, he became from that time forth their minister, until the time had passed which was required to close up his legal business. Meantime he had been a diligent student of the mysteries of the gospel. He felt that he had not time to read through the ponderous tomes of what are called systems of divinity. By the advice of Mr. Courtney, he took a shorter, if not a surer way to learn the truth. He knew that he was to teach the things which were contained in *one* Book. He made that Book his daily *study*. He not merely read, but *searched* the Scriptures daily. He selected *subjects* instead of texts as the basis of his discourses; and when he had chosen his subject, he took his concordance and gathered all the passages which were fitted to throw any light upon it. These texts he copied out upon a sheet of paper, so that he might have them all before him at a glance. He analyzed and classified them to get the distinctive meaning of each. Then he referred to several of the best commentators, and made his mind familiar with their exposition and criticisms, not on the single verse which was to be nominally the text of his discourse but upon *all* the sometimes numerous passages connected with his subject. And when he felt that he had thus learned the teachings of the Holy Word, he was prepared to bring forth his treasures from an abundant storehouse, not crammed with "learned lumber of the brain," but full of things useful to the edifying of those who wished to know what the Master teaches in His Word. Thus he studied, and thus he preached; and God was pleased to bless his ministry, from the very first, to the conviction and conversion of sinners, and the comforting and building up of the saints.

About the time he closed his business and was prepared to give himself *entirely* to the work of the gospel, he received a call from a church in one of the growing little cities of the Southwest, and was ordained as their elder, or bishop, and pastor. In the intensity of his early zeal, he had overtasked his powers and undermined his health: and, at the earnest solicitation of his people, had left them for a few weeks, to recuperate his failing strength by a visit to the hill country of Tennessee.

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

ed and added to the church. The ecclesiastical writer in the world. history of this church, and of He writes a history of the Christian church for a little better than and forcibly written by an in-thirty years. See his treatise spired writer, styled Luke the styled 'Acts of the Apostles' 2:41, physician. This Luke is the oldest 42)."

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