

The Baptist Examiner

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

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PROPHET—PRIEST—KING

PREACHED AT CALVARY'S 1969 BIBLE CONFERENCE

By **TEX COBB**
Stockdale, Texas

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to APPEAR in the presence of God for us.

For then must He often have suffered since the foundation of the world: but now once in the end of the world He APPEARED to put away sin by the sacrifice of Himself.

So Christ was once offered to bear the sins of many; and unto them that look for Him shall He APPEAR the second time without sin unto salvation."—Hebrews 9:24,26,28.

The three appearances of Christ have actually given us the message about the prophet, priest and king.

A prophet is one to be heard by others. A priest is to represent others and, of course, a king will represent himself. These three things we would mention in the message but first you will note in Acts 10:43:

"To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

Now the prophet, even in Old Testament times, was witnessed about and is the One whom individuals would believe on and thereby receive the remission of sins. Hebrews 1:1-2 says:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."

The Son is, of course, the prophet. Peter quoted from Deuteronomy 18 in Acts 3:2-23: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

There are several things that we could say about the Prophet, the Lord Jesus Christ. We know that He spoke concerning repent-



TEX COBB

ance. The 13th Chapter of Luke, verses 3-5 is an example.

"I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

It is also true in Acts 5:31 that God gave repentance to Israel and in the 11th chapter, verse 18 He granted repentance to the Gentiles. God must give this. You'll also note that the man in Hell realized, perhaps for the first time, why he was there. In Luke 16:30 he says:

"... Nay, father Abraham: but if one went unto them from the dead, they will repent."

This Prophet would preach as many of the Old Testament prop-

At last, however — at last — when Pleasure had gone and (Continued on page 8, column 1)

F.T.H. Tells Of Loneliness Since His Family Is In U.S.

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

Greetings in the name of our Lord, trusting that He is caring for each of you in a very special way. It is wonderful to know that He will never leave nor forsake us. Even though we do not deserve His goodness and mercy He cares for us anyway.

This is my first letter to you folk since my family has been back in America. They left as scheduled on March 3 from Mt. Hagen. I went with them as far as Mt. Hagen to see them off. As the big jet plane, that they had boarded only moments before, roared down the runway and past the waiting room the surrounding area seemed to tremble and sway under the impact of wheels. I could hardly see the plane as it passed me due to the flow of tears but I waved my handkerchief to them until they were airborne. Then I stood there in the bright sunlight and watched the plane as it gracefully climbed into the sky and finally disappeared over the mountain ranges, laden with a cargo most precious to me. Our family has grown so inseparably close over the years that we feel more like just one big Halliman rather than seven, therefore it seems to me that six-sevenths of me left with that plane.

I must have been standing there for three or four minutes after the plane had completely disappeared from sight when finally I realized that I was the only one standing there to see the plane off — all the rest had gone. I noted a native man stand-



FRED T. HALLIMAN

ing in the waiting room as I turned to go inside and he must have been watching me all that time. I wondered what was running through his mind and it occurred to me that he must have thought that the white man is a strange people indeed. Life for (Continued on page 7, column 3)

A Real Parable Of Life — And Alas, How Very True!

A man was in his counting-house counting his money, attending to his business and was known as Merchant Worldly-mind. He had several visitors on the occasion to which I now refer: Mr. Pleasure had come to see him, as had Mr. Fame and Mr. Money, as well as Mr. Self-ease and Mr. Procrastination. They were busy discussing plans for the future: how pleasure might be multiplied, how fame might be increased, how money might be made, how time might be extended. While they were thus engaged in discussion, there came a knock at the door. The Merchant rose and opened the door, and there stood his faithful servant called Conscience. "What do you want, Conscience?" he inquired.

Conscience said, "There is a messenger without, Master, who desires instant audience with you. He says he has a matter of great importance to lay before you."

"Well," said Merchant Worldly-mind, "go and ask him his business. Tell him that I am engaged with my friends, Pleasure, Fame, and Money, and that two others are waiting for me. Ask him his business, Conscience, and let me know."

Presently Conscience came back and said, "He has come to bring you news of a great legacy that

has been left you."

"That is good news. I will see him at once."

But Procrastination said, "Wait a bit. Just wait a bit. Did your servant not say it was a legacy? Nobody else can claim it; it will not hurt to wait a while."

Merchant Worldly-mind said, "A capital idea." He therefore instructed Conscience accordingly, who went and delivered the message.

After a while Conscience came back and said, "The messenger has returned, Master, and he wants to see you now, immediately." "Well," said Worldly-mind, "Mr. Pleasure will not stay long; he does not make long visits. Mr. Fame is rather a short caller too; and Money sometimes leaves very suddenly. When I get through with them I will see him."

Conscience delivered the message, but at intervals came back again saying that the messenger had returned. But always there were some friends left; for Mr. Self-ease did not leave early, and as for Mr. Procrastination, he stayed long. He gave the same advice, "Put him off until I have done with my friends."

At last, however — at last — when Pleasure had gone and (Continued on page 8, column 1)

Here's The Unity For Which Jesus, Our Master, Prayed

"That they may be one; as Thou, Father, art in Me, and I in Thee, that they all may be one in Us; that the world may believe that thou hast sent Me."—John 17:21.

"Endeavouring to keep the unity of the Spirit in the bond of peace."

"There is one body, and one Spirit, even as ye are called in one of your calling."

One Lord, one faith, one baptism.

"One God and Father of all, who is above all, and through all, and in you all."—Eph. 4:3-6.

That was a discriminating and wholesome article of Bro. Gambrell in an old Texas Standard on the relation of Baptists to other folk. We clip from it these sane and sound and sensible words:

"The people called Baptists, as Spurgeon aptly said, sprang directly out of the loins of Jesus Christ and His apostles. There have been Baptists from the days of Christ and the apostles till now, as there is sufficient reason to believe, taking the testimony of Catholics and others not Baptists; but the people called Baptists are not embarrassed nor weakened by a traditional suc-

cession. They stand on a sound principle, and hold that identity, not a historic succession, is the true test of apostolic succession. Their weapon on all battlefields is the sword of the Spirit — the Word of God, not dulled nor warped about with the traditions of the elders, nor cumbered with the decrees of councils."

"It is a gross mistake, historically and every other way, to confuse the Baptist people with the pedo-Baptist Protestant denominations, which sprang from the Roman Catholic hierarchy, first, second or third hand. Sir Isaac Newton stated a simple fact when he declared that Baptists had never symbolized with Rome. Their root principles compel them to be separate. They have resisted the Romish heresies — infant baptism, overlordship, sacramentalism, and unto blood — not because they were better than others naturally, for all are of the Adamic race, but because their conception of religion as a spiritual matter, to be settled between the individual and God, compelled them to deny the fundamental errors of Rome, not in any way improved by being brought over and nourished in Protestant communions. The present day persistent grouping of Baptists with pedo-Baptist Protestant orders is contrary to the genius of the Baptist faith and order. It is historically incorrect, Scripturally wrong and unjust to the truth. Ecclesiastically, the Baptists are automatically (Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SPIRITUAL CONTRASTS"

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. 5:16-10.

You'll notice that this passage of Scripture is a series of contrasts — contrasting our condition, spiritually, with what the Lord Jesus Christ has done for us.

For example in verse 6, he says that we were without strength. In verse 8, he says that we were sinners. In verse 10, he says that we were enemies. Notice, "without strength," "sinners," and "enemies." That is the way that we are described.

In contrast, notice what God has done for us. Verse 6 says, "Christ died for the ungodly."

Verse 8 says, "Christ died for us." Verse 10 says, "We were reconciled to God by the death of His Son."

We have a very decided, a very definite, and a very pointed, contrast. We were without strength, we were sinners, and we were His enemies, but in contrast, Christ died for the ungodly, Christ died for us, and we have been reconciled to God by the death of His Son. What a blessed contrast!

There are a number of things I want to present to you by way of (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Contrasts"

(Continued from page one)
of contrast relative to the Lord Jesus Christ.

I

HE DESCENDED, THAT WE MIGHT ASCEND.

Once upon a time, the Lord Jesus descended to this world. We read:

"For I CAME DOWN from heaven, not to do mine own will, but the will of him that sent me." —John 6:38.

The Lord Jesus Christ is the speaker. He says, "I came down from Heaven." In other words, Christ descended to this world. What condescension is this! What a stoop is this! To think that the Lord Jesus Christ would condescend to come down to this world! He made His descent from Heaven to this world, and if you stand in Bethlehem, in that stable where Jesus Christ was born, and look to one side, you will see a manger, and in that manger is the Baby Jesus. Just an ordinary baby? Yes. With an ordinary mother? Yes. At the same time, an extraordinary baby, in that He was God compressed within that babe.

Our minds are unable to grasp this truth of the Incarnation, how God could have been compressed within that babe, yet I say to you, the Lord Jesus Christ descended; He came down to this world and was born a babe. He lived and died here within this world in order that you and I might ascend after awhile.

The Lord Jesus Christ says:

"And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." —John 14:3.

Here He says that He is going away. He is going to prepare a place — a special place — for a special group. I think the group He is talking to here is His church. I don't think this passage of Scripture should ever at any

time be applied to all the redeemed. I think He is talking particularly to His church, and He says to His church, "I have come down, and I am going away. I am going to prepare a place for you, and if I go and prepare that place, I am going to come again, that I may receive you unto myself, that where I am, there ye may be also."

So I say, here is a marvelous contrast. He descended, that you and I might ascend. Jesus came down to Bethlehem that you and I might ascend into the skies someday. As He Himself ascended from the Mount of Olives into the skies, so someday Jesus is going to come in the clouds and is going to catch us away into the skies. I say that He descended, that you and I might ascend.

II

THE LORD JESUS CHRIST BECAME POOR IN ORDER THAT WE MIGHT BE MADE RICH.

The Apostle Paul describes this when he says:

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes HE BECAME POOR, that YE through his poverty MIGHT BE RICH." —II Cor. 8:9.

As I have often said, He who was the richest of the rich, became the poorest of the poor, that we who are the poorest of the poor, might be made the richest of the rich. So I say, here is a marvelous contrast: Jesus became poor, that you and I might be made rich.

Can you imagine how poor Jesus became as the result of His incarnation here into this world? He left Heaven. He left the fellowship of the angels, the archangel, the cherubim and the seraphim. He left the presence of God the Father. He left everything behind, by way of riches, and came to this world, even to be born of a peasant woman — to be born of the poorest type of woman. If He had been born the son of a king, if His mother had been a princess, we might not think of Him as coming down to give up all His riches, but in this case, His foster father was a carpenter. In this case, His mother was a Jewish peasant girl. I say to you, Jesus Christ who was rich, gave up all the riches of Heaven in order that He might become poor, that in contrast, you and I might become rich.

I tell you, we are a mighty poverty-stricken bunch, spiritually speaking. We are all totally depraved. From the crowns of our heads to the soles of our feet, we are filled with depravity. Listen: "The heart of the sons of men is full of evil." —Eccl. 9:3.

Certainly from a spiritual standpoint, we are poor — poor beyond comparison — poor beyond description. We are the poorest group in all this world from a spiritual standpoint. But thank God, because of what Jesus Christ did at the cross, we are made rich today. I have God as my Heavenly Father. I have Heaven for my home. I have Jesus Christ as my Elder Brother. Talk about riches, I have riches this morning. I can read a Bible and understand it. The unsaved man can

read it, but he can't understand it. I can go to God in prayer. An unsaved man can talk to God, but he cannot pray. I can worship God, for the Bible says that we are to worship Him in spirit and in truth. The unsaved man has not the Holy Spirit. He cannot worship God aright. Beloved, I have wealth that is untold. Why? Because Jesus Christ became poor in order that I might be made rich.

III

THE LORD JESUS CHRIST WAS BORN IN ORDER THAT WE MIGHT BE BORN AGAIN.

Jesus was born here in this world. We read:

"And the Word was made flesh, and dwelt among us." —John 1:14.

The word for "dwelt" is the word which means "tabernacle." Jesus was the Word of God. He was God Himself, and He was made flesh. He became flesh and dwelt among us. He "tabernacled" among us.

Whenever I read this, I realize that Jesus, who was God, was born into this world. It was God who was born in Bethlehem. We speak of Jesus. Too many times, especially at the so-called Christmas season of the year, people talk about Jesus, but they talk about Him in such a loose manner that they fail to realize that the Baby Jesus was actually the eternal, omnipotent God of the universe.

Beloved, He was born in Bethlehem. Why? That you and I might be born again. Listen:

"Except a man be born again, he cannot see the kingdom of God." —John 3:3.

"Except a man be born of water and of the Spirit, he cannot

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enter into the kingdom of God." —John 3:5.

"Marvel not that I said unto thee, Ye must be born again." —John 3:7.

So I say that Jesus Christ was born that you and I might be born again.

The first birth that you and I had didn't mean much. The first birth whereby we came into this world as a result of our parents, didn't mean too much to us. We were born sinners. We were born depraved. We were born with a sinful nature. We were born utterly opposed to everything of God. If you are unsaved, that is still your status. You are spiritually depraved, and utterly devoid of God, if in the sight of God you are unsaved.

Beloved, listen, while that first birth didn't mean much, that second birth whereby you are born again means everything. It is because of the new birth — the fact that you have been born again — that you are able to understand the Bible, you are able to pray, you are able to worship, you are able to love God, and you are able to have fellowship with God's people. I tell you it means something for a man to say that he has been born again.

If you are born once, you will die twice, but if you are born again, you will live forever.

THE BAPTIST EXAMINER

MARCH 27, 1971

PAGE TWO

Hear What Some Great Men Have Said About The Bible

DANIEL WEBSTER: "The Bible fits man for life and prepares him for death."

W. E. GLADSTONE (Prime Minister of England). "I have known 95 great men of the world in my time, and of these, 87 were followers of the Bible."

COLERIDGE (English poet): "For more than a thousand years the Bible has gone hand in hand with civilization, science, law; in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way."

PRESIDENT THEODORE ROOSEVELT: "It is necessary for the welfare of the nation that men's lives be based on the principles of the Bible. No man, educated or uneducated, can afford to be ignorant of the Bible."

PRESIDENT JOHN QUINCY ADAMS: "I have for many years made it a practice to read through the Bible once a year."

LINCOLN: "The Bible is suited to men in all conditions of life and includes all the duties they owe to their Creator, to themselves, and to their fellow-man. It is the best gift God has given man."

THOMAS CARLYLE (British writer): "In the poorest cottages are books in one Book, wherein for several thousand of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him."



JOHN RUSKIN (Teacher of art): "Everything I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible and daily made me learn my part of it by heart."

GENERAL ROBERT E. LEE: "The Bible is a Book in comparison with which all others, in my eyes, are of minor importance and which in all my perplexities and distresses has never failed to give me light and strength."

GEORGE WASHINGTON: "It is impossible to rightly govern the world without God and the Bible. Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society."

ROBERT A. MILLIKAN (American scientist): "I consider an intimate knowledge of the Bible an indispensable qualification of a well educated man. Contact with the finest influences which have ever come into human life can be obtained only in this way."

JAMES HAMILTON: "The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living."

PRESIDENT WOODROW WILSON: "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. It is very difficult, indeed, for a man or for a boy who knows the Scriptures to get away from it."

twice, you will die only once. What a blessed thing it is to know that if you have been born again — if you have experienced the second birth, you will never die but one time. You'll die as far as your flesh is concerned, but as far as you are concerned, that will be the last time that death shall have dominion over you. Thank God, when you are born twice, you die but once.

So I say by way of contrast, that Jesus was born in Bethlehem that you and I might be born again, and be made subjects of God, that we might go to Heaven after awhile.

IV

THE LORD JESUS CHRIST BECAME A SERVANT IN ORDER THAT YOU AND I MIGHT BE MADE SONS.

We read:

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." — Phil. 2:7.

This is speaking of the Lord Jesus Christ, and it says that the Son of God actually became a servant. He took upon Himself the form of a servant when He was made in the likeness of men.

How much of a servant is every man? You know, beloved, that we are servants to sin. We

are servants to our old nature. We are servants so far as this life is concerned.

But Jesus, when He took on the likeness of men, was made to be a servant. He became a servant in order that you and I might be made sons. Thank God, the death of Jesus Christ, whereby the Son of God died for our sins, was the means whereby you and I become the sons of God. He became a servant, that I might become a son.

Listen again:

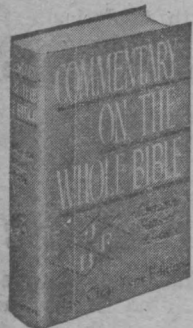
"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." —Gal. 4:6,7.

What an exalted position is mine this morning! I am no longer a servant of sin. I am no longer a servant to my flesh. I am no longer a servant so far as the Devil is concerned. Beloved, I am a son of God. Can you think of anything any sweeter? Can you think of anything that is more precious than to know that you are a son or daughter of God? I don't think there is anything that is bigger in the mind of a child than his father. I have noticed boys through the years how they like to speak of a certain (Continued on page 3, column 5)

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great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion, and I consult it continually and with great interest."

THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THEODOSIA ERNEST

(Continued from last week)

FOURTH DAYS TRAVEL.

In which are discovered some of the distinctive marks by which one may know a true Church of Jesus Christ, wherever he may chance to find it.

It was singular what strange reports of these conversations reached that part of the boat where the gentlemen passengers sat to play cards and smoke cigars.

The prevailing impression which was made upon those who heard them was, that two gentlemen and a very agreeable lady (who, by the way, thought she was very smart) were trying their best to persuade that old infidel, Dr. Thinkwell, that if he would only be immersed, he might be sure to go to heaven; but if not, he was as certain to be sent to hell as there was any God, or any truth in the Bible.

Some, however, thought there was a difference of opinion on this subject among the disputants; and that it was *only the Baptist preacher*, Percy, that consigned all those who had not been immersed to endless perdition; and that he had assured the Methodist that it would be as hard to find a Methodist in heaven as to find a mackerel in a horse-pond. Another declared that he had heard a part of what was said, and could assure the crowd that they proved every thing by Scripture, "and that," said he, "is of itself enough to show that the Bible is of no account; for any thing in the world that anybody wishes to prove, he can find the text for it. Why, sirs," continued he, "I heard that fellow Courtney say that he had over a hundred texts to show that there was only one Church in the world, and that one was somewhere in the old country."

"One thing is certain," replied his friend: "they can't convince me that old Parson Tompkins don't know what the Bible says; and he is just as strong a Presbyterian as I ever saw."

"The fact is," said another, "they are all of them right, and all of them wrong; and they ought to have some charity for one another, and not be sending each other to hell, just because they do not happen to feel disposed to wade to heaven through the floods of Jordan."

Of such remarks, however, our disputants were happily ignorant; and having themselves no doubt about the truthfulness and the sufficiency of the sacred record, returned to it with perfect confidence that they should be able to find in it the pattern of the Christian Church, so perfectly and so plainly drawn that they would have no difficulty in recognizing it, and by the pattern be enabled to identify the institution as still existing in the world.

"If I did not fail of my purpose yesterday," said Mr. Courtney, "I showed you in the Scriptures — and that not from detached and isolated texts, but from a careful comparison and elaborate examination of *all* the places in which the word *ekklesia* (or Church) occurs — that this institution is not the kingdom, but an organization for certain specific purposes within the kingdom, like the court or the jury within our State."

"I have been looking over the facts and arguments again in my own mind," replied the Doctor, "and I must confess I see no perversion of the texts, and no fallacy in the logic, and must admit that you are right; but yet, I do not see that I am much nearer the accomplishment of the object which I have in view. You have convinced me that the Church is a local and independent organization, somewhere within the kingdom; but you have not showed me what it is, or told me where I can find it."

"I am, I trust, a member of Christ's invisible kingdom; I desire to be incorporated into the visible kingdom. To do so, I understand that I must make public profession of my faith and be baptized. To whom shall I make this profession? and by whose direction shall I be baptized? This falls within the province of the Church. If these are the laws of the kingdom, and the Church is the executive and administrator of those laws, then I must apply to the Church, in its official capacity, to receive and to baptize me."

"Perfectly correct, sir."

"But I do not know what or which is the Church. You will tell me it is to be found among the Baptists. Another says, among the Presbyterians. My parents taught me that the Episcopal was the Church; and our Methodist friend assures me that I am at perfect liberty to take my choice among a dozen claimants, and where I can best enjoy myself is the true Church for me. Now, what I want to know is this: how can I tell which of all these is right? Can you show me in the Scriptures any such distinctive signs or marks as will enable me to recognize a true Church when I see it?"

"Most certainly I can. The Scriptures are very plain, and abundantly explicit, on this subject."

"We have already seen that the first exemplification of the *ekklesia* or Church of Christ was given at Jerusalem. This was the model after which the other New Testament Churches were fashioned; and the same pattern must regulate the constitution, membership, and rites of the Christian Churches down to the present time."

"Human constitutions may admit of amendment, but the Divine enactment, not being capable of improvement, can never be amended. To know, therefore, what a Christian Church is now, we have only to learn what was *essential* to it then."

"That is self-evident, Mr. Courtney; but we must be very careful that we do not confound what was essential with what was accidental, and, consequently, indifferent."

"Most assuredly, sir, we cannot be too careful; and it may, therefore, be well for us to determine beforehand what was of *necessity essential*. All else we may cast aside."

"The first Churches, for instance," suggested Theodosia,

"met in private residence, or in the Jewish synagogues; but that was a mere incident, and they would have been just as really Churches if they had met in splendid temples, or in the leafy forest."

"Or," said Mr. Percy, "in 'the caves and dens of the earth,' as they were early compelled to do. But as this was an *official institution* acting under authority of another, and in his name, there must have been some *constitutional* limitation as to its organization — as to who should compose it, and as to the extent of its authority. Christ, as king in this new kingdom which he set up, had enacted certain laws and established certain ordinances. He appointed the Church as his judiciary and executive. Now, this judiciary and executive must consist of certain *persons*, organized upon some definite *plan*, and governed in their official work by some specific and designated *rules*. Thus much, at least, must be regarded as *essential*."

"Will it not be better," inquired the Doctor, "to take up one point at a time, and satisfy ourselves regarding it, before we go to another? Thus we shall avoid any confusion, and remove even the shadow of a doubt."

"Very good," replied Mr. Courtney, "and let us first ascertain of what character of *persons* a Church must consist to be regarded by us as a *true Church of Jesus Christ*; and I say, 1st. *It must be composed of those who are members of the visible kingdom*. This is self-evident, (after what we have already settled, viz: that the Church is an institution within the kingdom, charged with the administration of the laws and ordinances of the kingdom;) for it is inconceivable that the King has intrusted the execution of these laws and the administration of these ordinances to the hands of those who are not in the kingdom; and we have seen already that no one can be a member of the visible kingdom who has not made a profession of *penitence* for sin, and *faith* in Christ, and upon this profession *been baptized* in obedience to his commandment."

"But, lest this may seem to be too summary a method of disposing of the matter, let us go back to the Record again; and, by the same means that we discovered who are members of the visible kingdom, learn who are members of the visible Church."

"We are agreed about one thing, I suppose; and that is, *that whatever was essential to Church membership in the days of the apostles, and in the Churches organized by them, is still essential*."

"Of course," replied the Doctor, "that needs no proof; for since the time of the apostles no one has been authorized to change the constitution of the Church. They established it as they were instructed by Jesus and the Holy Spirit, whom he sent to teach them, and bring all things to their remembrance. What was settled by their precepts or by their example, can never be unsettled, amended, or modified by any authority upon earth. What, therefore, they made the Church to be, that was the Church, and only that must it be *now and always*, till Christ comes again."

"Very good. Now let us go to the Book, and see what the apostolic Churches were in regard to their membership as this is the point now under consideration."

"You will remember that the first example of the *ekklesia* or Church of Christ, was that given at Jerusalem. The people of whom it was composed had been 'prepared' and 'made ready' by John. He had admitted them *into the kingdom* by baptizing them upon a profession of their penitence and faith, according to the command of Him by whom he was sent. The precise time when the first Church was constituted out of these materials, does not appear. We first find it *transacting the business* of the kingdom, as an '*ekklesia*,' in Acts 1:15, 26. It then consisted of only one hundred and twenty, who met in an upper room, and, after prayer, proceeded to elect one of their number to fill the vacancy occasioned by the death of Judas. These were all 'disciples; they had consequently been instructed. They were all professed believers in Christ; and they were all people of prayer. We are justified, therefore, in the conclusion that they were *all professed believers*. They were men and women, but *no children*. Shortly after this, we read that three thousand were added to this *ekklesia* in a single day; and from henceforth it is designated 'the *ekklesia* (or Church) which was at Jerusalem.' The original hundred and twenty were praying men and praying women — disciples of the Lord. The three thousand were such as had been 'pricked in their hearts;' (Acts 2:37;) were old enough to 'repent' and 'gladly receive' the gospel; and when they had done so they were *baptized*, and added to the Church; and, like the original number, they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' (Acts 2:42). It seems, therefore, that not a single one of these was a little, helpless baby. Those that continued to be added daily (verse 47) were 'such as should be saved;' or, as the original reads, literally '*the saved*.' They were consequently of necessity believers, since no others can be called 'the saved;' and especially, since all experience shows that infants added in their infancy, if always saved, are often saved in sin. The five thousand others that were added to them, (Acts 4:4,) were those who had heard and understood the word preached, and had believed it to the saving of their souls; and so were the 'multitudes, both of men and women,' who were added as recorded in Acts 5:14. So, also, the great company of the priests (Acts 6:7) were not admitted till they had become 'obedient to the faith.' This Church, therefore, evidently consisted of 'disciples' — of those who could hear and understand the word — had believed it and repented of their sins, and then had been baptized. Here are over eight thousand men and women expressly mentioned, besides the 'multitudes' of others, who are said to have been added to this *ekklesia*, but there was not one of them who was not a *PROFESSED BELIEVER*. If there were any infants, Luke was a false historian. So we

(Continued on page 5, column 4 and 5)

"Contrasts"

(Continued from page two)
man as "my father." The word "father" means something to a little boy.

Beloved, I tell you, it means something to me when I look up into His face and say "My Father," and I can call Him my Father, knowing that I am His son and He is my father, because Jesus Christ became a servant.

I say, beloved, this is a remarkable contrast. Christ became a servant that I might become a son.

V

HE HAD NO HOME, THAT WE MIGHT HAVE A HOME IN HEAVEN.

Did you ever think how homeless Jesus was when He was here in this world? At one time, Jesus, by His preaching, incensed the congregation to the extent that He wasn't invited home with anybody. Listen:

"And every man went unto his own house."—John 7:53.

"Jesus went unto the mount of Olives."—John 8:1.

What does this tell us? He was preaching. His sermon didn't appeal to the congregation in the least. When the sermon was over, they argued with Him. The Word of God says that every man went unto his own "house" and "Jesus went unto the mount of Olives."

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Why didn't Jesus go to His own home? He had no home. He was homeless.

I have had at least one experience in life when I was not given an invitation to anyone's home. I remember one night preaching in West Virginia, and I never saw as many ill-tempered people in my life as I saw after the service was over. They were mad because of what I had preached. What had I preached? I had preached that baptism has not one thing to do with our salvation. I would have thought that any Baptist in this world would have said "Amen" to that. Instead, in that particular group, they had some kind of an idea that baptism consummated our salvation. I never saw people as mad in my life as they were at me after the service was over that evening. I didn't have any invitation.

A preacher friend of mine was telling me some years ago that he was preaching in a country church. When the services came to a close that Sunday morning, everyone went home. Nobody asked him to go home with them. He was miles removed from his home. He said he went out into the woods behind the church. It (Continued on page 4, column 3)

The Baptist Examiner FORUM

"Is it always God's will to take away our Christian loved ones?"

AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church
Arabia, Ohio



Yes, it is definitely God's will to take away our Christian loved ones, not only them, but all others as well. It is my firm belief that God is an absolute sovereign. As He is sovereign over all things, He then is the giver of all life and the one who takes it away. Our Brother Job makes this very clear when he said, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and THE LORD HATH TAKEN AWAY; blessed be the name of the Lord" — Job 1:21. Job attributed the taking of his children to be of the Lord. Though Satan was a part of the plot, yet he was only an instrument in the hands of God to fulfill His will of purpose.

If I believed that some of my Christian loved ones were taken by accident or chance, then I would be deeply concerned as to their whereabouts. If they died outside God's will, we would only conclude that some other power controls death. If that is true, then I would be justified in being alarmed about the safety of my loved ones. Knowing by faith (knowledge) that God is sovereign over death, I now know that my loved ones were not taken from me by chance or accident, rather they departed because God willed their end.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

In this verse, the Lord has taken to Himself the title of Him who has the keys of death. Keys are emblems of authority, thus the Holy Spirit pictures Jesus Christ as the one with authority over death. He (Jesus) is the one who will shout, and the dead in Christ will rise from their place of death, and their body and soul re-united to rise to meet the Lord in the air. Therefore, He has all the keys (authority) to do as He wills with all mankind.

The Apostle Paul tells us, "For I am now ready to be offered, and the TIME OF MY DEPARTURE is at hand." — 2 Tim. 4:6. Now the time that Paul refers to was not his own appointment, rather it was the time set by the Father for his departure (death) from this world. Paul knew by special revelation that the hour

of his death had come. You and I do not know the hour of our departure, yet our death is as much predestinated as was Paul's.

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me; and many such things are with him." Job 23:13-14.

I would have you notice that verse 14 says, "He performeth the thing that is appointed for me." We hear the Holy Spirit say, "It is appointed unto man once to die" — Heb. 9:27. It is God who performeth things appointed for me, thus our death and the death of our Christian loved ones are only appointments made by God.

This is clearly revealed in the death of the Apostle Peter which Jesus prophesied of in John 21:18-19. Peter's appointment for death was when he was old. He could not have died when he was young. The way by which he was to depart this life was also appointed by God. Since God performs the things appointed for us, therefore the departure of our loved ones are God's appointment. He knows when to send the angels after their souls to carry them to heaven. Were it not God's will or appointment, He would not know when to send for us, but praise God, He knows all things because He predestinated all things that come to pass.

ROY

MASON

RADIO MINISTER

BAPTIST PREACHER

Aripeka, Florida



Let us realize that sickness, disease, death is of Satan. In healing a woman, Jesus said, "Lo, Satan hath bound this woman many years." God of course is stronger than Satan such that He can prevent Satan from having his way, if He sees fit. I feel that when we lose loved ones it must be in accord with the active or premissive will of God. Often when we lose dear ones we simply cannot see the why or the wherefore, and it takes real faith to believe that "God doeth all things well." What is the promise of Rom. 8:28? It is that "All things work together for good unto those that love God." That certainly includes death and loss. I knew a woman once who was the chief "worker" in a church in the town. She taught classes and was prominent in just about

everything that went on around that church. Her daughter suddenly died, and she simply had a spell. She almost blasphemed God's name. What did He mean by taking her daughter when she was such a church worker? There was no manifestation of faith in her attitude, and many persons were injured by her attitude.

I sit writing in a house that is utterly lonely. My wife, my constant companion for over 50 years was taken away, and I miss her beyond the power of words to convey, but I am sure that God made no mistake. Someday I shall see that this happened according to His will. Until then I shall trust Him for that which I can neither understand nor explain.

E. G.
COOK

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BIBLE TEACHER

Philadelphia
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I am afraid I do not understand what this question means.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
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South Shore, Ky.



Everybody has a time to die "To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die..." (Eccl. 3:1, 2). There will, of course, be some who will be alive when Christ comes in the rapture, but all others will die at their appointed time.

It is not our place to question God as to when He calls one home. Certainly we will miss our loved ones, but we must remember that they are no longer plagued by sin but are rejoicing in the presence of the Lord. "We

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are confident, I say, and WILLING rather to be absent from the body, and to be present with the Lord." (II Cor. 5:8).

I have sometimes seen Christians who have been very selfish in this matter. They have blamed God when a close member of their family dies. This is not good. Who are we that we should question God? Why should we complain when God sees fit to take a Christian loved one out of this wicked world and take him home? It is selfish to want to keep them in a world of misery, heartache, and trouble.

Let me remind you that ALL things work according to His will. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." (Romans 8:28).

Yes, it is always God's will when a Christian dies.

"Contrasts"

(Continued from page three) happened to be summertime, and he found some berries to eat. He said there was a spring back there, and he got some water. He said he never had a better time in his life with the Lord than he had that day. Nobody invited him home.

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MARCH 27, 1971

PAGE FOUR

That is the story we have here of Jesus. Jesus went out into the mount of Olives when everybody went to his own home. He went into the mount of Olives, I say, because He was homeless.

We find the same truth presented to us again, for we read:

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." — Mt. 8:20.

Homeless! The Lord Jesus Christ was more homeless than the birds that fly in the air. He was more homeless than the foxes of the field. The foxes do have holes that they can burrow into. The birds do have nests in which they can rest. But the Lord Jesus Christ "hath not where to lay His head."

I say, beloved, He had no home in order that we might have a home in Heaven.

Notice again:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." — John 14:2.

The word "mansion" means "many abiding places" or "resting places," or "nests." He said, "In my Father's house are many mansions (many abiding places, many resting places, many nests): if it were not so, I would have told you. I go to prepare a place for you."

Beloved, He had no home in order that we might have a home in Heaven.

When the day comes that you walk the streets of gold, and when that day comes that you pass out of this life into the world beyond, you can say this: "I am in Heaven. Heaven is my home. I am going to live here forever, all because Jesus Christ had no home." If He had had a home, you and I never would have had a home in Heaven. But the fact that He had no home in this world is the reason why you and I will have a home in Heaven after awhile.

VI

THE LORD JESUS CHRIST WAS HUNGRY IN ORDER THAT WE MIGHT BE FED.

Shortly after Jesus began His ministry, He was an hungred. I am sure that you remember those temptations that the Devil brought to Him. Listen:

"And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." — Mt. 4:2,3.

Jesus had fasted for forty days and forty nights. He was hungry. The pangs of hunger have gripped His body. The Devil takes advantage of this. He points to the stones lying on the ground, which looked like loaves of bread

or slices of bread, and he says, "If you are the Son of God, command that these stones be made bread."

Of course, you know that Jesus Christ rejected this temptation. He said to Satan:

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." — Mt. 4:4.

You'll notice in answering this temptation, that Jesus did so because the Word says that He was an hungred.

I say to you, beloved, the Lord Jesus Christ was hungry in order that you and I might be fed.

Listen again:

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die." — John 6:50.

This was the Lord Jesus giving His great discourse on the Bread of Life, where He refers to Him-

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self as the Bread of Life. He says, "This is the bread which cometh down from heaven, that if ye eat thereof, ye will not die."

I tell you, beloved, it thrills my soul when I look at this contrast particularly, to realize that He was hungry in order that you and I might be fed.

Mighty few of us know anything about hunger here in this world. Mighty few of us have missed very many meals when we were well. I go back to one experience when, as a boy of about seventeen, I was unable to get food for about 26 hours. There was nothing wrong with me. I wasn't sick. I just didn't have an opportunity to eat. I know what the pangs of hunger feel like.

Beloved, Jesus Christ knew what the pangs of hunger were. He fasted for forty days and forty nights. He was hungry, and He did it all for one purpose — that I might be fed.

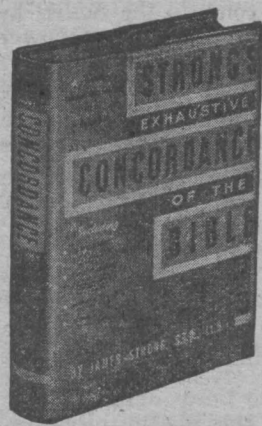
Jesus said, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Isn't it wonderful to know that if we partake of the Bread that came down from Heaven, we will not die? How I thank God for this blessed truth!

VII

THE LORD JESUS CHRIST
(Continued on page 5, column 1)

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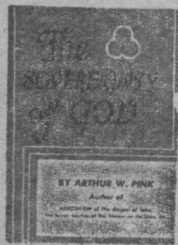
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"Contrasts"

(Continued from page 4)

WAS STRIPPED OF HIS CLOTHING THAT WE OURSELVES MIGHT BE CLOTHED.

God's Word tells us how Jesus was stripped of His clothing and how was put on Him a scarlet robe. Listen:

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe."—Mt. 27:27,28.

This was the time when Barabbas had been released by Pilate and the soldiers took off His clothes. They stripped Him. Can you imagine what it meant to the Son of God to have His body exposed in a humiliating manner to the gaze of the common crowd on that day? Can you imagine what it must have meant? Jesus, who was God, who had a human body, just the same as any man, had His clothes taken from Him. He was stripped of His garments. For what purpose? That we might be clothed.

We read:

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."—Rom. 3:22.

Thank God, we are clothed in the righteousness of the Lord Jesus Christ. It is upon all them that believe.

Isn't it wonderful to know that when Jesus Christ went to the cross, our sins were put on Him, and when we believe on the Lord Jesus Christ, His righteousness is put on us? Isn't it wonderful to know that He got our sins at the cross, and we get His righteousness when we believe on Him? I am glad that I can say that He was stripped that we might be clothed. His clothing was taken from Him in order that I might be clothed in the righteousness of the Son of God.

CONCLUSION

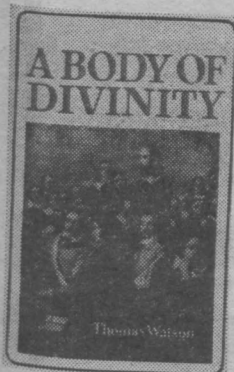
There are many other contrasts that I might give you, but I have mentioned these few in order that I might show you what the Lord Jesus Christ has done for us.

I go back to my text where it says that when we were ungodly — when we were sinners — when we were enemies, that Christ died for us, and we were reconciled to God by His death. It is a definite contrast showing us, in our condition, what God did for us through Jesus Christ, and every one of these contrasts that I have mentioned, is to show you the same thing.

Let me sum them up; He descended that we might ascend. He became poor, that we might

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healthiness of mind is essential to holiness of life.

become rich. He was born that we might be born again. He became a servant, that we might become a son. He had no home, that we might have a home in Heaven. He was hungry that we might be fed. He was stripped, that we might be clothed.

How I thank God, and how I praise Him, for what He has done for us. How I rejoice to know that every blessing that I have spiritually, comes because of the Lord Jesus Christ.

May God bless you!

Prophet - Priest - King

(Continued from page one)

hats did. He preached repentance. There was a need of repentance but God must give ability to repent.

He also preached on the new birth.

"Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3:3-5.

The Lord does not tell Nicodemus how he can be born again. He simply tells him the necessity of being born again, and if you are not born again, you will not see, nor enter into, the kingdom of God. Then we go further, and listen to what the Prophet has to say. We learn something about how this is effected.

"All that the Father giveth Me shall come to Me; and him that cometh to me I will in no wise cast out." John 6:37.

"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day." John 6:36.

He also preached what the prophets had written.

In John 6:45 He says: "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

This is the only way that an individual will be saved. If they have heard and learned of the Father, then they come to Him.

"It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

Jesus is speaking here about election and His choosing some and that they are the ones who would come to Him. Many of them leave because of the hard sayings and Jesus looks at the twelve and says, "... Will ye also go away?" John 6:67.

Simon Peter said: "... Lord, to whom shall we go? Thou hast the words of eternal life. And we believe that thou art that Christ, the Son of the living God." — John 6:68,69.

The Father has given some unto the Son. The only way that these will come to the Son is by the attracting or drawing power of the Father, but the only way they can come to the Father is by the Son, as stated in John 14:6:

"Jesus saith unto him, I am the way, the truth, and life: no man cometh unto the Father, but by me."

This is the message of the Lord. The only way that individuals can come to the Father is by Jesus. This is the reason I am so convinced concerning the preaching of the Gospel and making known the Lord Jesus Christ. God makes this real to the hearts of the elect, and this is the only way that salvation will be effected.

He also preached about Himself. You will recall that the Lord mentioned in John 2:19: "Destroy this temple, and in three days I will raise it up." He is preaching the Gospel message before He actually dies. You will recall also that in Matthew 12:39 he mentioned an adulterous generation

seeking after a sign and in verse 40 he says:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

In this verse the Lord is teaching about Himself. This is the Gospel, that is, the power of God unto salvation to everyone that believeth, to the Jew first and also the Greek.

You remember that Paul calls to mind the 10th chapter of Romans, verses 14, 15, 17 and 18:

"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

"So then faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."

And so, not even afraid of what is said in Colossians about every creature and all the world, I realize that the Gospel message must be preached, and God uses this as the means to call the elect. I will give you a couple of verses of Scripture as proof of this.

Acts 2:1 says, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." There is a limitation here, "that all the world." Also in Acts 2:5, "And there were dwelling at Jerusalem Jews, de-

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vout men, out of every nation under heaven." The next few verses names the nations. So there is a limitation. The Gospel has been preached here. God was calling out the elect through the preaching of it. This is the message of the Prophet, He is preaching Himself. Individuals whom God has drawn to Himself through Jesus Christ will be saved.

The Prophet also had something to say about the church. Jesus said, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — Matt. 16:18.

I believe that the early part of Christ's ministry began by Jordan. Some say it was by Jordan; some say in the mountain; some say by the sea; and some say in Caesarea Philippi. I believe that when John's disciples left him to follow Jesus, this was at least a nucleus of the Lord's church, and here in Matthew 16 is simply what He has prophesied. He will continue to build up His church. The perpetuity of His church was established during His personal ministry. Here is the Prophet — One to be heard.

II

The priest is one who represents another. Christ had appeared as the prophet. As the prophet (Continued on page 6, column 3)

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PAGE FIVE

Theodosia Ernest

(Continued from page 3)

may set it down as one of the characteristic marks of a true Church of Christ that it consists of professed believers, and not of 'professed believers and their children,' as some teach, nor of believers and all the children that can be procured to receive the rite of baptism, whether their parents be believers or not, as our Methodist friends maintain, in common with the largest number of the advocates of Pedobaptism."

"Stop a little, if you please, Mr. Courtney," exclaimed Theodosia; "we shall probably have occasion to refer to these characteristic marks again and again, and I would like to have them written down."

So saying, she produced a little tablet from her reticule, and wrote upon it as follows:

SIGNS OR MARKS

By Which To Recognize

A TRUE CHURCH OF JESUS CHRIST.

I

It consists only of professed believers in Christ.

"If you consider me a party to this investigation," said the Methodist, "I will take the liberty to enter my protest against the adoption of this test."

"And so will I, by permission of this company, whom I take to be really desirous to know all the truth as it is in Jesus."

The last speaker was a man in the full prime of life, though a few white hairs were prematurely mingled with his jet-black locks. He had a large and well-proportioned person, but he was very pale, and his intense and large black eyes looked larger and blacker in contrast with the marble brow above, and the ashy, bloodless complexion of the face below. He had been listening all the morning most attentively, and had occasionally made a little note in his memorandum-book of the points, presented, but evidently with the design of using them at some other time rather than the present. As he spoke, he laid his hand emphatically upon the edge of the table, and showed that, however reluctant he might have been to engage in the conversation before, he was now quite ready to take his part.

"I have listened," continued he, addressing Mr. Courtney, "with much pleasure to most of your remarks, for I love to witness a fearless and bold investigation of any subject, and especially of one connected with our holy religion. I have been confined to my berth from sickness till this morning, and so have not enjoyed the pleasure of being present at your previous conversations, which, I understand, have occupied a part of every morning for several days; and I had no intention of taking any part in your discussion. I hope, however, you will pardon me if I suggest that there is really no foundation for this test which you have so plausibly set up, and endeavored to establish by such an ingenious array of Scripture proof."

"Of course," rejoined the Methodist, "we cannot admit such a test as this, for if we do, it will at once unchurch almost the whole of Christendom."

"That is true," said the other, "but it is not upon that ground that I object to it. I understand that the only appeal in this discussion is to the Holy Word. And although for myself I feel bound to interpret that word in accordance with what 'the Church' has in every age and every country understood it to express, yet, so fully am I convinced that the Church has understood it according to its natural and legitimate signification, that I am quite willing to appeal to that word as it stands recorded, and take each sentence in its common and proper acceptance as the ordinary sense of the language may require; and the objection which I have to the test proposed is that it is really unscriptural: it is not sustained by the Record."

"That is, certainly," replied Mr. Courtney, "a valid ground of objection. We desire to find the Church which was established by Christ and the apostles. We recognize no authority but the Bible. We know that tradition is a liar; but God's word we know is very truth. As Protestants, we believe it is a sufficient rule, both of our faith and practice. What we cannot find there we do not feel bound to recognize as of any binding force; and we, as individuals, each one accountable for himself to the God of the Bible, feel bound each to examine and learn its teachings for himself. If you can receive the teachings of the Church, it is because you have already settled the question for yourself what the Church really is. But that is the very question about which we are at issue. We, as yet, know not what the Church is, nor where it is, and consequently we can neither ask for nor receive her interpretations. But if you will come to this Book, and let us examine for ourselves into the meaning of the words, we will gladly entertain any and all the objections you may offer."

"I think, sir," replied the Bishop, (for it was no other than the Protestant Episcopal Bishop of the Diocese of —,) "I think, sir, I understand your position; and I am willing to meet you on your own ground; and what I say is simply this: It is not true that the apostolical Churches consisted only, and in all cases, of adult believers."

"Then we must set aside our test," replied Mr. Courtney; "but you do not expect us to take your word for it. You will, of course, tell us what others were admitted to Church membership by the apostles, and point us to the chapter and the verse, that we may see it in the Record for ourselves."

"Certainly, my dear sir, I will show it to you in the Book," and as he said so he drew the Bible towards him, and turned to the sixteenth chapter of Acts. "It must be admitted," said he, "that the account given of the Church at Jerusalem makes no special mention of any but such as you have designated; but it does not follow of necessity that there were no others. We do not read that the apostles ever were baptized, but yet we have no doubt they were; and, though there is no record made of the baptism and consequent Church membership of the children (Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

and families of the Jerusalem Christians, yet, since we know that *elsewhere* the apostles baptized the whole household upon the faith of the head of the house, and since Peter, in that discourse in which he first proclaimed the tidings and the terms of Christ's salvation to the Jews, assured them that the promise was not merely to them, but to their children, I think we are justified in concluding that they must have afterwards received the children of the Jerusalem Christians — though there is no record of the fact. And this assumption is greatly strengthened by the circumstance that we read neither in the Scriptures, nor in any other history of those days, of any excitement or commotion upon the subject of excluding the children, as there surely must have been had so great a change in the economy of the Church of God been actually made; for, under the regulations of the Jewish Church, *children had always* been admitted to membership, and could not now have been excluded without occasioning at least some questioning, if not remonstrance."

"You may think us very unreasonable," replied Mr. Percy, "but we can be satisfied with nothing less than some *plain precept* telling us that children *may* become Church members, or some *example* showing that they *did* become Church members. Our investigation of the Scriptures has taught us already that the Church is a *business-doing body*: a body to which Christ, the King, intrusted the execution of His laws and the administration of His ordinances. We cannot conceive of such a body being composed of little children either in whole or in part; and, unless you will show us the command that brought them in, or some example of their actually being in, we must doubt if they ever were in. In the Church at Jerusalem, the only one which we have yet examined in reference to this point, we have found the record of the admission of eight thousand members, and great multitudes more, but they are *all*, without *any single exception*, spoken of as men and women who could hear the word, believe the word, receive it with gladness, and continue in the apostles' doctrine and fellowship. There is not the slightest intimation that they brought their children with them, or that there was a single crying baby in the whole vast company. But you say there *may have been*, though there is no record of it. I might say, so *there may have been monkeys!* The thing is not impossible in the abstract. But where is the proof? It is in the fact that Peter said, 'The promise is to you and to your children?' But that was not a promise of *Church membership*, but only that God would 'pour out His Spirit upon all flesh, and your sons and your daughters shall prophesy,' etc. What has this to do with babies? Is it in the fact that children were circumcised under the law of Moses?"

(Continued on page 8, column 4 and 5)

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Prophet - Priest - King

(Continued from page five)

He spoke of, and He also was God's lamb. He was the substitute.

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."—II Corinthians 5:21.

Now we will think about the One who represents us. He appeared in the world once in the end of the age and put away sin by the sacrifice of Himself. Now He is appearing in the presence of God for us and the same ones that He came down to offer the sacrifice for. He effectually calls us out by the power of the Spirit

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We know, of course, that the priest would offer up a sacrifice. Listen to Hebrews 9:11,12:

"But Christ being come as a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

He entered once in the holy place. This is all that is needed. In Hebrews 10 there is an account of the law being a shadow of good things to come, and not the very image of the things themselves. Here in this particular place there was a need for an offering again and again, year by year, the sacrifices of the blood because they could not make the comers thereunto perfect.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:13,14.

The Jews needed this. It was of the outward, external, cleansing of the flesh — the rolling back of sin. This was done just once a year, but we needed a sacrifice that would take care of our sins forever. This is the kind of High Priest that we have — One that did take care of our sins, and in reality, paid for the sins of the elect when He died on the cross.

We have a priest who is appearing in the presence of God for us as told in Hebrews 7:23-26.

"And they truly were many

priests, because they were not suffered to continue by reason of death: but this man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

There were other priests under the priesthood and they died. There was a change in personnel but the One who was made after the order of Melchisedec continueth, and has an unchangeable priesthood. The others died and came to the place that they no longer could serve, but not our High Priest. He continues ever and that is the reason why He is able to save to the uttermost them that come unto God by Him, seeing that He ever liveth to make intercession for them.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."—Hebrews 4:14.

He didn't pass behind the veil as it was down here, but He passed into the heavens and there God received Him — received His sacrifice. The high priest under the Levitical order went in on the day of atonement to offer first for his own sins and then for the sins of the people, and on the garment that he wore there were the pomegranates, and golden bells that they could hear, and they would know that their offering had been accepted by the Lord. Once again, their sins would be rolled back another year.

The Lord Jesus Christ said that He would send a Comforter.

"Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—John 16:7-11.

His righteousness was accepted and the golden bells rang. This is one sacrifice that has been accepted in the presence of the Father, and not just for a year, but forever. We can hear the

bells ring.

You will recall that it says in Hebrews 7:1-3:

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all: first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

There is recognition of Christ as our high priest. We note later on that God received tithes. That is, in the Levitical priesthood, but He receiveth them of whom it is witnessed that He liveth. One of the greatest things that we can do is the recognition of the One who is appearing in the presence of God for us. He is receiving tithes as an evidence, or witness, that He is ever living. Also, even from the standpoint of the church assembly in the passage in the 10th Chapter of Hebrews, there is presented the truth, that He was the priest.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God."—Hebrews 10:19-21.

Later on He says not to forsake the assembling of ourselves together. The individuals who have the High Priest will want to assemble together because of Him.

We have a High Priest that can be touched with the feeling of our infirmities.

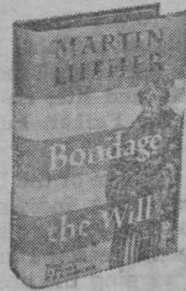
"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:15,16.

Yes, He can be touched. We are told in Hebrews 2:18:

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

III

He is also the coming King. (Continued on page 7, column 1)



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PAGE SIX

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Prophet - Priest - King

(Continued from page 6)

The Lord will be coming again. "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war."—Revelation 19:16.

I know He was a king for He was born King of the Jews. I know that He has a kingdom. He was a king while He was here before Pilate. This one thief recognized Him as being a king on the cross. One day He will make it evident as recorded in Revelation 19:16:

"And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

He will come as recorded in II Thess. 2 and also in Revelation 19. Then we will come down for the thousand years.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—Revelation 20:6.

Also, we find in I Corinthians

15:24-26:

"Then cometh the end, when He shall have delivered up the kingdom of God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

The time is coming when He will rule and reign — when He will bring the armies of heaven down to defeat the anti-Christ. He will then sit upon King David's throne, and reign a thousand years, and then He will move into the new city for the final home of the bride. Yes, we are looking for His time to come when the King of Kings will come in all of His glory.



Unity

(Continued from page one)

separated from the Catholic hierarchy, and all communions holding the structural errors of that vast apostasy, such as orders in the ministry, the sacramental view of the ordinances, mixed church membership, the authority of councils, or broadly speaking, overhead control of local churches, especially the assumption or admission of the right of human authority, according to human wisdom, to change Divine orders, as has been done in the change of baptism to rantism, etc."

"Ecclesiastically, all the reformed bodies coming out of Rome are much nearer their parent body than they are to the Baptists. There is no way for the Baptists to coalesce with Protestant pedo-Baptist bodies now, except by the repudiation of those vital doctrines which have done so much to enlighten America and the world. As long as the great Protestant bodies hold the structural principles of the Catholic hierarchy, however much modified or kept in the background, there is ecclesiastically an impassable gulf between Baptists and the whole pedo-Baptist group, including Catholics, Roman and Greek, and all others holding their root errors."

Bro. Gambrell is right. Baptists are historically, doctrinally, ecclesiastically and theologically separate, distinct, unlike and "ununitable" with anybody else on this earth. There is not a single truth that Paul enumerates in the seven doctrines that are essential to the unity of the Spirit or the one-ness for which the Master prayed, upon which Baptists agree with any other denomination. Individuals within their denomination may be in more or less agreement with the Baptist position; but just to the extent that they are out of agreement with their own denominational standards. Note the essentials to the unity of the Spirit in the order given: one body, one

Spirit, one hope, one Lord, one faith, one baptism and one God and Father. Will you note that the first essential to the unity of the Spirit is one-ness as to the church question. Folk who are not agreed on that question cannot take the first step in unity. Baptists do not agree with anybody else in the world as to the origin, perpetuity, polity, ordinances, spirituality, independence and individuality of New Testament churches. The Holy Spirit indwells all believers; but He indwells no other churches or institutions except Baptist churches. He is much grieved and often quenched and insulted in many of them; but He is the director of all the work of Baptist churches, the distributor of all gifts and settler of all pastors. There is no unity between Baptists and any other people as to the character of a New Testament church or the relation of the Holy Spirit to each local church. Every saved man has the same hope that the Baptists have. It matters not what church he is in, but the denominational standards of all other churches put either a preacher or a priest or the church or an ordinance of a god-father between the soul of the infant or of the adult and the Lord Jesus Christ; or they make the final salvation of men to depend upon the sinner's own faithfulness and obedience, rather

wished that I might have been that native man. A least I am sure I must have coveted the fact that if like 99% of all native folk here he had never had a worry.

It did not take me long to realize that I could never be brave about these things but I realized that while the days ahead would be lonely, I had a job to do and now I must be about the Master's business.

I have not nor do I intend to try to push my family in the back of my mind so that I may be able to carry on better, but rather I have asked the Lord to enlarge that department of my mind so that He may sit in with us constantly. I had a letter today from a dear brother which I believe will explain my intentions more fully. He said, when the going gets rough and you think about your wife just talk to Jesus, He makes a wonderful wife; when you get to thinking about your children just talk to Jesus. He is a wonderful child; He will even play ball with you.

It was not until Friday morning that I left Hagen for Koroba. I arrived about 10 a.m. and when I reached the Government Station I was handed a telegram. It was only then that I found out that my mother-in-law had died on Sunday February 28. Brother Gilpin sent us the cable from Ashland but it did not reach us until after the family had already left for America. In fact, they had already been in America more than 24 hours when I received the cablegram. I have not had time to receive a letter from my wife as yet and do not know if they even made it there in time for the funeral; however if they got the cablegram back there in time, telling them that they were coming I expect they postponed the funeral until they arrived.

I know that this has been an unexpected and tragic experience for my wife as she had hoped and tried so hard to see her mother before she died. Our last word had been, by cablegram also from Brother Gilpin that she would probably last another six weeks. From that moment we dropped everything and began making preparations for them to leave immediately. However, at the very best we could do was to have things organized for them to leave a week from the time that cablegram arrived. It is not easy to organize an international flight, especially for six people, on a moment's notice.

Few women have been called upon to suffer the hardships and heartaches as my wife has and yet I have my first time to hear her complain. She lost her father less than two years after we came to the mission field — he had been buried almost a month when we learned of his death. And now the disappointment of not being able to see her mother before she died, and perhaps before she was buried is most unfortunate, however I am sure, that while she will do so with a heavy heart, she will look to the Lord for comfort. I sometimes read the 31st chapter of

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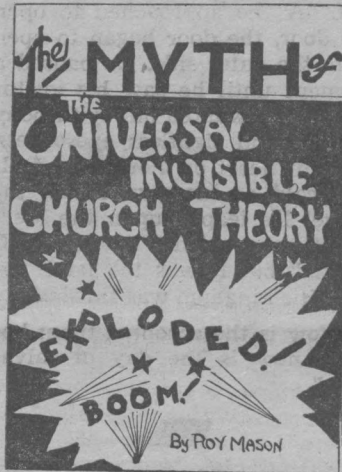
Proverbs to my wife and tell her that the Lord must have especially had her in mind when He caused these words to be written.

I am sure that the family will not find it easy to get settled and readjusted back there and as yet I do not know where they will be living or how long they will be back there. We are simply waiting upon the Lord and are prepared to act accordingly as He directs.

Pray for my family often and as soon as they have an address where that you might be able to write to them I am sure they will appreciate it and need the encouragement. If you happen to be passing through where they will be living, stop by and pay them a visit, they could probably use your on-the-spot advice about many things.

As for myself, I intend to carry on here until the Lord says it is enough but I feel most certain that in a reasonable amount of time He will either send my family back or else He will say to me, move on and join your family. While to us our period of separation is rather indefinite I am sure that there is nothing indefinite about it with the Lord and that in the not too distant future His will shall be revealed to us. We desire that you remember us to the Lord often as we carry on with the work here. May God's blessings abide upon each of you.

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er than upon the finished and all sufficient work of the Lord Jesus. Anybody who talks of sacraments or sacramental grace has not a common hope with Baptists. That is the language of Rome. We rejoice in the assurance that every soul in any denomination or outside of them all that has trusted Christ to save is as sure for Heaven as the Lord Jesus Himself; but Baptists only in their published standards set forth the finished work of the Son of God as the only hope for a sinful man, without being plussed or added to by preacher or priest or church or proxy or by the sinner himself. Baptists are not denominationally one with any other denomination as to the one hope; they are experientially one with all believers in this hope and their plea should be as it was in New Testament days for all who have this common hope to come out of Rome and her daughters and granddaughters and show their faith by their church fellowship and (Continued on page 8, column 3)

Fred T. Halliman

(Continued from page one)

them is mostly routine and until one of their family clan dies there is no heartbreaking experiences such as I had just gone through — for a few fleeting seconds I think I may have even

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Parable Of Life

(Continued from page one)
Fame had taken his departure, and Money had left, and Self-ease had withdrawn, and Procrastination had bidden him adieu; the Merchant heard the clock strike the midnight hour.

"Now," he said, "I shall have a

little leisure to attend to my business." He opened his books and began to examine into his own affairs. After a while he said, "I am in a sad state. I thought I was prosperous, but I find that the balance is on the wrong side. I have weighed myself according to my books, and I am found wanting. There is a fearful deficit. How shall I make it up? How

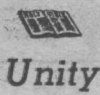
foolish I was! If only I had obtained that legacy I could have balanced my books, and all would have been well. I will send for Conscience."

I should have said that on the occasion of the call Conscience made upon his master when his friends were with him, Merchant Worldly-mind said, "You are a faithful servant, Conscience, you are most devoted to me; but I shall not need you for a while. Take a good draught of this wine. It is called The Wine of Good Resolution, and is put up by Pleasure, Procrastination and Co. Take a good draught of it, and have a long sleep." Conscience took the goblet and drank the draught, went from his master's presence to his couch, and as one who had been drugged he was soon fast asleep.

When the midnight hour was past, and Worldly-mind discovered his state of bankruptcy, he said, "I must send Conscience for that messenger." He called Conscience, lightly at first "Conscience!" — but there was no answer. "Conscience!" But still no answer. "CONSCIENCE!" But Conscience was fast asleep. He made no answer. The Merchant closed the door and went back to his books and said, "What shall I do?"

Then suddenly, on the silence of the night he heard coming along the hallway outside a stealthy footfall; someone was approaching. "Ah," said he, "it is the messenger with news of the legacy. He is coming again, and I will open the door to him myself." As he approached to open the door, the door began to open from the outer side. He paused a moment until he saw his visitor clearly! In walked one with bony fingers, and sightless eyesockets, without heart or thought or feeling, cold as his own home, the grave! He leaped upon the Merchant, who cried, "Spare me, O Death," but it was too late! Too late, His kingdom was finished.

"Now is the accepted time; behold, now is the day of salvation."



Unity

(Continued from page seven)
allegiance.

As Bro. Gambrell well says Baptists are not one with any people that have overlords, thereby repudiating the lordship of the Lord Jesus. There is one of the vital differences between Baptists and Campbellites, as well as between Baptists and all pedo-Baptists. The one man reception of members and the ruling elders in Campbellite churches are a part of the togery of Rome that Mr. Campbell brought over from the Presbyterians into the Reformation. Of course Baptists are not one in faith with anybody else or we would not be divided because of our differences in doctrine. Nowhere is the lack of unity more marked than on Baptism. As to the act, subject, design and authority for baptism we differ from the whole pedo-Baptist world and on the last three we are as far apart as the poles from our Campbellite friends. There is no one-ness there and can't be until they come to the Baptists for Scriptural baptism. The last essential mentioned by Paul is as to the God-hood and Father-hood of God. With Calvinists we might be in partial agreement as to the God-hood of God; but with all Arminians we are in wide disagreement there. But with no others do we agree as to the Father-hood of God. Baptists teach, as did the Lord Jesus Himself, that none but believers are the children of God. All others teach that little children, by birth or baptism, are God's chil-

Theodosia Ernest

(Continued from page six)

But this Church was neither a continuation nor a modification of the Mosaic dispensation. It was a *new* institution. It belonged to the *new* kingdom which the prophets had foretold, and which Christ came to establish. The law and the prophets were *until John*. Then they were superseded by the coming of the Lord. He made the laws for His own kingdom. If infants were members of the Jewish economy, it was because God had so *ordained* and expressly *declared* through Abraham and through Moses; and if Jesus declared as plainly or at all that they must be members of His *new* institution, you can show us the record in the New Testament, which is the law of His kingdom, as the Old was of the other.

"I am aware, gentlemen, that the inferences I drew do not make it *certain* that there were infants in the Church *as it was constituted at Jerusalem*, but they at least make it exceedingly probable; and if we can find that they were admitted at *any time* or in *any place* by *any* of the apostles, it will be all the same in regard to our argument as though we could show them in the Church at Jerusalem."

"That is quite true, sir," replied Mr. Courtney. "Find them where you can, and we will yield the point."

"I was about to call your attention to the 16th of Acts, in which we have two instances of the reception by Paul and Silas of the whole household of a believer; and you know these are but two of several others of a similar kind, as that of Cornelius, of Stephanas, etc."

"Did any of these households consist of unbelievers, or of little infants?"

"It is most likely that they did: most families have such."

"But is there any *proof* that there were actually any in *these* families? Are any of them *said* to be unbelievers or infants? On the contrary, is it not said of the household of Stephanas, that they 'devoted themselves to the ministry of the saints'? Is it not expressly said of the family of Cornelius, that the 'Holy Spirit fell upon them, and that they spake with tongues, and magnified God?' (Acts 10:44-46.) Were not Lydia's household 'the brethren' (spoken of in the 40th verse of the chapter) whom Paul and Silas comforted, after they left the prison and returned to her dwelling? And did not Paul 'speak the word to all' the household of the jailer, and did not 'all his house' unite with him in believing? Ver. 34. There is, if I read rightly, just as much evidence that they *believed*, as there is that they were *baptized*."

"But there are," said the Methodist, "at least two places in which children are recognized as Church members, and those are Col. 3:20, 21, where Paul says, 'Children, obey your parents in all things,' and Ephesians 6:1, 'Children, obey your parents in the Lord.' If they were not Church members, who could they be exhorted to obey *in the Lord*? And, in fact, if they were not in the Church, how could Paul address them at all, as his epistles were written to the Churches?"

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

dren. God had only one begotten Christ into his heart by faith, is Son. All others become His sons a bastard and not a son. Those by adoption, when they accept who receive Christ are God's that Son as their Saviour and sons; no others are. The one-ness Lord. No others are God's children except those, who have received Him. God hasn't two kinds of children, some by the natural in nature, in essence, in being, in birth and some by faith in Christ; Spirit, in truth. That was no compromise or get-together oneness. One-ness in Jesus Christ means That was unity in all things, essential and non-essential. There faith in Christ Jesus. All others can never be unity among His are goats or hogs or wolves. Any followers until they are one like man who calls God "Father," before or without having received that.

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