

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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THE COMING OF JESUS

E. G. COOK
Birmingham, Alabama

(Continued from last issue)

Today when this old wicked world seems to be falling apart, and crumbling apart about our very ears, we, the Lord's people, should be more concerned about the time of our dear Lord's coming back for us than any other people at any time in the history of the world. I am aware of the fact that any person who goes about setting an actual date of our Lord's return is nothing more than a publicity seeking ignoramus. In Mt. 24:36 our Lord said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father

only." So if the angels of Heaven did not know the actual day and hour do you and I think we could know?

However, in Mark 13:32 our Lord went even further. There He said, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Since while He was here in His human body our dear Lord did not know the actual day and hour of His return, I am glad that He is, the one who told us about it. So, if He did not know then, the exact time of His return to the earth, you and I would be rather foolish to try to figure out that actual date.

So far as I am able to know,

there is absolutely nothing said in the Scriptures to even indicate the actual day and hour. But we do find much said about the time of His coming. In Dan. 2:44 we read, "In the days of these kings shall the God of heaven set up a kingdom." I believe that everyone who knows anything about what the Bible teaches, and who believes what he knows about it will readily agree with me when I say, He will set up that kingdom when



E. G. COOK

He comes down to the earth with all His saints, 1 Thes. 3:13. This of necessity must be after He has already come for His saints at some previous time.

Since He is to set up this kingdom in the days of these kings, and since it is to take place when He comes back to the earth, it behooves us to learn all we can about these kings. Here in Daniel 2 Nebuchadnezzar who was the ruler over the Babylonian Empire had a dream that troubled him. And after the wise men of the kingdom had failed to tell the king what his dream meant, Daniel was called in, and beginning with verse 31 he tells Nebuchadnezzar that he had seen in his dream a great image. He goes on to say that the head of the image was of gold, its breast and arms were of silver, its belly and thighs were of brass, its legs of iron, and its feet were of iron and clay mixed together.

Then in the latter part of verse 38 Daniel said to Nebuchadnezzar, "Thou art this head of gold." By law to get out of the city, that this Daniel meant that the head

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BAPTISM LIKE HIS?

BILL FARMER
Lincoln Park, Michigan

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."—Mark 1:9.

All denominations claim to have Scriptural baptism. Let us examine the baptism of none other than Jesus Christ and see exactly what Scriptural baptism is.

1. Jesus was the Son of God before as well as after His baptism. This shows that we must also be sons of God before we can be Scripturally baptized. Salvation is necessary to baptism but baptism is not necessary to salvation. (Acts 2:41).

2. Jesus was baptized by immersion. Mark 1:9 says he was baptized "in Jordan," not sprinkled with Jordan! Verse ten says, "straightway coming up out of the water." Why would we go into the water to be sprinkled? The word baptized in the Greek can mean only immersion.

3. Jesus was baptized to picture His death, burial, and resurrection. Scriptural baptism must always picture exactly the same

things. Some commentators say baptism pictures the cleansing of salvation. It does not, it pictures Christ's death, burial, and resurrection. (Rom. 6:3-5).

4. Jesus baptized by a Baptist preacher, "was baptized of John."



BILL FARMER

John was called a Baptist before he ever baptized anyone, thus Baptist was a God-given title. In those days came John the Baptist. (Continued on page 8, column 3)

The Two Testimonies—Noah And Lot — And Their Effect

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he CONDEMNED THE WORLD" (Heb. 11:7). If Noah, after he had declared that the world would be destroyed in a very short time, had gone out and bought an estate, and planted a young vineyard, and laid out part of his tract of land in lots for a city, reserving a good location for a stock exchange, what would the world have thought of his preaching? Would they have believed his message of a coming judgment? Surely not. They would have said among themselves: "That man Noah does not believe his own preaching, why then should we believe? Boys, as long as old Noah buys, and plants, and builds, there is no use of us becoming alarmed." For Noah to have acted thus would have justified the world in its course instead of condemning it. But no, Noah believed the warnings of God. He moved with fear. He prepared the ark. And thus by deed and testimony he emphasized the fact of the world's coming judgment, by the

which he "CONDEMNED THE WORLD." Everything Noah did and said proclaimed the coming of the flood, and that was the world's judgment. The present world is under condemnation because it believes not in the Lord Jesus Christ. Politics belong to the world. Now what use is it for the Christian to say that some day Jesus is coming to execute judgment upon the world, when all the while he stays in it? Why should the Christian tell the sinner that "the world passeth away and the lust thereof," when he himself is treating it as an eternally permanent thing? How many ungodly men will believe that this old world is rapidly ripening for judgment as long as Christian men stay in it? The Lord desires His people separate from the world and its policies.

With Lot it was different. While Noah was a man of faith, Lot was not. He chose his inheritance after the sight of his own eyes (Gen. 13:10, 11). He then pitched his tent TOWARD Sodom. Sodom is a type of the world. A little later on he took up his dwelling IN Sodom (Gen. 14:12). Finally he took OFFICE in Sodom (Gen. 19:1). He became identified with its interests, and a sustainer of its policy. But see the sad and inevitable fate Lot suffered from such a worldly course. He lost his testimony. When he told even his sons-in-law to get out of the city, that

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The Lord's Covenant And Program With His Churches

PREACHED AT CALVARY'S 1969 BIBLE CONFERENCE

By O. B. BAKER
Verona, Ohio

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."—Hebrews 9:1.

We are talking about a covenant that the Lord has with His churches. This covenant that He mentioned here was a first covenant and it also had ordinances of divine service. The word in the Greek is "services." It did have services (ordinances) and God had ordained that these things that were done under the first covenant were in accord with His will and His purpose and plans for His first covenant people.

Saul did not do what God commanded him and God set him aside and rejected him from being the leader of Israel. There is no question in those who know the Word of God that God demands faithful service to His prescribed program. We might say that God has one road map for His church, and He only has one way for His people. When I speak of His people I am speaking about His church. We are not talking about those who become children of God right now, but those who have voluntarily associated themselves with an organization which the Lord called, "My assembly." It wasn't a Greek assembly, nor the assembly of Israel; it was one which belonged to the Lord Jesus

Christ. He has prescribed certain regulations. He has outlined the road map that His church must travel and a covenant with them. He has said you must walk in



O. B. BAKER

this way if you want to be blessed. Israel had to walk in certain ways if she were to be blessed and she had no blessing outside (Continued on page 8, column 2)

Seminary Teacher Seeks To Explain His Blatant Heresy

Mr. William E. Hull of the Southern Baptist Theological Seminary in Louisville is now trying to explain what he said in "The Baptist Program" of December, 1970. At that time he had an article entitled "Shall We Call the Bible Infallible?"

This article was in our opinion the greatest piece of heresy we have read in a long time. Now, Mr. Hull comes back to explain what he said. I am personally of the opinion that he will need another article to explain his explanation.

It looks to me like Mr. Hull ought to say what he means, and mean what he says. I have yet to have my first experience when somebody wrote me in view of a sermon printed in "The Baptist Examiner" that I have had to explain my meaning. The only

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We Have A Few Of John Gill's Books Now Available

In view of the death of the publisher of Gill's books, we have bought all the remaining copies of "The Body of Divinity" and "The Cause of God and Truth." Other than the fact that doubtlessly there may be a few in various book stores we have all of the present edition and I am assured by the widow of the publisher, that they do not plan to publish these books again.

In other words, when the supply is exhausted there will be no more of them as it stands at present.

We have had many orders for these books during the last few weeks but in each instance we have had to tell the individual that the books were out of print. This is what the publisher himself had been telling us. However, in straightening up the publisher's affairs after his death

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE SURE FOUNDATION"

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock."

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it."—Mt. 7:24-27.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isa. 28:16.

I have read to you two portions from God's Word, both of which speak about a stone, or the proper foundation.

In Matthew 7, the Lord Jesus says that two individuals built, each of them, a house. One of them built upon solid rock: the

other built upon shifting sands. When the storm came, the house that was built upon the solid rock stood — it survived the storm, but the house that was built upon the shifting sands fell, when the storm blew upon it.

This would tell us, at the very outset, that a person needs to be sure that he has the right and the proper foundation, so far as his life is concerned.

My second text, which speaks of the Lord Jesus Christ, says that the proper foundation — the only foundation, is the Lord Jesus Christ. (Continued on page 2, column 1)

If you are too busy to pray, you are busier than God wants you to be.

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The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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"Sure Foundation"

(Continued from page one)
us Himself.

In Matthew 7:24-27, we find that the man who built upon Christ, the solid rock, that his house stood the test, while the other man who did not build upon Christ, but rather upon the shifting sands, found his house had fallen.

Isaiah 28:16 refers to Christ as a "sure foundation," which would tell us that if we are going to be able to stand, we have to be built upon a "sure foundation."

JESUS CHRIST IS THE STONE.

My text says, "Behold I lay in Zion for a foundation, a stone." That stone is the Lord Jesus Christ Himself.

If you will go back to the book of Numbers, you will find that as the Jews were coming out of the land of Egypt and going over into the land of Canaan, they thirsted in the wilderness. The Word of God specifically tells us that their thirst was great — so great that they blamed Moses for bringing them out into the wilderness without proper provision. When Moses went to the Lord to ask Him for guidance and direction, the Lord said to Moses: "And the Lord said unto Moses, Go ye on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of

the elders of Israel."—Ex. 17:5,6.

The Word of God continues by telling us that Moses did that very thing. He took his shepherd's staff and struck the rock as God had commanded, and water flowed out of that rock in behalf of the children of Israel.

We should notice that as the rock was struck and water flowed out, it is a type or a picture of the Lord Jesus Christ as He was stricken at Calvary. Blood flowed from His body, and by that which flowed from His body, you and I have our spiritual thirst quenched, just as Israel had their natural thirst quenched back there in the wilderness.

The reason that I know that this speaks of, and is typical of, the Lord Jesus Christ is that Paul, in telling about this experience of the rock, says:

"And did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: AND THAT ROCK WAS CHRIST."—I Cor. 10:4.

So the rock out of which the water flowed for the Jews in the wilderness is a type or a picture of the Lord Jesus Christ who was to die for our sins on the cross, and blood was to flow therefrom, as a means of quenching our spiritual thirst.

There are other verses that tell us that the Lord Jesus Christ is that stone. Listen:

"Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for THOU ART MY ROCK and my fortress." — Psa. 71:3.

"HE IS THE ROCK, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. 32:4.

Notice that this is speaking of the Lord Jesus and it says that "He is the rock."

I say then that the Lord Jesus Christ is our rock. He is the stone that Isaiah speaks of in Isaiah 28:16. Likewise, it is a part of our hymnology:

"On Christ, the solid Rock, I stand:

All other ground is sinking sand,
All other ground is sinking sand."

I say then, that the Lord Jesus Christ is the stone that is spoken of in this text.

II

THE LORD JESUS CHRIST IS A TRIED STONE.

The Lord Jesus Christ was tried when He was here in this world.

He was tried, first of all, by the Devil. In Luke 4:1-13, we read the story of the temptations that the Devil brought to the Lord Jesus Christ.

There was the temptation to turn stones into bread, that He might satisfy the hunger of His body after He had fasted for forty days.

There was the temptation that

was brought to Him that He might cast Himself down from the pinnacle of the temple, and that He would float down in the presence of the crowd, and His body might not be harmed in order that He would get the worldly praise of a worldly crowd.

Then there was the third temptation that the Devil brought to Him when the Devil took Him up on a high mountain, and said, "There is no need of you going by way of the cross to gain the glory of the world and the honor thereof." Then the Word of God says that the Devil caused all the kingdoms of the world in all their glory to pass in panoramic view before the Lord Jesus Christ. Then it was that the Devil said, "You can escape Calvary and still have all this if you will just bow down and worship me." But Jesus said, "Thou shalt worship the Lord thy God."

You'll best notice that the Lord Jesus Christ was tried by the Devil. Three times in this particular instance, the Devil brought temptation to turn stones into bread, a temptation to make a spectacle — a gaudy show of Himself, and a temptation that He would worship the Devil and thus escape Calvary, to get the kingdoms of this world to be His. I say He was tried by the Devil. No wonder that Isaiah refers to Him as a "tried stone."

Not only was He tried by the Devil, but He was tried by man. In Luke 20, we find the story how that Jesus Christ, on one particular day, was assaulted by the Sadducees and the Pharisees. The Word of God says that there

He eluded this man.

You'll notice then, in this 20th chapter of Luke, that the Lord Jesus Christ was tried by the scribes, the Pharisees, and the Sadducees. I say He was tried by man.

The Lord Jesus Christ was also tried by God, for as He hung on the cross, He cried:

"Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" —Mt. 27:46.

Beloved, the Lord Jesus Christ was forsaken of God at the cross of Calvary.

Talk about a tried stone, Jesus was tried by the Devil. Jesus was tried by man. Jesus was tried by God. But in it all, He proved Himself, that He could withstand the trials that came from man, from the Devil, and from God — so much so that we find the Apostle Paul saying:

"For he hath made him who knew no sin to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21.

When the Apostle Peter would write concerning Him, he said:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18-19.

I say to you, Jesus Christ was not only a stone, but He was a tried stone.

III

JESUS CHRIST WAS A CORNERSTONE.

My text says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone."

The cornerstone of a building is very, very important. The stones that are used in the walls of a building are important, but they are not nearly as important as the stones that are used in the corner, for the corner has to tie together the two walls, and only the best of stones can be used as cornerstones.

I say to you, the Lord Jesus Christ was a cornerstone — the very best. We can't think of a stone that could be comparable to the Lord Jesus Christ.

IV

JESUS CHRIST IS A "SURE FOUNDATION."

My text says that not only Jesus was a stone, a tried stone, and a precious cornerstone, but that Jesus is a "sure foundation." How I thank God that the Lord Jesus Christ is a sure stone — a sure foundation.

Notice again:

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."—II Tim. 2:19.

You'll notice that this text says that the foundation of God standeth sure, and that the Lord Jesus Christ is a sure stone.

The other day, I was out on my farm. I was going across the creek, and the water was rather brisk, and it was rather cool. I didn't want to get wet, so I picked my way across. I tested every rock that I stepped on as I tried to get across from one side to the other. I might say this: one of those stones wasn't a sure stone. In the course of crossing over the creek, as I tested them first cautiously, stepping from one stone to another, I found one that I thought was a sure stone, but it slipped and I got my foot wet thereby.

Beloved, the Lord Jesus Christ is a sure stone. You can stand on Jesus Christ. You can rest on Jesus Christ. You can be sure that Jesus Christ is a sure stone on which to rest.

V

WHAT IS THE VALUE OF CHRIST AS A STONE?

The Lord Jesus Christ is the proper foundation in times of trouble. We read:

"From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I." —Psa. 61:2.

Many are the times in our lives when our heart is overwhelmed; when we are saddened because of the death of loved ones; when we have difficulties; when we have problems; when we have circumstances that we don't at all understand. But the Psalmist says in that hour, that "from the end of the earth will I cry unto thee. Lead me to the rock that is higher than I."

How I thank God that the Lord has made Jesus a stone, or a foundation, in your life! He is valuable in time of trouble and distress.

Notice again:

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."—Psa. 27:5.

Yes, beloved, the value of Christ as a foundation in our life is certainly unique, in that He is all we need in a time of trouble.

I don't guess I can say that I have any hobby today, but there was a time when I loved to fox hunt. In the days when John Jr. was just a baby, I used to go hunting night after night. I had several dogs. At one time, I had 24 foxhounds. Mrs. Gilpin remembers it very well, because she attempted to cook for them.

As I say, I used to go fox hunting. In those days I was much stronger than I am now. Losing sleep didn't seem to bother me. I could stay out all night, fox hunt, come in and work hard all the next day. It didn't seem to hurt me one particle.

I remember one night that Bro. Ralph Perry and I were hunting together in a section of Greenup County. There came up a storm. There was a rock cliff nearby, and Ralph and I got back under that cliff. We were safe from the storm. The lightning flashed, the

(Continued on page 3, column 5)

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came to Him a crowd, who said to Him, "First of all, we would like to have some particular information." Thus they began their temptation, their trying of Jesus that day.

The Pharisees and the chief priests, and the scribes were questioning His authority. They said, "Tribute money; should we pay it or no? Are we supposed to pay taxes to Caesar?" Jesus very craftily eluded them, and gave them an answer whereby He said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

Then the Sadducees, who say there is no resurrection, asked the question about the man who had died and left a widow. They took an Old Testament text that says if a man's brother dies and have no children, then the next brother to him shall marry his widow and raise up seed to the brother that has died. They said, "There were seven of us, and we all had this wife. Now whose wife shall she be in the resurrection?" Jesus said, "In the resurrection, they shall neither marry, nor be given in marriage," and He escaped their temptation again.

Later on, a scribe came to Him and asked, "What is the greatest commandment of all?" Jesus gave to him an answer whereby

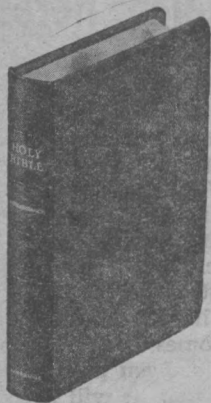
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APRIL 10, 1971

PAGE TWO

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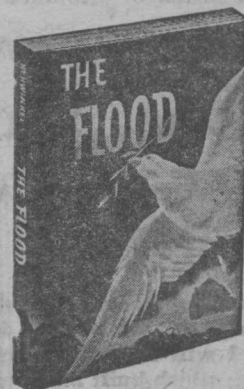
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10 ch. 1, 3.
10 ver. 7.
10 2 Tim. 4, 8.
10 Mt. 29, 17.

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THEODOSIA ERNEST

(Continued from last week)

"And this is equally true of the Church," said Mr. Courtney, "whether we consider it as an actual, visible, and working assembly, met together for the worship of God and the administration of the laws and ordinances of Christ, or whether in accordance with the usage of modern language, we employ the term generically to signify our mental conception of all the visible Churches in the world, as if they were united in one great universal assembly. The whole cannot be different from the parts of which it is composed."

"If every true Church is, as we have seen, a local and independent organization, then the aggregate of them all cannot include any that are not thus local and independent; and if federated ecclesiastical establishments are not true and Scriptural Churches, then such establishments can make no part of a true and Scriptural conception of a visible church universal."

"It is of no consequence at all to me," said the Doctor, "what this imaginary body may be composed of. I want to find the real. I can readily conceive of a great visible Church universal, including all true visible Churches. I can conceive, also, of a great visible Church, including all that claim to be Churches. I can conceive of a vast invisible Church, including all believers, past, present, and to come; but these are not the objects of my search. I want to find that visible organization to which Christ has intrusted the administration of His laws and ordinances: and I am satisfied that when I find it, it will be a local and independent organization, composed of baptized believers."

"Let me write this third mark in my tablet," said Theodosia.

When she had written, the tablet read thus:

SIGNS OR MARKS

BY WHICH TO RECOGNIZE A TRUE CHURCH OF JESUS CHRIST

I.

It consists only of professed believers in Christ

II.

Its members must have been baptized upon a profession of their faith.

III.

It is a local organization, and independent of all others.

"I do not feel quite satisfied with this last mark," said Mr. Courtney. "It tells the truth, but not the whole truth. Each Church of Jesus Christ is a separate organization, complete in itself, and competent of itself to exercise all the functions of a Church. It can receive members. Rom. xiv. 1. It can exercise discipline (1 Cor. v. 1-13) by expelling or suspending members. It can restore them upon repentance—2 Cor. ii. 1-11. It can reject false teachers and cast out those who hold false doctrines. Tit. iii. 10: Rev. ii. 14, 15, 20. It can elect its own officers. Acts vi. 1-7; xiv. 23. It can ordain and send out missionaries, or evangelists, to found other Churches, which, however, when established, shall be as independent as itself. Acts xiii. 1. And it can do all that, in the Scripture, is predicated of any Church of Christ. But, while it is independent of all other Churches or federations in its organization, and in the exercise of its functions, it is so absolutely dependent on Christ its Lord and King, that it can make no laws, but only execute the laws which Christ has made; and it can exercise no authority, but such as was specially delegated to it by Christ. It is simply and only the executive body to which Christ has intrusted the administration of His kingdom, according to the constitution and laws which He made for its instruction and government. I would therefore have preferred that when you wrote it down as an independent organization, you had added some word to show the limit of this independence."

"I think, sir," replied Mr. Percy, "that we will understand well enough what we mean by our mark, especially after your explanation; but let me ask if this absolute recognition of Christ as its only head and lawgiver does not itself constitute one characteristic mark of a true Church? If it is the executive of His kingdom, it must, of course, execute the laws of the King. Christ is its sole and only Lord. He makes the laws. It is as His laws, and only as such, that the Church can execute them; and in doing this it must proceed in strict accordance with the requirements of the King. The executive cannot make laws for itself. It is bound by these already made, and must carry them into effect alike, whether it approves or disapproves. It cannot abrogate them. It cannot nullify them. It cannot change or modify them. It can only ask, What was the intention of the Lawgiver? What did He mean by what He said? When this is known, it has no discretion left. If it changes the law; if it refuses to execute it as it was given, it is a virtual rebellion and secession from the dominion of the King. It is no longer His executive. It is no longer His Church. But if it goes still farther, and permits

other lords to make laws for it, and acknowledges allegiance to other powers, then it has not only rebelled against and seceded from the rightful sovereign, but has united with His enemies, or at least with His rivals. It is, then, not only no longer a Christian Church, but it is anti-Christian; not only not Christ's, but against Christ's Church. Nor will it make any legal difference whether these new lords and lawgivers make their new regulations in their own name, and openly and avowedly on their own authority, or whether they claim in the name of Christ a right which He has never given them. A Church of Christ has Christ alone for her King and Lawgiver, and can never acknowledge the authority of any man or body of men — not even of herself — to change one jot or tittle of Christ's law, or to institute new laws or regulations in regard to her ordinances, her terms of membership, her rules of discipline, or any thing else that comes within her province as a Church of Christ.

"That is most certainly an indisputable conclusion, which grows of necessity out of the admission that Christ is her only King. And I do not suppose that any man, or body of men, claiming to be Christians, will deny that Christ is the head over all things to His body, which is the Church, or that any thing is to be received by the Church as a rule either of faith or practice which does not rest upon 'Thus saith the Lord,' as its authority."

Mrs. Perry took up her tablet again, and entered this mark, and it then read—

SIGNS OR MARKS BY WHICH TO KNOW A TRUE CHURCH OF CHRIST.

1st. It consists only of professed believers in Christ.

2d. Its members must have been baptized upon a profession of their faith.

3d. It is a local organization, and independent of all others.

4th. It has Christ alone for its King and Lawgiver, and recognizes no authority but His above its own.

"We have now seen," said Mr. Courtney, "the characteristics of a Scriptural Church in regard to its membership and its constitution. We need yet to learn what were its peculiar doctrines, and what were the objects or purposes of its organization."

"I remember," said Theodosia, "that when we were studying the nature of the kingdom, the other day, we found that all its subjects were voluntary subjects, who had come of their own free will and accord, and had sought for admission. Is it not also a characteristic of a Church within this kingdom that its members must have become such by their own personal and voluntary act?"

"Certainly it is: and I thank you for reminding us of it; for I had well-nigh forgotten it," said Mr. Courtney. "You may add this mark also to your tablet; for nothing is more certain than that the members of these first Churches (which must ever be the pattern of the true Churches of Christ) became members with their own personal consent, and by their own voluntary act. Each one for himself 'gladly received the word.' They voluntarily 'consorted with' the company of the believers. They were not driven to it by the government, with fines, imprisonments, and stripes. They were not forced by the authority of parents, or masters. They were not carried in while they were little helpless babes, and made Church members without their own knowledge or consent. Nothing is plainer than the fact that the members of Christ's Church were designed to be converted people — those who had been renewed in the temper and disposition of their minds — who had been regenerated by the power of God, and made new creatures in Christ Jesus. They had been aliens, but now were sons. They had been in darkness, but now were light in the Lord. They had lived after the flesh, but now they lived after the Spirit. Old things had passed away, and all things had become new. Those who had thus been changed would love Christ and love His people, and desire to be associated with them. Such would desire the prosperity of Christ's kingdom, and in their hearts would pray for its advancement. Such, and only such could be with any propriety intrusted with the management of the business and the administration of the ordinances of the kingdom. Religion is a voluntary thing. Religion is a personal matter. It has to do with personal opinions, personal feelings, and personal actions. No one can be religious by proxy. He must repent for himself, believe for himself, love the Lord Jesus for himself: and for himself he must obey, by submitting to baptism as the ordinance of Christ, and uniting with His Church as the people of Christ."

"I do not see," said the Doctor, "that there can be any objection to this test. We certainly did not find in the Scriptures any instance of involuntary Church membership."

Theodosia wrote in the tablet a fifth mark, namely:

"5th. Its members have become such by their own voluntary act."

"Now, what shall we say in regard to its doctrine?" asked the Doctor.

"That," replied Mr. Courtney, "is a much more difficult question than would at first glance appear; for, while all agree that there are certain fundamental doctrines, upon which the whole gospel system is based, it would take too much time, and would too much complicate our present investigation, to examine and determine precisely what they are, and just how far a Church may lose them, or depart from a full belief of them, without ceasing to be a true Church of Jesus Christ."

"There is, however," said Mr. Percy, "at least one doctrine which is involved in the very nature of the ancient profession of faith: and that is, the Divine nature and Messiahship of Jesus."

"So also," said Theodosia, "was the doctrine that man is a sinner, and Christ the only Saviour; for these ideas are both involved in repentance and faith."

(Continued on page 5, column 4 and 5)

"Sure Foundation"

(Continued from page two)

thunder pealed, and the rain came down in torrents, but we were back under that rock, as dry and as safe as it is possible to be.

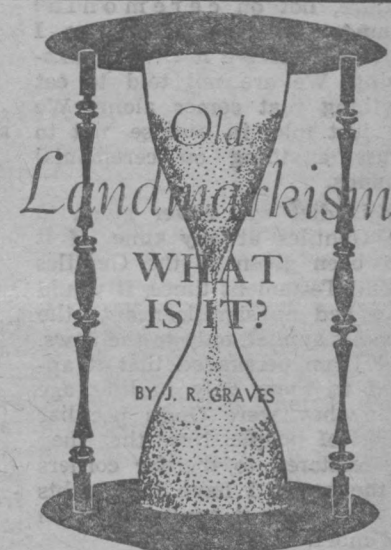
After we had been under there for about an hour, I said to Ralph, "What does this call to your mind?" He said, "Rock of Ages, cleft for me, Let me hide myself in Thee."

Oh, how precious it is to know that the Lord Jesus Christ is a refuge to us! He is a rock, a sure foundation to us in times of trouble.

The Lord Jesus Christ is a sure foundation in times of death.

If you would ask me if I am afraid of any man, I would say absolutely none. If you would ask me if I am afraid of the Devil, I would say absolutely not. If you would ask me if I am afraid of the doctor's knife, an operation, I would say that I am scared to death. But if you would ask me if I am afraid to die, I would say, "Man, I am scared to even think about it." Beloved, I am.

I know the Bible gives us intimations that when we come to die that He will give us dying grace. You say, "Brother Gilpin, don't you have dying grace?" No, I haven't. I don't need it. I don't



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need dying grace this morning. I need living grace — grace to live by. But I have this assurance, that when I come to die, He will give me dying grace, but today I'm afraid of death.

I say to you the value of Jesus Christ as a foundation is that He not only provides grace for us in the trials of this world, when those trials come, but He provides grace for us in the hour of death.

So many times in life I have been in the hospital and have seen people die. I often think about some of the deaths that I have observed. How wonderfully God gives grace! He is a marvelous foundation, a marvelous stone for one to lean upon, to rest upon, in the hour of death.

A few days ago, John David, my grandson, came to me and wanted me to subscribe to some paper to help his club at school, and I gave him the money for a subscription. I wasn't particularly interested in the papers because I don't have an opportunity to read them. I am not able to read much on account of my eyes, but as I looked down the list I saw one that I hadn't seen for a long time. I said, "Send me this one."

I got my first copy of it this week. It is the *Moody Monthly*. As I looked it over hurriedly, (Continued on page 4, column 5)

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THE BAPTIST EXAMINER

APRIL 10, 1971

PAGE THREE

The Baptist Examiner FORUM

"How do dietary laws of the Jews pertain to born again believers?"

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
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The Jews were to eat certain things, and to refrain from eating others because they were God's chosen nation of people, Deut. 14. This diet was one of the things that set the children of Israel apart from all other nations. If it had any other significance attached to it, I am unable to see it. The diet had nothing to do with the saved as such. It applied to the unsaved Jew as well as to the saved.

However, our admonition as to our eating is found in I Tim. 4: 3-6. In verse 4 we read, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Here we are told plainly that nothing is to be refused, if it is received with thanksgiving. I would have to refuse to eat a vulture, not on ceremonial grounds, but simply because I could not receive it with thanksgiving. We are not told to eat anything that comes along. We are just told, in essence, not to refuse anything on ceremonial grounds.

This diet was never given to the Gentiles at any time. If it had been given to the Gentiles in Old Testament times, it would have had no significance to the Jews. It applied only to the Jews. And I am persuaded that it applied to them only in that age when they were God's peculiar nation of people. Now that they are scattered to the far corners of the earth, I have my doubts as to whether it applies to them any more.

As I see it, the dietary laws of the Jews do not pertain to us in any way whatsoever.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

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The only answer that I can give relative to this subject is regarding the vision that Peter had. Perhaps the other brethren can be more complete in their answers.

I believe that this vision had a two-fold purpose. The spiritual purpose was to show Peter that God was giving the Gentiles the same gift of salvation that He gave the Jews. The physical was to show that God was giving us the right to eat all manner of creatures and that none was to be considered unclean.

We all know that this vision came to prepare Peter for the journey to Caesarea so he could preach to Cornelius and his people. However, in this same vision we see another lesson, I believe. "And he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending

unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." (Acts 10:10-15). The physical hunger was there and God showed him that he could eat of what he had learned to be unclean. God had made it clean. Apparently the need of these restrictions were no longer evident.

For this reason, we are to enjoy all the food that God has provided. Of course, when we eat the Lord's Supper, we are to eat the unleavened bread to picture His perfection. This does not mean that we are to eat it all the time — just when we observe the Lord's Supper.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



They have no significance whatsoever as concerns Christians. They were given to one race of people, and one race only — the Jews. They were given in part to make the people of Israel peculiar and different from others. God wanted them to be a peculiar people, differentiated from other people in habits and manner.

Some religious groups — like the Adventists for instance, mix law and grace. They would have Christians obeying the regulations that were given only to the Jews. Their specialty of course is the Sabbath. If you should have an argument with an Adventist concerning the Sabbath, and should tell him that the Sabbath was "changed to Sunday," he will whip you in the argument so soundly that you won't feel like saying another word. Tell him that God never gave the Sabbath to any race but the Jews, and that Sunday is not the Sabbath but another day entirely, and he can't successfully refute you.

The first church "council" was held to consider the question as to whether or not saved people should have the law foisted upon them. Read Acts 15 for the story. The decision was sent out to the churches in these words: "It seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well." (Acts 15:28-29).

Paul indicated to the Christians at Corinth that when eating as a guest, they should not bother to ask anything concerning the meat, unless the question was raised about the meat having been placed before an idol. He said to them, "But meat commendeth us not to God, for neither if we eat are we better, neither if we eat not, are we worse." (I Cor. 8:8).

Paul wrote the letter to the Galatians to seek to correct their disposition to mix law and grace. Men who have made a study

of dietetics have pronounced the regulations that were given the Jews to be very sound from a scientific standpoint. Hog meat for instance, which was banned, is said to be one of the most harmful meats for human consumption. When you have certain ailments, one of the first things the doctor will do is to cut pork out of your diet. However, there is nothing in the New Testament to prohibit me from eating pork, and I'm glad, for I know of nothing in the way of food that tastes as good as country ham. I often get a friend in the mountains of Kentucky to send me a sure-enough country ham. Of the last one, I have just barely enough left for my breakfast tomorrow, and I feel like declaring tomorrow a solemn day of mourning.

AUSTIN
FIELDS

PASTOR,
Arobia Baptist
Church

Arobia, Ohio



At the coming of Jesus Christ into this world, and His death upon the cross, the dietary laws for both Jewish and Gentile believers came to an end. The laws regulating the diet of the Jews were designed to manifest the distinction between Israel and all other nations. At the coming of Christ, this distinction was abolished, and Him being nailed to a cross, takes them out of the way, making us (Jew and Gentiles) one in Christ.

"Wherefore remember, that you being in time past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh made by hands; That at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; But now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Eph. 2:11-15).

From these verses it becomes evident that laws regulating eating and drinking, were completely removed. For it is a maxim, when the reason for a law comes to an end, the law becomes obsolete. Now that the Lord has turned to the Gentiles, thus admitting them under a dispensation of grace, there remains no distinction between the Jew and Gentile — therefore the purpose for dietary laws, which regulated eating of clean or unclean beasts has passed away.

This is also evident in the vision given to the Apostle Peter,

for we hear Peter's remarks relative to dietary laws, and then we hear the Lord's reply.

"And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." (Acts 10:13-15).

Brethren, from our Lord's reply we can gather that the distinction between clean and unclean beasts, has been abolished. I am aware that there is another meaning to these passages, but it does not alter the fact, that all things are now to be considered as clean and fit for food. Our Saviour on another occasion spoke on this subject.

Let us listen as He speaks:

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him. Knowest thou that the Pharisees were offended, after they heard this saying?" (Matt. 15:11-12).

The reason for the Pharisees being offended was, His statement was contrary to their beliefs, for they taught that certain foods would defile one were he to partake of them. But our Lord makes it very clear that it is not what we eat that defileth a man.

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself, but to him

Brother, if you do not wish to eat ham, which dietary laws of the Jews forbid, please send it to the writer, and I will make good use of it, for ham was created by the Lord, and is therefore good for food. To me personally, I consider it very good.

Editor's Note:

I think Bro. Fields is all wrong in his last paragraph. I'm not a doctor, but I know he is aging fast — a year every 365 days. He's getting hard of hearing and I think ham just might be harmful to him. Therefore, let me suggest you send your surplus hams to me, and I'll tell him how good it tasted — maybe even let his decrepid nostrils smell it.



"Sure Foundation"

(Continued from page three) and scanned it only slightly, my mind went back to the time when I first went to Chicago — my first trip to the Moody Bible Institute. I had gone out there for the February Founders' Conference, which they have every year, the first week of February.

I went over one afternoon to see the Moody Church. I walked around through that building, amazed at the size and everything about it. In stumbling around through the building, I came to the office. The pastor was in there. He had just come back that afternoon from burying his eighth son, a little eight-year-old boy, who had died. As I stood there in his office, he told me about the death of his little boy. He said, "I stood there in that hospital, and he looked up into my face and said, 'Daddy, am I dying?' I said, 'Son, are you afraid to die?' He said, 'No, Jesus is with me.'"

Beloved, I'll never forget that experience. This pastor of the Moody Church in Chicago said, "My boy said, Jesus is with me."

Beloved, Jesus is with us when we come to die. I have seen people happier on their dying bed than they were all through their lives. I have heard them say that they were happier than they were the day they were married.

This stone, this tried stone, this cornerstone, this one who is the proper foundation for every life — I say that the value of Jesus is two-fold. He is a stone on which we can lean in times of trouble, and is also a stone that we can lean on, a foundation that we can rest upon, in times of death.

VI

IS JESUS YOUR STONE?

I ask you, is Jesus your foundation? Are you resting upon Him?

Let me remind you that the foundation is the most important part of a structure. The rest of the building means nothing unless it has a good foundation beneath it. If the foundation gives way, the structure itself will fall.

Beloved, unless you have the right foundation in your life spirit (Continued on page 5, column 1)

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that esteemeth any thing to be unclean to him it is unclean." (Rom. 14:14).

Paul would have us know that his persuasion regarding the dietary laws, were not of himself; rather he was persuaded by the Lord Jesus, and because he was convinced of the Lord, he knew there was nothing unclean of itself.

While writing to Timothy on the subject under discussion the Comforter places a capstone on the question for He says:

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." — I Tim. 4:4.

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"Sure Foundation"

(Continued from page 4)
 itually, the rest of your life means nothing. You may be interested in athletics. You may be interested in playing ball. You may be interested in college. You may be interested in marriage. You may be interested in a home. You may be interested in some profession. You may be interested in the making of a fortune. But let me say this to you, unless you have the right kind of foundation in your life, all the balance of your life amounts to nothing.

Don't think for a moment's time that going to college and becoming a football star; don't think for a moment's time that an avocation in life or a calling in life or a business in life — don't think for a moment's time that marriage or anything else in life is important, unless first of all you have the right kind of foundation, which is the Lord Jesus Christ.

I ask you, do you have the Lord Jesus Christ as a foundation on which to build your life, or are you building on sinking sand? Are you like the man we read about in Matthew 7, who tried to build his house on sinking sand, only to find that that house fell at the time of testing? Are you building on the Lord Jesus Christ?

We read:

"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."—I Pet. 2:8.

Some people stumble over Jesus. To some people, the Lord Jesus Christ is only a rock of offence. They stumble at His Word. They fail to believe His Word. But woe unto the man or woman who fails to believe that Jesus Christ died for his sins. He is stumbling over the Lord Jesus Christ into Hell.

CONCLUSION

I ask you, just where do you stand as far as this stone is concerned?

We read:

"Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him

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shall not be ashamed."—Rom. 9: 9:5: 33.

This verse is very similar to the closing words of my text in Isaiah 28:16, which says, "He that believeth shall not make haste." This means that the man who believes will have confidence in God. The man who believes will not make haste. He'll just go along slowly, plodding along, depending upon the Lord Jesus Christ.

But if you don't believe on Him, if you are not a believer in the Lord Jesus Christ, then Jesus Christ becomes a stone of stumbling and a rock of offence as far as your life is concerned.

Might it please God to reach down and touch some soul, that somebody here might be saved and become a child of God, and might go out today depending upon Jesus, saying,

"On Christ, the solid rock, I stand;

All other ground is sinking sand,

All other ground is sinking sand."

May God bless you!

The Lord's Covenant

(Continued from page 1)
 the prescription that God had for the covenant. If she did not observe the ordinances that God had outlined, she had no blessings from God. God wanted to do things for Israel (and He did) but they were to walk in His ways. He said, "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary."

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary."—Hebrews 9:2.

This wonderful passage describes God's way of dealing with Israel in their covenant relationship. You will not understand the church covenant unless you understand the covenant with Israel.

"And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."—Heb. 9:3,4.

The tables of the covenant then was the law.

"And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly."—Heb. 9:5.

That was a wonderful experience for the high priest when he beheld the cherubim as they looked down over the mercy seat, the Shekinah Glory. God's presence with Israel. God looked down on the broken law as the priest sprinkled the blood and God's presence was there as He looked down and said, "When I see the blood, I will pass over." It was a great experience when I learned that the blood of Christ had been applied to my heart and that when God sees the blood, He will pass over. I voluntarily came before a Baptist assembly and said, "I want to become a member of your church." After being in the Presbyterian movement as a young man, going to their schools, having water sprinkled on my head which they said made me a member of their assembly, I had to listen to a Baptist preacher as he expounded the Word of God to make me understand and cause my heart to be opened by the Spirit. Now I went to a Baptist church and said that the Presbyterians and all the others through the years were unable to bring a message of conviction to my soul; surely they had no business with my membership. I needed to be in a Baptist church! Do you know what happened when I voluntarily became a member of that Baptist church? I automatically assumed responsibility toward the covenant that God has with His churches.

Listen, as He says in Hebrews

"And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly."

For this cause He is the mediator of the New Testament. (It is the same word again — covenant — "diathakin" which is a combination of two Greek words "dia" which primarily means "to" or "by a means of" and "thakin" which means "an arrangement of one's own mind"). God has arranged a plan and a purpose through which His people must channel their services to Him.

I want to show you some things that make us to be faithful — some things necessary to our faithfulness to God in respect to the covenant that He has with His churches. I firmly believe with all of my heart that there is no service acceptable to God apart from and through a New Testament assembly. I have no time, and I hope that none of you preachers have time, for those who are freelancers. We must go out under the authority of a New Testament Church. We must have the authority of a New Testament Church in everything we do, or else we will see it burned up at the judgment seat of Christ. (See I Corinthians 3). I fear there are many things we are attempting to do under authority of the church that we will see burned if we are not careful because we are not doing it exactly as God has said to do it. We have eliminated a lot of things in our church in the past years that we found we were practicing simply because other Baptists did. Our church came out of the Southern

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Baptist Convention because we realized that we were in the wrong and not following God's plan. The Lord Jesus covenanted with His church. He gave specifications as to what they should do while He was absent. He commissioned the church to go out into all the world, and make disciples. He also said to baptize disciples and then train them or teach them and you know that eliminates Billy Graham, doesn't it? He says, "Let's go out and preach the Gospel" and then he says you can go and be baptized anywhere you want to and in any form that you want to. Anything is all right with him. This eliminates a lot of these "so-called" Baptist affiliated evangelists who go out and say "Well, I will only go with Baptist churches in my meetings," but they never get any authority from the church they belong to. They just go to a bunch of churches and say, "Pastor, if you will get your church together with others and have a meeting, I will come and preach for you." Brother, that's freelancing just as much as anything else when he doesn't get the authority from his church. Then he goes and preaches to them and doesn't care what kind of Baptists they are — just so they call themselves Baptists. If people are saved, he's made disciples, perhaps; then he turns them over to these so-called Baptist churches who baptize.

THE BAPTIST EXAMINER

APRIL 10, 1971

PAGE FIVE

Theodosia Ernest

(Continued from page 3)

"It will answer all our purposes," replied Mr. Courtney, "to say that a true Church of Jesus must believe and teach the fundamental doctrines of the gospel of Christ. We shall not probably disagree about what these doctrines are, so far as to make any difficulty in the way of applying our test; and if we happen to do so, the question can be settled then as well as now."

Theodosia added therefore this sixth mark:

"6. It holds, as articles of faith, the fundamental doctrines of the gospel of Christ."

"We need now, it seems to me, but one thing," said Mr. Percy, "to complete our tablet. It is not every association of Church members, or every assembly of Church members, that constitutes a Church of Christ. His Church was instituted for a specific purpose. It has certain objects in view: certain duties to perform; and it can only be regarded as a Church, when it is considered in its relation to these objects and duties."

"That is very true, sir. There may be associations or meetings consisting exclusively of real members of a true Church, and even including all the members of such a Church, organized for some secular or moral, or even for a religious purpose, and yet it would not be a Church."

"The ekklesia of Christ is not a mere association or assembly of His real and visible people; but it is an official assembly, for specific purposes, clearly designated in the Word."

"The jury is not a mere assembly of twelve men; or of twelve men properly qualified to be jurors; or of twelve actual jurors (when released from their official duties as jurors and) engaged in some other business. It is a jury only when properly qualified, duly organized and acting in its official capacity, in accordance with the laws of its existence. So the Church is not a mere assembly of Church members, when met together for any of the common or uncommon purposes of life; but only an official assembly for the purposes enjoined in the law of the King, by whose authority it exists, and in whose name it acts."

"Do you mean to say," asked Theodosia, "that the Church is in being only so long as it is in official session? Would a Church cease to be a Church when it is dismissed, and only become one again when it has again assembled?"

"Only in the same sense, madam, that our legislature ceases to be a legislature when it adjourns for dinner. Its members are still members, duly qualified and ready to act; but they cannot act as a legislature till they come together again as an official body. And if, in the interval, any of the members, or all of the members, had gone to a political meeting, and passed resolutions, or nominated candidates, or formed a temperance society, those would not have been acts of 'the legislature,' and would have no legal sanction. So the Church, when it has been dismissed, still exists in the being and qualifications of its members; but it can perform no Church action, as the judiciary and executive in the kingdom of Christ, until it shall have come together as an official body. But we were about to inquire concerning the specific objects for which Christ's Church was constituted. These we must learn, as we have all that we know about the Church, from the teachings of the book. We must ascertain what the Church was instructed to do, and what the apostolic Churches actually did, in their official capacity, as Churches of Jesus Christ."

"This will not give us much trouble, after the examination we have already made. From the instructions which the Master gave to the offended brother, Matthew xviii., we have seen that one of its duties was to adjust disagreements which might arise among its members. From Acts i. 22, vi. 5, we learn that it was its province to set apart and send out missionaries. From 1 Cor. v. 13, we find it was to exclude the sinful and disorderly; and from 2 Cor. ii. 8, to restore such upon evidence of their repentance. From 1 Cor. xi. 20-34, we learn that it was to regularly observe the ordinance of the Lord's Supper, in remembrance of Him. From Rev. ii. 14, 15, that it was to take proper measures to preserve the purity of doctrine; and from 2 Thess. iii. 6, and 1 Cor. xi. 2, that it must maintain the ordinances in their purity, as it had received them."

"I think," said Mr. Percy, "we might sum up the whole matter in few words. The Church is the visible executive and judiciary of the kingdom. As the executive, it receives members, elects officers, ordains ministers, sends out evangelists, or missionaries, observes ordinances, and provides for the regular and public worship of God. As the judiciary, it settles disputes, excludes the disorderly, restores the penitent, condemns false doctrines, and does whatever is needful to preserve the peace and purity of its members."

"We have found no instance of its exercising legislative powers. It makes no new laws. It ventures not to repeal, or even modify, the laws of Christ: this were to invade the prerogative of the King."

"The only instance which seems, at first glance, like an act of legislation, is that in which the apostles and elders associated the Church with them in their decree about circumcision. Acts xv. 22, 23. But it was the apostles and elders that the Church at Antioch had sent. And care is taken to show that the binding authority of the decree is not in the Church, but in the Holy Ghost. And from Acts xvi. 4 we learn, that although the brethren had been apparently associated with the inspired apostles and elders, yet it was only in the sending of the messengers; for the decree is here expressly called the decree of the apostles and elders which were at Jerusalem, as distinct and separate from the Church. They were inspired and fully authorized to legislate; but the Church could only execute the laws which the King had enacted, or might enact, through those whom He inspired to speak His words."

FIFTH DAY'S TRAVEL

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(Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

When our company had assembled on the morning of the fourth day, they found themselves surrounded by a group of eager listeners. The discussion had begun to excite great interest among the passengers. Even the irreligious were delighted to find something which would in some degree relieve the monotony of the tiresome voyage; and Church polity became a prominent subject of discussion in every part of the boat.

It must be admitted, however, that, except in the ladies' cabin, where Mr. Percy, Theodosia, and Mr. Courtney could speak for themselves, the party which they represented met with very little favor. The prevailing sentiment was, that *all* who professed faith in Christ, and obedience to His laws, belonged to His Church. And it was regarded a sufficient answer to any argument in favor of a strict adherence to the Scriptural model, that if it were received, *it would at once unchurch some of these professors.*

Here is, in fact, the great difficulty in the way of the general reception of the truth in regard to this subject. Every professor of religion who has united with any religious society, fully believes that he is a member of Christ's Church; and his mind will receive nothing as truth which is opposed to that belief. If you reason with him out of the Scriptures, and show him the New Testament model of a Church, and point out to him the utter discrepancy between his society and the institution of Jesus Christ, he may not attempt to reply. He probably will not, even in his own mind, try to reconcile the differences; but he will say to himself, "I am not able to understand all the teachings of the Scriptures, but I know that *my good minister*, and my dear brethren, and myself, *belong to the Church*; and any doctrine that turns us out is false." This is an impervious shield: no shaft of Scripture truth can penetrate it: no power of logic can wrest it from his hand. He will readily receive any theory of the Church which counts himself as a part of the Church, even though it should include the practical infidelity and open profligacy of material Christianity — all the abominations of Antichrist himself. But any theory, however Scriptural, which excludes his darling self and those whom he esteems as honest Christian people, is to him a simple absurdity, about which it is not worth while to reason.

It is, nevertheless, a fearful truth, that *all cannot be right. If there be any Scripture pattern, men have departed from it at their peril.* Christ's Church must be what Christ established and enjoined upon His people to maintain. This is one definite and specific thing, plainly described and easily recognized in the Holy Word. And if Christ's people have been blinded by the

(Continued on page eight, columns four and five)

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The Lord's Covenant

(Continued from page five)

tize them, and then they teach them on unionism. Is that the "all things" of the Great Commission? He is just as much out of line as any other heretical preacher is out of line. I believe that our evangelism, as our baptizing and teaching, must be centered in a local church.

We are told in Hebrews 3:1-6: "Wherefore, holy brethren, partakers (that is the Word of God for sharers, "metoxoi") of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed Him." (Did the Lord Jesus who was the very God of God have to be faithful to somebody? Brethren, He was. He never uttered one word while He was on this earth or performed one miracle apart from the ordinance and direction of His Father. He was faithful to Him that appointed Him.)

"... As also Moses was faithful in all His house. For this man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house. For every house is builded by some man; but He that built all things is God. And Moses verily was faithful in all His house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own house; whose house are We, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

I know that thought is not found in some of the best Greek manuscripts but you just come on over to the 14th verse and that one is found. Let's read it: "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." My salvation is not dependent on how I hold fast to the end. My holding fast to the end is not going to have one thing to do with the life that I have. This verse means my rewards for faithful service depend on how I hold fast to the end. He's talking about serving and our faithfulness in the Lord's churches.

If I could only say one thing, I would say to you to be faithful in your church. If it's Calvary Baptist Church, be faithful to her great pastor and his people. Brethren, you have a great opportunity here these four days at this Conference of fellowshiping and getting off in the corner with your brethren, and discussing things that you might differ on, but loving each other just the same. I love Southern Baptist preachers and there are a lot of good preachers among Southern Baptists but they are surely unfaithful when they realize the truth and don't get out of the Convention. God did not covenant with the convention, an association, or a mission board, but He covenanted with a local assembly. All the time that I was wrapped up in the convention world, I tried to promote it. As we grow in grace and in the knowledge of Christ we come to see that there is only one organization in the world that is worthy of the Lord's service and this is

His church.

I wish you would read all the rest of Hebrews and see what God did to Her and Se strayed off. You will find that She always repented and came back.

Let us look at just another (Continued on page 8, column 3)

The Coming of Jesus

(Continued from page one)

of gold on the image represented the Babylonian Empire. He then went on to tell Nebuchadnezzar that after his kingdom there would be another one that would be inferior to his, and after that one there would be a third kingdom of brass. By this he meant the third kingdom would be represented by the belly and thighs of brass. Then in verse 40 He says that the fourth kingdom will be as strong as iron. And in verse 42 he begins to discuss the toes of the image. He then follows his discussion of the toes by saying in verse 44, "And in the days of these kings shall the God of heaven set up a kingdom." So it is my contention that these kings are represented by the toes on the image.

We know from verse 38 that the head of gold represented the Babylonian Empire. So, in order to learn what kingdom followed this one may we turn to Dan. 5:30-31. There we learn that Belshazzar who was the last ruler of the Babylonian Empire was killed, and Darius the Median took the kingdom. Darius was the first ruler of the Medo-Persian Empire. So the breast and arms of the image represented the Medo-Persian Empire. Then to find who the third kingdom of brass was let us turn to Dan. 8:5-21. There we find that Daniel had a vision in which he saw a terrible fight between a ram and a goat. The goat utterly destroyed the ram. And in verse 20 we find that this ram represented the Grecian Empire. So the Grecian Empire, or the kingdom of Alexander the Great was the kingdom represented by the belly and thighs of brass.

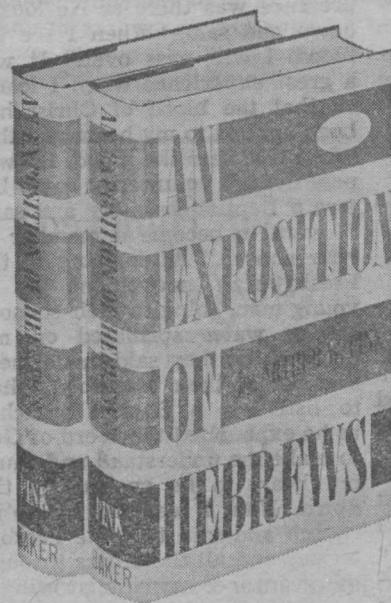
And we know from secular

history that the Roman Empire followed the Empire of Alexander the Great. It was the Romans who were ruling over the Bible lands during our Lord's earthly ministry. This takes us all the way down Nebuchadnezzar's image from the head to the feet. But it does not include the feet and toes. These toes represent a federation of ten kingdoms that is to be in existence when our Lord comes down to set up His kingdom. I am not saying that the European common market countries are in the process of bringing in that federation. Neither do I believe you can say they are not.

Then in order to learn a little more about these ten kings let us turn to Dan. 7. There Daniel had a vision in which he saw these same four great world empires as vicious wild beasts. Nebuchadnezzar saw these kingdoms through the eyes of man in all their worldly pomp and glory, but Daniel saw them through the eyes of God as vicious wild beasts. In his vision the Babylonian Empire was represented by a lion, the Medo-Persian Empire by a bear, the Grecian Empire by a leopard, and the Roman Empire by a beast that he could not name. This fourth beast which represented the Roman Empire had ten horns. And in verse 24 we are told that the ten horns out of this kingdom (the Roman Empire) are ten kings that shall arise, that is, they will come on the scene at a later time.

In Rev. 13:1-10 John saw this same beast with the ten horns. And in verse 2 we learn why Daniel could not name it. John says it was part leopard, part bear, and part lion. This speaks of the fact that the Romans took the best laws found in all the three former kingdoms and brought them together in their kingdom. In Rev. 17:12 we are told that the ten horns on John's beast are ten kings that have received no kingdoms as yet. Daniel said the ten horns on his beast are ten kings that shall arise. John says that the ten horns on his beast were ten kings that have received no kingdoms as yet. They are both saying the same thing, just in different

(Continued on page 7, column 1)



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The Coming of Jesus

(Continued from page 6)

words.
The fact that these kings, according to Dan. 7:24, are out of the Roman Empire literally forces me to say the federation of ten kingdoms in the last days will be the revived Roman Empire. I firmly believe that all this is in the making in Europe at this very moment. I further believe that our dear Lord will come and catch up His saints seven years before He comes down with them to set up His kingdom "in the days of these kings." I also believe that when He has caught up His saints out of this old world that things in the religious world and in the political world will move so fast that it will resemble dust and lint being sucked into a vacuum cleaner. We may think things are coming to pass awfully rapidly now, and they really are, but once all restraint has been removed, and there is nothing to hinder their evil desires, we have seen nothing to compare with it.

So if you are looking for our dear Lord to come for us at any moment, you just may be taken by surprise. He just may come today. Who can say that all the turmoil in the Middle East today

Infant Baptism, A Fraud And Lie Added By Rome

By DAVID BURRIS
Oakdale, Tenn.

Infant "baptism" is either right or wrong. If right, those who neglect or refuse such a practice are guilty of unfaithfulness to Jesus Christ. If wrong, those who practice this thing in the name of baptism, are sinning. It is not a matter of little concern. The Book of God in Romans 14:12 reads: "So then every one of us shall give an account of himself to God." A person cannot in justice be held accountable to God for what some inconsiderate friends did to him in infancy. Millions of people have been sprinkled in infancy and are

is not for the purpose of getting this old wicked world ready for that awful battle of Armageddon?

Two Testimonies

(Continued from page one)

the Lord would destroy it, he seemed to them as "one that mocked." Poor Lot! how could he expect to make others believe that which his own course and conduct contradicted? How could he make others fear to stay in Sodom when he was not afraid to live there? Had Lot stayed outside the city how his act would have given force and strength to his testimony of coming judgment. The men of Sodom would likely have said one to the other: "Boys, I guess it is about time for us to go. There is a fellow who has told us that the city will be destroyed and he believes what he preaches. See how he has quit the city. What if he should be right?" Such conduct on the part of Lot would have condemned the city.

But poor Lot! the world despised him. The world does the same thing today. The world has nothing but contempt for the man who professes to be elect of God and an heir of glory, and at the same time does all the world does. And ye behold the thousands of Christians, who, Lot like, to reform and improve became only a barren waste. His righteous soul was vexed by his dismal failure. But how could he improve that which God had marked for judgment? And there are many today, honest enough no doubt, who are seeking to moralize and reform this old world. But their efforts must be as fruitless as were those of Lot. How can we reform that which God has marked for judgment? And see! even the angel made no attempt to reform Sodom. His efforts were directed in getting Lot and his family out. That is the business of the church today. As with Lot, the works of these reformers will be burned and if they themselves will be saved, it will be as by fire.

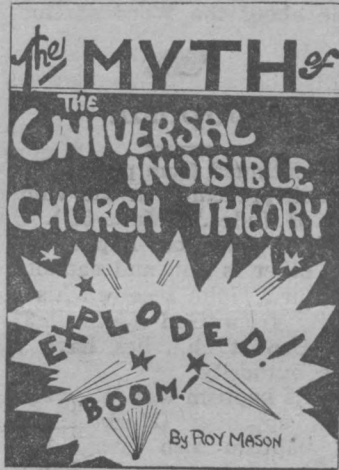
wearing the name of "baptized members" of some church who are without evidence of repentance and faith as a prerequisite to such membership. We unhesitatingly affirm our conviction that infant "baptism" is an imposition and a fraud. Baptism in the Holy Scripture is authorized in the case of believers — believers only. We contend that no person or group of people have the authority to add to the Word of God.

Deuteronomy 4:2: "Ye shall not add to the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you."

Proverbs 30:5-6: "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Revelation 22:18-19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this

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prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

When baptism is taken out of its place as applied to believers, and unconscious infants are made the subjects — plainly this is adding to the Word of God.

Martin Luther (the first of all Protestants) well says: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." (Vanity of Inf. Bap., Part 2, p. 8). Thus speaks the man who founded the Lutheran Church.

Neander (historian and theologian) says: "Baptism was at first administered to adults, as men were accustomed to conceive of baptism and faith strictly connected. We have all reason for not deriving infant baptism from apostolic institution." (Ch. Vol. 1, Plant and Train, Vol. 1, p. 222).

Professor Lang says: "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and the fundamental principles of the New Testament." (Inf. Bap., p. 101).

Hanna says: "Scripture knows nothing of infant baptism." (N. Brit., Rev.).

It is unfortunate that people be led astray with this godless

unscriptural practice that has caused the death (according to Mr. J. M. Carroll, one of the founders of the Baptist Theological Seminary at Fort Worth, Texas), of some fifty million Baptists. Think of it! Fifty million Baptists being put to death rather than give way to this Catholic heresy.

The Catholics have the only excuse anyone can make for this unscriptural practice. The Catholics who are the inventors of this practice, unhesitatingly declare that the child is regenerated and saved in it. The form of service used by most Protestants and printed in their books sets forth the same claim. Baptists have from the beginning stood against this form of sacramental religion by proclaiming that only the blood of our Lord Jesus Christ can atone for sin. We believe that any religious rite that generates wrong notions in a personal religion for those who are the subjects, is to say at least subversive of the Chris-

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tion religion and dangerous to the souls of men. Infant "baptism" does this very thing. For proof we have only to look at some of our foreign neighbors. J. R. Graves said: "Every infidel in England, Germany, Italy, Prussia or Russia is a member of some church practicing infant baptism." Paul shunned not to declare the whole counsel of God to the church at Ephesus. (Acts 20:27). He did not declare infant baptism.

Jesus Christ said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." Mark 10:14. Jesus said suffer little children to come unto me — this is not infants.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14). Matthew 19:13 tells us plainly that the children were being brought to Jesus for Him to lay His hands on them and bless them. We shall profit in our Christian education if we remember that Jesus Christ did not baptize anyone. "Though Jesus himself baptized not, but his disciples." (John 4:2). Let us obey the Scriptures — cost what it may, the truth of God is worth the price.

Appreciated Letter

I received my copy of "The New Directory for Baptist Churches" the day before yesterday. From what I have read so far it appears to be a really marvelous book to use as a guide line in each church.

May the Lord continue to use you.

Yours in Him,
M. J. MARSHALL,
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BE ALL NICODEMUS WAS AND STILL GO STRAIGHT TO HELL

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

To Whom Was Christ Speaking?

A drunkard, blasphemer, or harlot? No sir! Christ was speaking to Nicodemus, a church member, religious worker, religious teacher and so-called moral man!

Do you mean that a man can be all that Nicodemus was and go straight to hell? That's exactly what Christ said!

Yes, there are multitudes that have "prophesied" (or "exhorted"), "cast out demons," and have done "many wonderful works" all in Christ's name! but Jesus will say unto them — "I never knew you: depart from me, ye that work iniquity!" Matt. 7:21-23.

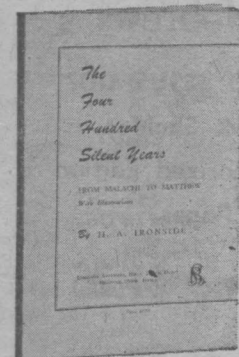
Thus the Lord Jesus Christ stated emphatically that you can be: A church member; a church-worker, a church teacher; a moral man (in the sight of men), a tither; and that you can: (Matt. 7:22-23) Prophesy in His name. Cast out demons in His name; Do many wonderful works in His name; and yet go straight to hell.

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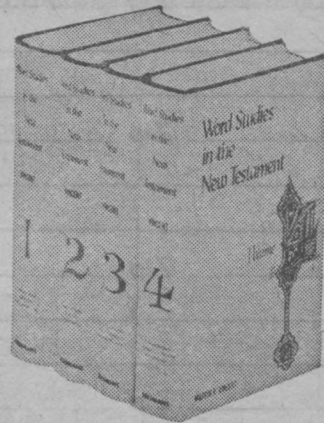
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John Gill's Books

(Continued from page one)
these few volumes have been found and we have purchased them.
"The Body of Divinity" sells for \$8.00 and "The Cause of God and Truth" sells for \$4.50.
If you desire a copy of either of these you had better get your order in the mail for we have a feeling that these books will not last long when our readers learn of the actual scarcity of the same.

Seminary Teacher

(Continued from page one)
person who has to offer explanations as to his message is a complete heretic, who only explains when he gets caught.
In this respect Mr. Hull reminds me of Professor Carver, who used to be Professor of Missions at the Seminary. For years he flirted with the Modernists, and every time he delivered a message anywhere, he would say something invariably that would indicate his modern approach to the Word of God. When he was quoted by the newspaper, he would always reply that it was a misquotation.
It surely is hard to understand how it is, and why it is, that these Seminary professors have so much trouble being understood correctly.
This may explain why the lads who sit in their classes graduate from the Seminary knowing so little about the Word of God.

Baptism

(Continued from page one)
Baptist, preaching in the wilderness of Judea." (Matt. 3:1). Our baptism must be Baptist also. Any other is not, and cannot be Scriptural. John received his authority from God (John 1:33); true Baptist churches have the same authority.
5. His baptism was followed by God's approval (Mark 1:10-11). Our baptism also brings God's blessing and approval. Baptism is the door to the Lord's church and the only way to glorify Him is through His church (Eph. 3:21). Thus, baptism into the Lord's church, places God's approval on our work for Christ.

The Lord's Covenant

(Continued from page 6)
verse or two. Hebrews 4:1 says: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."
Do God's people have to fear anything? Brethren, we do if we know the truth. I'm fearful that I will miss the mark. Paul said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I Cor. 9:27. The word "castaway" simply means "one who fails to get the crown." I might be a reject, set aside that I might not get a crown. Paul didn't want that crown so that he could strut around before the Lord in the kingdom and say, "Look at my crown," did he? Paul is going to be like everyone that you read of in Revelation and he will take that crown and cast it at the feet of Jesus and He will say, "Thou art worthy." There won't be big I's and little you's in that kingdom. The biggest man in the world is going to be the least one when he stands before the Lord.
Brethren, Paul said:
". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things

Theodosia Ernest

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mists and clouds of traditional error, and led astray by leaders blinded like themselves, He may forgive them: He will forgive them. But He makes it now their solemn and imperative duty to go back to THE BOOK, and "inquire for the old paths," and return to that organization which He established.
"Will you do me the kindness," asked the bishop of Theodosia, when they were seated around the table, "to let me see the little tablet you were making yesterday?"
"Certainly, sir."

He ran his eye down its several heads, and, directing his question to Mr. Courtney, asked what, according to those rules, would be his definition of the Church?

"The Church, sir," replied the schoolmaster, "is the local visible judiciary and executive of the kingdom of Christ. It consists of such members of the kingdom as have voluntarily associated together for the maintenance of the public worship of God, the observance of Christ's ordinances, and the execution of His laws. But, if I do not forget, we had not quite completed our tablet yesterday. When finished, it will read thus:

SIGNS OR MARKS BY WHICH TO KNOW A TRUE CHURCH OF CHRIST.

- 1st. It consists only of professed believers in Christ.
- 2d. Its members must have been baptized upon a profession of their faith.
- 3d. It is a local organization, and independent of all others.
- 4th. It has Christ alone for its King and Lawgiver, and recognizes no authority but His above its own.
- 5th. Its members have become such by their own voluntary act.
- 6th. It holds as articles of faith the fundamental doctrines of the gospel of Christ.

"Now, these gentlemen, who have been present all the time, will bear me witness that we have found each of these marks distinctly recognized in this HOLY WORD. The claimant to Church honors, which cannot show these marks, is therefore not a Scriptural Church. It is not the Church which Christ established. It is not that Church which He founded on the rock of faith. It is not that Church which he authorized and ordained, to exercise the authority of His kingdom in His name."

"I do not feel disposed to discuss these positions with you," replied the bishop. This is no fitting time or place for such a discussion. I am willing to grant that you verily believe that you have, after careful and diligent search, discovered that these are the distinctive and peculiar marks of a true Christian Church, as laid down in the Scriptures. I am willing to grant that these intelligent ladies and gentlemen, who have so patiently listened to you, and seen you turn from chapter to chapter, and read the very verse on which your opinion rests, may have been compelled to agree with you; and yet I will show you that you have great cause to distrust your own conclusions.

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

which God hath prepared for them that love him." — I Cor. 2:9.

My wife needn't talk to me about loving me if she is being unfaithful to me with other men, and you need not talk about being faithful to the Lord's church if you are flirting around with the world. You had better be faithful to God in all that He has prescribed that you be faithful in. Israel strayed off a lot of times. Of the seven churches in Revelation, there was only one that did not have to be rebuked for something. He talked to the others about how they had strayed from His program, His plan for them, and urged them to repent or else He would have to come and take away the candlestick.

May God help us as Baptists to be faithful to His covenant — His ordinances — His program for His churches.

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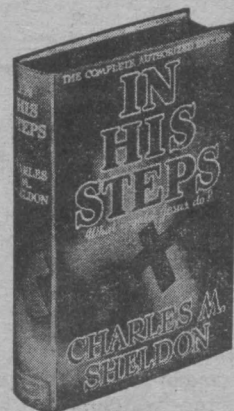
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