

The Results Of Sin - Shame, Sorrow, Insanity, Separation

BILL FARMER
Lincoln Park, Michigan

(Gen. 3:1-24)

Ancient is the humanistic philosophy that says that man is a basically good creature. Modern existentialism has continued this premise and cursed our society with it. Existentialism is sweeping the minds of many young people. Man's philosophy appears to exalt him beyond his Creator but in reality it is pushing him deeper into the quicksand of sin. Man is born evil because of sin. Sin is the most horrible fact in the universe.

I.

SIN'S SHAME

Verses one through six tell us of Satan's temptation of Eve.



BILL FARMER

Satan came to Eve with a false statement and tempted Eve's body, soul, and spirit. Adam and Eve both ate of the fruit and sinned against God. This tree of knowledge shows how sinful ANY knowledge apart from God is.

Sin is a shame because it is against God's command. "Ye shall not surely die" is sentiment of the modern philosopher who, as Satan's servant, denies God's Word. Once anyone breaks God's Word all reverence for this person is gone.

Sin is shameful because it attempts to displace God. "Ye shall be as gods" — Man with each sin attempts to put himself in God's place.

Sin is shameful because it made man naked. "They knew they were naked." "Knew" means literally "felt." This nakedness came because sin took away man's spiritual garments of holiness.

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WHEN GOD KEPT AN APPOINTMENT

Mr. Tucker related another interesting story about Mr. Muller, told him by the Captain of one of the Ocean Liners that was frequently used by each of these men. Mr. Muller was crossing from England to Canada for the purpose of making an address in Quebec at an appointed time and place, and was aboard this Captain's vessel. When they reached the vicinity of the mouth of the St. Lawrence River they encountered such a dense fog that it was impossible to make the necessary entrance and the ship was obliged to take a position outside and wait for the fog to lift. Mr. Muller questioned the Captain concerning the circumstances, particularly regarding the probable length of time the ship would be delayed, and was informed that in a fog of that density no one could say for certain, but it would probably be two or three days. Mr. Muller explained that the Lord had made an appointment for him to deliver an address the following evening in Quebec, and that he must be there. The Captain ad-

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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 Blessings Of The Doctrines Of Grace

JOHN EAVES
(An English Preacher)

The purpose of this article is not controversial. The writer is acutely aware that much disagreement surrounds these doctrines. What is expressed here is simply a testimony of one who has found that what one believes concerning the Word of God, has vital effects upon one's spiritual experience.

My early Christian years were spent in evangelical churches whose ministry of the Word was far from systematic. A variety of speakers brought a variety of sermons on numerous texts, the result of which was occasional blessing but no regular consistent instruction. During this time a Christian friend introduced me to "Reformed" beliefs, indicating the shortcomings of the varied ministry so prevalent in evangelical churches today.

The outcome of this friend's advice was that I read through John Owen's "Death of Death," a work which convinced me completely of the unscripturalness of the Arminian position. This led me to read many other writers, particularly the Puritans, and by comparing these writings with the Word of God, I came, by the grace of God, to see a little of how far the preaching so common today is removed from the great truths of the Gospel revealed in the Word of God, and how much of what troubles the church in these days arises from this fact.

TOTAL DEPRAVITY

With this doctrine we are at the root of all true religion. If we do not see what the Bible teaches about man's condition, our understanding of Christianity will be suspect from the beginning. My early Christian life was based on the teaching that when the Bible says that man is dead in trespasses and sins (Eph. 2:1), this means that man is spiritually sick. He could still believe in Christ if he so chose. However, in seeing that man, who is spiritually dead, cannot do anything spiritual, I found that I had to make great changes in my thinking and attitude as a Christian.

In the first place, I came to have a much clearer and deeper sense of the power of God in my salvation. I saw that I believed on Christ because of what God

had done in me by the quickening power of the Holy Spirit in regeneration, apart from which I would never have detested sin and desired Christ.

Secondly, a knowledge of this doctrine has brought a greater compassion for the unsaved, who are absolutely helpless to please God and who are led captive by Satan at his will (II Tim. 2:26). It is impossible to feel true compassion and pity for someone who possesses the answer to his own problem but who refuses to use it.

Thirdly, this doctrine led me to see that in evangelism, total dependence must be put on the Lord and not upon our own ability to persuade or convince. This

The Wide Scope And Meaning Of The Fifth Commandment

A. W. PINK

This commandment to honour parents is much broader in its scope than appears at first glance. It is not to be restricted to our literal "father" and "mother," but is to be understood of all our superiors. "The end of the pre-



A. W. PINK

cept is, that since the Lord God desires the preservation of the order He has appointed, the degrees of pre-eminence fixed by Him ought to be inviolably preserved. The sum of it, therefore, will be that we should reverence them whom God has exalted to any authority over us, and should

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in turn leads to a closer communion with God to give the increase to the believer's sowing and watering of the Word (I Cor. 3:6). Because of this, greater attention is given to the Word of God as the incorruptible seed, whereby faith comes (Rom. 10:17); brings newness of life (I Pet. 1:23).

UNCONDITIONAL ELECTION

In my early Christian years I rarely heard mention of election and then it was always a conditional election in which God's choice was based upon His knowledge of future faith. God knew who would believe and therefore He chose them. For some time I was numbered among those who sincerely believed that God's purpose is in the hands of man to allow or thwart and that the Almighty God has to work as man permits Him to. To me, an understanding of the biblical teaching on the doctrine of election has again had certain consequences.

Firstly, it has brought a much greater awareness and appreciation of God's mercy. If one believes himself to be chosen because of his faith, he sees God as under some obligation to save him. The truth is otherwise and when one sees that one's salvation is because "it pleased God" to save him, then he begins to understand something of the infinite debt of gratitude he owes to God's mercy.

Secondly, this doctrine vitally affects the Christian's attitude to the world. In the Old Testament, the Children of Israel were chosen by God to be a distinctive people separated unto God from the other nations. The election of God puts a difference between people, and the Israelites were condemned for blurring the distinction that God had made. Even so, the New Testament Israel are an elect people separated from the world by God's Grace. It is the Christian's responsibility, therefore to preserve this distinction and it is to be expected that where the doctrine of God's election is forgotten, so the distinctiveness of the elect is neglected. So it is found amongst professing Christians both individually and collectively. To me one of the greatest spurs to progress in sanctification, is this doctrine that I have been chosen by God not because I wanted God, but because

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Cherished Doctrine Of Separation Of Church And State

ELVIS GREGORY
Columbus Mississippi

The Baptist ideal has ever been: "a free church in a free state." This implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Civil government has been ordained by God, and Christians have the obligation of obedience and support (Romans 13:1-7). The laws of our land, for instance, are for the protection and good of all the citizens, and no Christian should be engaged in all the lawlessness that is so prevalent in our land today. Government



ELVIS GREGORY

has been given the power of the sword, for the defense and encouragement of them that do good, and for the punishment of evil doers. Therefore, Christians are to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty (I Timothy 2:1, 2).

However, civil government cannot control the souls of men (Acts 5:29). There must be separation of church and state (Matthew 22:21). The principles of religious liberty demand it. From their first encounter with this issue, Baptists have contended for this wall of separation. This can be seen by the study of history or the study of the confessions of faith set forth by Baptists down through the years. (Continued on page 8, column 3)

"PA, IS YOUR SOUL INSURED?"

"Pa," said a little boy, as he climbed to his father's knee, and looked into his face as earnestly as if he understood the importance of the subject, "Pa, is your soul insured?"

"What are you thinking about, my son?" replied the agitated father. "Why do you ask that question?"

"Why, Pa, I heard Uncle George say that you had your house insured, and your life insured; but he didn't believe you had thought of your soul, and he was afraid you would lose it. Won't you get it insured right away?"

The father leaned his head on his hand and was silent. He owned broad acres of land that were covered with a bountiful produce; his barns were even now filled with plenty, his buildings were all well covered by insurance; and as if that would not suffice for the maintenance of his wife and only child in case of his decease, he had, the day before, taken a life policy for a large amount; yet not one thought had been given to his soul.—D. L. Moody.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE STORY OF HANNAH"

"Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord."—I Sam. 1:20.

From this text, I wish to bring you a simple message concerning Samuel and Hannah.

It is rather interesting to read this story. Here is a man who was married to two women. His name was Elkanah. His two wives were Hannah and Peninnah. Peninnah was blessed of the Lord in that she had children. Hannah

was unable to bear a child. The Bible indicates that children are a blessing from the Lord and that if a woman bears children, she is blessed of God, and if she fails to do so, it is because, as said in the case of Hannah, that the Lord had shut up her womb. At any rate, Hannah considered this as being a curse from God that had been sent upon her.

Peninnah took it as an opportunity to "dig" Hannah at every opportunity she could. The Bible tells us that Peninnah had sons and daughters whereas Hannah had none. Verse 6 says that Pen-

ninah "provoked her sore, for to make her fret, because the Lord had shut up her womb."

The Bible tells us also how that Hannah went up to the temple of the Lord, at Jerusalem, at the time of yearly sacrifice, and stood there beside the wall praying as a typical Jew. She made God a promise. She asked the Lord for a man child, and she said, "Lord, if you will give me a man child, I promise I'll lend him to you. There will never be a razor on his head. He'll be a Nazarite from birth, dedi-

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JOHN R. GILPIN.....Editor

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Grace Baptists Of Jackson, Michigan Extend Invitation

Elder J. C. Settlemoir, pastor of the Grace Baptist Church, of Jackson, Michigan, is extending herewith a cordial invitation to the readers of TBE to attend services with them whenever possible.

Grace Baptist Church is located at Griswold and Third in Jack-



J. C. SETTLEMOIR

son, Michigan, and is indeed a good sound church. It stands for the Word of God in its entirety. We would certainly encourage our readers to visit this church whenever God might make it possible to do so.

Brother Settlemoir, the pastor of Grace Baptist Church, is one of the finest men of our acquaintance. We truly thank God for him and will pray God's blessings upon his ministry. His telephone number is 517/782-4931.

Many the blessings of God be upon the church, pastor and readers.

TELEPHONE TIME

In order to be of help to our many readers — especially those who phone us occasionally — I want to list the following phones for your convenience.

If you wish to call of a morning, I am practically always at 606/324-8880 until about 9:30 a.m. Eastern Daylight Saving Time. It will not be necessary that you call personally, but just dial the above number. It would not be one day in a hundred but what you would reach me at that time and thus you would be able to save making a person to person call.

However, the time I prefer to give, when you would be almost positive to reach me is at 10 p.m. Eastern Daylight Saving Time. Then call me at my home phone which is 606/324-9260. It will not be necessary that you call for me personally but rather just dial the number as I always make it a point to be at home at that time.

I have given this information and these numbers to a few of our friends personally in the past, and now I am doing it publicly for the benefit of all of our readers.

If you will follow the above instructions, you need not call personally and you will thereby save yourself about 70 per cent of the cost of a person to person call. It is our delight to talk to, and be of help, to our readers at all times. If we can serve you we will count it a joy to have you thus contact us.

"Hannah"

(Continued from page one) cated to the Lord. I'll give him to you all the days of his life."

The old priest Eli was seated upon a stool watching the people who came to worship, and he saw her as her lips were moving but she didn't say a single word out loud. He thought she was drunk, so he walked over to her and rebuked her for being in a drunken state there within the temple of the Lord. She said, "No, no, I am not drunken. I am a woman of a sorrowful spirit," and she told him what she had prayed for. Evidently he believed her, because he said to her, "Go in peace, and the Lord bless you."

The Word of God says that she went away; she was no more sad, her countenance changed, and she was a different woman. The song says, "Take your burden to the Lord and leave it there." Hannah took it, she left it, and she came away happy in the Lord.

In the course of time, a little boy came into their home. When she looked at that little cuddly fellow, she said, "Samuel: that is his name. I have asked the Lord for him. I have him now. God has given him to me." So she named him Samuel, which means "asked of God."

Her husband said, "Are you go-

ing to go to church? It is time now for the yearly sacrifice." She said, "No, I am not going this year. I'll wait a while. When I have weaned him, then I'll go to the temple."

Hannah was able to stay away from the services at Jerusalem until the next year, or at least until some future time. Then she took the little lad and went up to the temple and said to Eli the priest, "Do you remember me? I am the woman that was praying here that was in a sorrowful state, and you thought I was drunken. God answered my prayer. Now I have brought my boy. I have loaned him to the Lord. I promised him to God, and now I have loaned him to the Lord all the days of his life." She left him at the temple, after which she sang, or prayed, as prophesied according to I Samuel 2, whereby she exalted the name of God in a most marvelous manner. Then she bid goodbye to her little boy, leaving him there in the temple of the Lord, and she and her husband went back home to live normal lives, with the assurance that she had done what

Rather, it was for the Lord of hosts that they came with their sacrifice every year.

I tell you, beloved, they had the kind of idea about God that every Baptist ought to have today — that God is not an ordinary god, but a God of power, and might, and ability — a God who is able to do things for them.

This home of Elkanah and Hannah reminds me of some other homes that we read about in the Bible. There is the home of the Lord Jesus Himself. That home in which Jesus grew up was a marvelous home. Listen:

"Now his parents went to Jerusalem every year at the feast of the passover."—Luke 2:41.

It was at the feast of the passover, when Jesus was twelve years old, that His parents lost Him in the temple. But it was an every-year job for them to go to the passover at Jerusalem, just exactly like it was with Elkanah and Hannah. They were religious. They were spiritually-minded.

The Word of God tells us of other homes of like nature. We have a hint relative to the home-life of Timothy, in that Timothy's spiritual life began, not with him and not with his mother, but even with his grandmother. Listen:

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also."—II Tim. 1:5.

Here is a home where the grandmother, the mother, and the grandson were all individuals of faith. I often read these verses and I think how I would to God that all of our homes were homes like the home of Timothy, Eunice, and Lois! I wish that all of our homes were like the home of the Lord Jesus Christ. I wish that all of our homes were like the home of Hannah and Elkanah. I say to you, you and I ought to be mighty careful that our homes be homes where the Lord is given recognition — homes like this home of Hannah and Elkanah — where they worshipped God.

We read:

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."—Deut. 22:8.

This would tell us that whenever you build a house, always go upon the roof and build a banister all the way around so that nobody could fall off the roof. You understand, of course, in Palestine, houses were built with flat roofs, and they used the roof much as we use a porch on our house today. Moses is saying, "Whenever you build a house, don't fail to build a banister all the way around to keep people from falling off the roof. In other words be sure that your house is built so as to protect any individual that is there."

Oh, what a statement to us when applied spiritually! We ought to build our houses in such a way, and we ought to conduct our homes in such a manner that when people come there, the Lord will be magnified and the Lord will be honored thereby.

A little later on we read how that God came down and spoke very, very solemnly to Hezekiah. Listen:

"Set thine house in order."—II Kings 20:1.

Would to God that you and I would listen to Him as God would say the same to us, "Set thine house in order." Are you sure that so far as you and your home are concerned that your home is in spiritual order?

A little later on, we find how that Hezekiah had some visitors after he had been seriously ill with a siege of boils. When those visitors from Babylon came to bring to him the condolence and sympathy of the king of Babylon, Hezekiah very imprudently and unwisely exposed his treasures to those visitors and showed them all the treasures of his house. The prophet Isaiah then said to him:

"What have they seen in thine house?"—II Kings 20:15.

I wonder, beloved, when people (Continued on page 3, column 5)

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God wanted her to do, in that she had dedicated this son unto the Lord.

From this very brief Scripture story I want to give you a few lessons.

I

HANNAH AND HER HUSBAND ELKANAH HAD A RELIGIOUS FAMILY.

We read:

"And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh."—I Sam. 1:3.

Not every Jew did this. Only those that were specifically of a spiritual inclination, went to Jerusalem every year for a yearly sacrifice unto the Lord. But here is a man and his wife who went to Jerusalem to sacrifice to the Lord, and we get a hint as to the spirituality of the home in view of the fact that they sacrificed unto the Lord of hosts.

Lots of times we fail to comprehend the words that we read in the Bible. You'll notice there are lots of different names whereby that God is called. However, in this instance, He is called the Lord of hosts. I think in all probability the hosts that are referred to are the heavenly hosts, primarily — the angels of God. But the idea is, as they went to Jerusalem they were sacrificing to the Lord of hosts. They were sacrificing to a God who has all divine and heavenly power — all power that is needed for His people. You'll certainly get a hint as to the religious life, and the spiritual life, of this family of Elkanah and Hannah in view of the fact that yearly they went up to sacrifice to the Lord of hosts.

It wasn't any little God that they were thinking about. It was not any tribal god. It wasn't any god of a nation. It wasn't a god of a province. It wasn't a god of a certain portion of that land.

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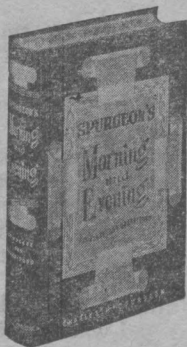
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APRIL OFFERINGS ARE DOWN

Despite an unusually good first quarter whereby The Baptist Examiner was greatly blessed of God, the month of April has ended very poorly. In all probability people were paying income taxes resulting in much smaller offerings for TBE for the month of April. Anyhow, our offerings for the month were way down. It seems strange that we would end the first quarter (January, February and March) in the black, and then go in the red for the first of the real spring months. May our readers remember us much in prayer.

God has said He would supply all our needs; He may also supply our wants, but He has not said that He would supply all of them.

THEODOSIA ERNEST

(Continued from last week)

"Our friend the Doctor," replied Mr. Courtney, "is looking for the visible Church of Christ. He desires to join it. He can only unite with it as a local assembly. In fact, we have already settled that the Church of Christ is a local assembly, and nothing more. The question, therefore, which we have to decide is, whether any of the so-called local Churches which may come before our observation are Churches of Jesus Christ; and if we find any such Church, which as a Church recognizes the authority of any power but Christ's outside itself to make laws for it, or to exercise discipline for it, or over it, that Church is not a Church of Christ. It has rejected Christ as its sole King, and submitted itself to other lords. It is not Christ's executive, but, so far as it exercises any authority, it carries into effect the laws of some other; or, what is worse, it abandons the exercise of all authority, and tamely submits to the government of fallible men. So far from being herself the administrator of the laws of Christ, exercising under Him the supreme authority of His kingdom in regard to its own membership; so far from deciding for herself, according to Christ's law, whom she will admit and whom she must exclude, whom she will have to minister in holy things, and by what means she can best enforce her Lord's requirements, she leaves all this to a minister, a priest, a bishop, a pope, a council, a conference, a presbytery, or some other controlling power, which she, as a Church, recognizes as having authority to determine for her, and to which she as a Church is under obligations to submit. Now, the local Roman Catholic society is subject to the priest; it is subject to the bishops; it is subject to the councils; it is subject to the Pope; and if it should have the unheard-of temerity to appeal to the Scriptures, determine their meaning for herself, and, in obedience to what she thought to be the law of Christ, reject the authority of these human rulers and lawgivers, she would be at once disowned and cast out. She would be no longer a Roman Catholic Church.

"She is not as a Roman Catholic Church free to examine and decide for herself what are the requirements of Jesus, as the King in Zion, and carry them into effect; but she must believe and do what is required by the Pope. As a Church she has no power to say who shall be her members, who shall be admitted to or who excluded from her communion. As a Church she cannot choose her ministers, nor refuse the most abject submission to such as it shall please her human masters to place over her. The popes and councils make laws for her, and the bishops exercise discipline for her. She is a slave, whose only duty is to obey unquestioningly every command, not of Christ, but of men who have taken it upon themselves to lord it over God's heritage.

"But now, if you look at the Roman Catholic Church as a great collective body, and inquire if this hierarchy has Christ alone for its Lawgiver and King, the answer must be no. She makes laws for herself. The decrees of her councils are of equal authority with the commands of Jesus. She is not the simple executor of the laws of Christ, but she has taken upon herself to change His laws and His ordinances, refusing to obey Him, and requiring obedience to her own enactments. The Pope is to her the king and lawgiver, and what the Christ has commanded, her members are not even permitted to inquire for themselves.

"If now we apply our fifth test, and ask if her members have become such by their own voluntary act, the answer must be no. With very few exceptions, they were made such without their own knowledge or consent. They were made members by the acts of others before they were capable of understanding any thing about the matter.

"If you should take a pen, put it in the hand of a babe, and take hold of his fingers and guide his tiny hand in such a way that it should write its signature to a deed of gift conveying to the Church his whole inheritance, that act would be as much the act of the child, as is the act by which he is made to give himself to the Church. It is no act of his. He is made a member not only without his desire, but without his consciousness. The members of the Scriptural Churches were not made thus. They heard the Word; they were pricked in their hearts; they believed in Christ; they rejoiced in hope; and then they of their own accord consorted with the people of God. This is, therefore, no Church, because its members were not made such by their own desire, or even with their own consent.

"Does it, in accordance with our sixth test, hold the fundamental doctrines of the gospel? Is salvation, in her formulas made to depend on grace, through faith, or is it made to rest on works, on the observance of forms and conformity to the ceremonies prescribed by the Church? No one familiar with her ritual can doubt. The child is made a Christian by its baptism; and as it grows up must complete the work of salvation by confessions and penances, genuflections and fastings, and the like. Here is no recognition of the sacrifice of Christ once offered for the sins of the world, and now available to every one who believes. Salvation is only to be found in the Church, and only to be received at the hands of the priests, and that by the use of certain forms. We need not take time to show her errors in detail. We need not speak of the adoration of images and supplications to saints. It is enough for us to know that she has so far changed the gospel plan of saving sinners that she cannot give the same directions to the convicted and anxious inquirer after salvation which the apostles did, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"Seventh. Did it begin in the time of Christ, and has it continued to the present time? There is no doubt that in the time of the apostles a Church of Christ was founded at Rome. There is no doubt that it continued for a time to be a true Church.

At first it was composed only of baptized believers, who had 'been buried with Christ by baptism,' and whose faith was spoken of throughout the world. It was at first and for several generations a simple local assembly, which claimed no authority over other Churches, and submitted itself to no authority but that of Christ. It took the law of Jesus for its guide and in all questions of doctrine or of duty appealed to that alone. So long as this continued, it was a Church of Christ. Had it continued thus until the present, we should rejoice to recognize it now as a true Church of Christ, which had existed from the earliest day. But she did not continue thus. At an early day she began to recognize the authority of rulers whom Christ had not appointed; she submitted to laws which Christ had not enacted; she introduced members whom Christ had not authorized; and from that time she ceased to be a Church of Christ. She was still called by His name, but she was no longer His; she had become apostate, and, by doing so, had lost all right to act as His executive. She became the seat of sin, the very throne of Satan. She shed the blood of the saints by thousands upon thousands. She changed the ordinances of Christ, and showed herself to be very 'Antichrist,' the 'man of sin' and 'son of perdition,' foretold in the Word. So long as she retained her first estate, she was a Church of Christ; when she entered the second, she was the Church of Rome, and in the course of time she styled herself the Roman Catholic or universal Church. The exact date of her transformation from a Church of Christ to Antichrist is not now easy to determine; but she was certainly no Church of Christ from that day when she first imbued her impious hands in the blood of those whom she slew for the testimony of Jesus. In her present form as a religious hierarchy, and with her present constitution and character of membership and order of ministry, she dates her beginning long after the time of Christ. In His day, or that of the apostles, no such religious establishments were dreamed of. The Church of Christ, as we have seen, was not a hierarchy, and of course no hierarchy could be His Church. And so even if this immense establishment had existed from before the death of Christ, it could have been no Church of His, for His Church was not such an establishment, but a simple local, independent society. We know, however, from undoubted historical records, that it was at least as late as the second century before the Church of Christ at Rome gave place to the Roman hierarchy so that she has not even this claim to be a true Scriptural Church.

"Then, if we apply our eighth test, and ask if she has ever persecuted for conscience' sake, all history will testify that she was for ages drunken with the blood of the saints. When was there a day that she did not persecute? In every age, and every country, where she has had the power, she has tortured, and tormented, and destroyed all who ventured to obey Christ rather than Rome. It is somewhat remarkable that, though she has sometimes killed Jews and pagans for their religion, her cruelties have been inflicted on those who claimed to be the followers of Jesus: who studied God's Holy Word for themselves, and who would not recognize her authority above that of their Lord. They said that a corrupt apostate Church had lost all authority as the executive of the kingdom of Christ, and therefore that baptism conferred by her ministers, and on her authority, was no Christian baptism, and they could not receive it as such. They consequently baptized those who came to them from the Roman Church, even though they had been immersed by the priests. This Rome declared was the horrible sin of rebaptizing, or Anabaptism, and those who practiced it were called by them the Anabaptists. It is remarkable also that these Anabaptists could not find any authority in the Word for the baptism of children. They said Christ did not command it, for no such command can be discovered in the Book. They said Christ did not practice it; no more did the apostles; for no instance of its performance can be discovered in the Book. And since there was no Scripture for it, they could not practice it as a religious ordinance. They consequently, while they dedicated their children to God, and carefully educated them in a knowledge of His Word, yet did not dare to mock God by conferring on them the baptism which Christ had appointed only for those who had repented and believed. For these things they were anathematized. For these things they were fined, imprisoned, scourged, tortured, beheaded, drowned, and burned by the 'Holy Catholic Church' of Rome. For these things they are to-day fined, and imprisoned, and tormented, in every Catholic country where the Church has the power, and dares to use it. It is mainly by the curses which were denounced against them, by the instructions given for their extirpation, and the reasons given why they must be destroyed from the earth, that we can trace the history of the true Churches, from the time that the Roman hierarchy was established. The history of that hierarchy is minutely recorded, and that is called the history of the Church! But the true Churches of Christ have scarce a name for many ages. We might have been left to doubt of their existence, did not these decrees, which denounced them as the most fearful of heretics, and the record of the bloody executions by which these decrees were so remorselessly enforced, attest their continuous existence. But, as it is, we can recognize them in every age, and many lands. We can trace them by the streams of blood which they shed for the testimony of Jesus; and see them by the light of the fires by which their bodies were consumed, because they would not forsake their King, give up the liberty with which Christ had made them free, and subject their conscience to the rule of Rome. They boldly asked, 'What has the emperor to do with our religion?' They knew, in matters of religion, no other king but Jesus. They were governed by His Word; and

(Continued on page 5, column 4 and 5)

"Hannah"

(Continued from page two)

come to see us what they see in our house. Every time I read this I think about the visitors that come to my own home. Through the years we have had so many people who have visited with us. What do they see? Well, I usually call attention to my old long Kentucky rifle hanging on the wall. I call attention to lots of things. "What have they seen in thine house?" is what Isaiah said to Hezekiah, and I wonder when people come to see me, if they see anything more than that long rifle — if they see anything more than an ordinary house. Would to God that my house and your house, my home and your home, would be like the home of Elkanah and Hannah. Certainly, it was a religious family, a spiritually-minded group, these two, Elkanah and his wife Hannah.

II

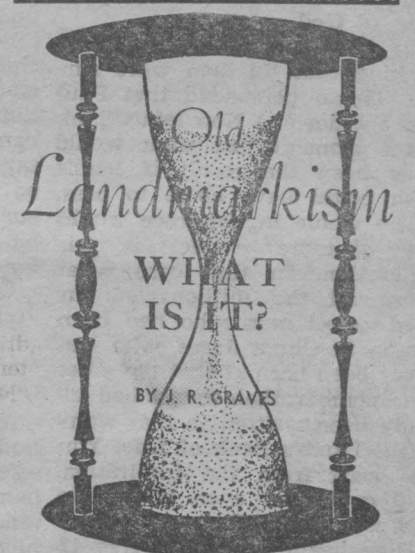
THEY WORSHIPPED A SOVEREIGN GOD.

We read:

"And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh."—I Sam. 1:3.

Beloved, this would tell us that they believed in a sovereign God.

Likewise, if you read I Samuel



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2:1-10, you will see that they really believed in a God of sovereignty. When Hannah prays, saying, "There is none holy as the Lord: for there is none beside thee," He is sovereign as to holiness, and He is sovereign in that He is in a class to Himself. When she prays, "Neither is there any rock like our God," He is sovereign in that nobody can be compared unto Him. The 6th verse says, "The Lord maketh poor and maketh rich," which would indicate that He is sovereign over wealth. The 7th verse also says, "He bringeth low and lifteth up," which means that God is sovereign in the position in that He has put us in life. Verse 9 says, "He will keep the feet of His saints and the wicked shall lie silent in darkness." He is sovereign over His saints, and also over the wicked. The 10th verse says that the adversaries of the Lord shall be broken to pieces. He is sovereign even over the adversaries of the Lord. I say to you, these two, Elkanah and Hannah, worshipped a God of sovereignty.

It always helps me every time I read in the Bible anything about the sovereignty of God. I don't like this idea of freewill. I don't like this idea of pulling God down to the plane of man.

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THE BAPTIST EXAMINER

MAY 1, 1971

PAGE THREE

The Baptist Examiner FORUM

"Please explain I Cor. 7:14."

E. G.
Cook

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
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Birmingham, Ala.



I believe that every word Paul wrote in his epistles is the actual word of God EXCEPT those which he tells us are his own words. And I most certainly have no desire to belittle any of God's precious Word. If there should happen to be just one drop of modernistic or liberal blood in my veins I pray my dear Lord that He cause me to lose that drop of blood some way or other. But Paul makes it very clear that some of what we see in this chapter is his own individual thinking. In verses 6-9 Paul is given permission to say some things that I am convinced are contrary to the will and purpose of God. And I believe that he was given that permission in order that we might be able to see that apart from the inspiration of the Holy Spirit even Paul himself could not say that which is in accord with the will and purpose of God.

In these verses we see Paul wishing that all men were single. (I am persuaded that Paul was a widower.) Now let us think for a moment just what would have been the result if Paul's wish could have come to pass. The whole human race would have become extinct in his generation. In that case what about all the millions of our Lord's elect ones who had been chosen in Christ Jesus, who had never been born at that time. Let us remember, their names had already been written in that wonderful Lamb's Book of Life. You see apart from the inspiration, Paul could not even think like God. See Isa. 55:8.

Then beginning with verse 12 we have another passage from the mind of Paul. And while most translators make this passage sound rather Scriptural, I am persuaded that it also shows forth the fallibility of man apart from inspiration. I have no argument with the advice Paul gives those who have unbelieving husbands or wives. My argument would be with what he says about the results of their remaining with the unbeliever. I hope that none will think I am putting myself against that truly great preacher. If I did do that every one would have every right to side with Paul. In fact, they should do that. But we have the inspired Scriptures by which we can judge what any man says.

So if what I am about to say is contrary to the inspired Scriptures, just throw it in the waste basket where it belongs. But as I understand Paul here he is saying that children who have one believing parent are clean and holy. And I understand that to mean they are set apart unto God by that believing parent.

I contend that all children, as well as grown-ups are unclean until God saves them. I believe the Bible teaches that very clearly. In Ezek. 36:29 God says, "I will also save you from all your uncleanness." If both parents are believers the children are still born sinners. They are "dead in trespasses and sins." They are just as lost as if they had been born to heathen parents in the heart of Africa. I believe that

both Abraham and Sarah were believers, but that did not make Ishmael a believer. And I am fully persuaded that both Isaac and Rebekah were believers, but still that did not keep God from actually hating, not only Esau himself, but his posterity as well. See Mal. 1:2-4 and Rom. 9:13.

So when we are told in I Cor. 7:14 that if one parent is a believer the children will be holy, let us remember that Paul tells us in verse 12 that this is his word, and not the Word of God. God would never permit Paul, or anyone else to insert some of their own thinking in His precious Book without their first telling us that it was their own individual word.

AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church
Arabia, Ohio



In the very outset, may I point out that sanctification as to spiritual life is not dependent upon conversation, or walk of the husband and wife; neither do the children become holy or partakers of divine nature by the actions of their parents. The husband, wife and children are all saved by and through the finished work of Christ, who became our sanctification by offering His blood as an acceptable sacrifice for their sins.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." I Cor. 1:30.

Now that we have been sanctified once and for all through the offering of Jesus Christ, we (husbands and wives) should live sanctified lives for the honor of him who saved us by His sovereign grace. The verse under consideration is referring to our consecration after we are saved, and not before. The sanctification in this verse consists of our taking up the cross and following Jesus.

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

This involves our studying God's word to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

By and through the study of the Scriptures, we will become contenders for the faith that God delivered to His church. Now that our spiritual eyes are opened to the truth, we should never — no never, compromise the precious Word to satisfy our mate even though he or she does not comprehend. Because they do not understand, we should not separate ourselves from them, but dwell with them hoping and praying that the Holy Spirit will use our conversation and Godly walk to convince them of the truth for which we stand, and by so doing sanctify them (set apart to the truth) making them contenders for the faith rather than for traditions of men.

For the husband to sanctify the wife, it would be necessary for him to take his God-given position as head of his family, he is then to teach them the truth as God reveals it to him. His attitude should be that of meekness and reasonableness, and with understanding that were it not for the grace of God, he would be no

different as to doctrine than she is.

In order for the wife to sanctify the husband, she must realize that her place is subjection to her head (man). She also must be the one who is contender for the doctrines of God's Word. In speaking to her husband relative to doctrine, she should be sure of what she believes; giving Scriptural reference as to why she believes as she does. It is impossible to convince anyone of Scriptural truth without Biblical references. I have personally told men when speaking to me on their pet theories, "That is what you say, but what I want to know is what does God say on the issue." Therefore, it behooves the wife as well as the husband that they be able to give Biblical reason for the hope that lieth within them.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." I. Pet. 3:15-17.

It is therefore through the teaching of God's word that God sanctifies the husband and wife. Using them as instruments in His hands to consecrate one another to the service of their Lord.

From the verse under consideration, we learn that the Godly conversation and walk of the parents are used of the Lord to cause the children to be holy (sanctified). The children are admonished by the Lord to obey their parents, thus our children's conduct toward their Heavenly Father can be affected by the attitude of the father and mother toward the holy Scriptures.

We parents need to be sure that we train our children in the way they should go (way of doctrine of God's Word) and when they are old, they shall not depart out of that way (doctrine). If these conditions do not exist, then our children will be unclean doctrinally, but now that the parents are sanctified (set apart to follow the truth), the children are holy or doctrinally sound.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The verse reads like this. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy."

I do not, as a rule, consult Phillip's translation of the New Testament, but as relates to this verse, it seems to me that he gives the meaning very plainly. He translates the passage like this:

"For the unbelieving husband is, in a sense, consecrated by being joined to the person of his wife; the unbelieving wife is similarly 'consecrated' by the Christian brother she has married. If this were not so, then your children would bear the stain of paganism..."

One thing is certain, the unbelieving husband or wife is not saved just because they are united in marriage with a believer. To suggest such would be to contradict the whole teaching of Paul about salvation, so reference must be to something else.

One must visualize life in a heathen, idol worshipping land, in order to get the picture here. If the husband or wife is a Christian that cast influence in the thinking of the pagan neighbors over the whole family. It is often

thought of as a Christian home, when in reality not all of the family are saved. Children in such cases are thought of as members of a Christian home. When I served as a missionary in Brazil I saw this illustrated. Here was a husband who became a believer, and it caused his home to be thought of as set apart from his neighbors. I took trips into the interior, and people readily pointed out those who were of my faith. Pointing to a house some one would say, "There's a home of 'crentes' (believers)."

Maybe only the wife had turned to the Lord, but her influence was cast over the entire household, such that the whole family shared what was considered either the odium or the praise of being "crentes" or believers.

"Hannah"

(Continued from page three)
I don't like the idea of putting man above God. I like for us to magnify God and minify man, and that was exactly the type home that they had in which Samuel was born, when Elkanah and Hannah worshipped the Lord of hosts, a God of power, and when Hannah sang of God whereby she extolled Him in all of His sovereignty.

III HANNAH FACED DIFFICULTIES.

Even though Hannah was a spiritual woman, even though her home was a spiritual home, and even though she and her husband worshipped a sovereign God, they had difficulties about like the difficulties that we have.

Hannah had a natural difficulty, because we read:

"The Lord had shut up her womb."—I Sam. 1:6.

There was also the difficulty of the other wife. Listen:

"And her adversary also provoked her sore, for to make her fret."—I Sam. 1:6.

This calls to mind another man that was married to two women. His name was Jacob. The Word of God tells us of the troubles and problems that came as a result of those two women. They were jealous of one another, and they fretted and frothed at one another. We read:

"And Leah conceived, and bare

a son, and she called his name Reuben."—Gen. 29:32.

That doesn't mean anything to us, but that word "Reuben" meant a dart to the heart of Rachel every time she heard it, for that word "Reuben" meant "see a son," as if to say, "I bore Jacob a son; you haven't."

You remember that God has shut up the womb of Rachel and she couldn't bear children. I wouldn't be a bit surprised but as little Reuben grew up that every day he would get out and holler "Who am I?" just as loudly as he could just so Rachel would hear it, for every time she heard it, it was a dart to her heart.

Later on, the Word of God says that Leah bare a second son and she called his name Simeon. It, likewise, would have the same meaning, "See, a hearing." In other words, "God has heard me, but He hasn't heard you."

Still later, a third son was born, named Levi, and the word "Levi" means "joined," as if to say, "Jacob is my husband now and not yours. We are joined together."

A little later, a fourth son was born to Leah, and that son was named Judah. The word "Judah" means "judge, or judging," as if to say, "God has judged between us, and though my husband does not love me like he loves you, God has judged and given me the children. He hasn't given you any."

If you will read the rest of this story, you will see how these two women fussed, and fumed, and frothed at one another, just like we find in the story of Elkanah and Hannah. The other wife Peninnah provoked Hannah sore to make her fret, which was the second difficulty.

A third difficulty stems from religion. Eli the priest said, "You are drunk; get out of here. You have no business coming in here drunk." Even her religious devotion and her spiritual aspirations were misunderstood.

So you see that this woman Hannah had some difficulties.

IV GOD REMEMBERED HANNAH.

We read:
"And Elkanah knew Hannah his wife; and the Lord remembered her."—I Sam. 1:19.

Here is a woman who can't

(Continued on page 5, column 1)

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"Hannah"

(Continued from page 4)

have a child, who is worried to death by her husband's other wife, and who is misunderstood even by the priest. But in spite of all that, God remembered her.

I like to turn through the Word of God and notice that word "remember." We are so prone to forget, and God knew that. Because of the fact that we have a proneness to forget, God used that word "remember" several times. Listen:

"Remember the sabbath day, to keep it holy."—Ex. 20:8.

"Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old."—Psa. 25:6.

"Remember how short my time is."—Psa. 89:47.

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1.

"Remember Lot's wife."—Luke 17:32.

"Remember from whence thou art fallen."—Rev. 2:5.

We have a proneness to forget; therefore God always was reminding us to be sure we remember certain things. But in the case of Hannah, God is the one that is doing the remembering. He remembered this woman Hannah and blessed her with a child.

Beloved, you can't get to the place where you are beyond God remembering you. If you will go back to the book of Genesis, you will find that one day Noah got on board an ark. If ever there was a fellow who was just completely at the mercy of God, it was this man Noah. Noah is inside an ark that he has built. He didn't shut it up, but it was closed by God. It is a floating menagerie—a floating zoo. There are two of every kind of beast, animal, bird, fowl, and reptile on board that ark, and seven of every clean beast for food. Here is Noah without a chart, without a compass, without a rudder, without a sail. That boat is just drifting. There is no way for him to control it.

Did you ever stop to think about it? Noah is shut up inside the ark with that menagerie that

might have torn him to pieces. What would have happened if all those animals had panicked? What would have happened if all those animals had suddenly gone berserk? Noah doesn't know where he is going. He doesn't know which way to turn. He is just floating at the mercy of God, yet we read:

"And God remembered Noah."—Gen. 8:1.

Isn't it wonderful that God remembers us? It doesn't make any difference what problem comes into your life, or what difficulty comes before you, God remembers you. This has thrilled my soul so many, many times over and over again as I have read it through the years: "And God remembered."

God remembered Hannah and she conceived and bare a son.

V

HANNAH MADE A VOW UNTO THE LORD.

As Hannah prayed, standing there in the temple, she made a vow to the Lord, and later on she kept her vow. Too many people make a vow to the Lord when they are in trouble, and when the sky is clear and the sun shines, and the lightning doesn't flash and the thunder doesn't peal and everything gets bright and rosy again, they forget their vows that they have made. A fellow can get mighty religious when he has an ice cap on his head and a hot water bottle at his feet. You are much more religious then than you are when everything is going your way and you are up walking around. In fact, many a person makes God a promise and never keeps it.

Several years ago, I was called to a hospital where they said a woman was in a dying condition, and wanted to see me: I visited her and prayed with her and her husband. She professed to be saved. I left and came home. I had just barely got in the house when the phone rang and they said that this woman was disturbed and wanted me to come back to the hospital. I went back to the hospital and talked to her a second time. She "perked up" and was so happy, so I went back home.

You know, beloved, I haven't seen her from that day to this, yet when she got out of the hospital within two weeks, she never one time came to church. She lived in the town where I lived, but she never one time came to the services. Talk about praying, she did it. Talk about vows, she made them. Talk about a person that promised God how she was going to live, and what she was going to do, she certainly went out of her way to tell God all she expected to do for Him. But she never one time came to church.

That reminds me of the night that God saved Jacob, as recorded in Genesis 28. Jacob was in pretty bad circumstances. He was fleeing from home. The only friend that he had back home was his mother. He had lied to his father, and had stolen his brother's birthright. Now he flees and goes to Bethel. There at Bethel he saw God face to face, and there he was saved. The Word of God says that the next morning Jacob got up and vowed a vow, saying:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. So that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28:20-22.

Jacob is saying, "Lord, you be with me and take care of me, and there are three things I am going to promise you: You will be my God, this will be your house, and I'll give the tenth unto thee."

For thirty years, Jacob forgot all about his vow. He never thought about that vow again until trouble came that drove him back to Bethel. He had to be driven back to the place where

he made his vow in order to begin then to carry out his vow.

Hannah was not like that. The Word of God tells us how that Hannah made this vow and how later when the child was born she brought this child to the temple. The Word of God says that she appeared before the priest Eli and said:

"For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."—I Sam. 1:27,28.

Hannah made a vow, and she kept that vow. She promised God something and she kept her promise to the Lord.

VI

THIS WAS AN ANSWERED PRAYER.

God never changes His will, and God never changes His purpose, but God works some mighty big changes in us sometimes when He answers prayer. This is a case of answered prayer. Hannah couldn't have a child. She prayed and God answered prayer.

Jonah was down in the belly of the whale. He couldn't get out. The gastric juice in that whale's belly was just about to burn him up, to the extent that he cried, saying, "Out of the belly of hell, cried I." He was just about as hot as Hell, inside that whale's belly. Jonah was having a hard time. It looks like Jonah would have been better off if he had gone over to Ninevah and preached. But Jonah prayed and the whale spat him out—right on the way to Ninevah. God answered prayer.

I see the Israelites when they are shut up within the city, with the king of Assyria and his arm-

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ies compassed about. Rab-shakeh and Sennacherib are gloating over the fact that they have Israel shut up inside the city. The economic blockade that they had thrown up around the city had kept people from going in and out of the city for days. Food was running out, water was running out, and there wasn't any possibility of Israel doing anything but capitulating. They have to surrender, and Rab-shakeh and Sennacherib are gloating over their victory of this campaign. But they gloated too soon. Isaiah the prophet went in to the temple of God and spread the matter before the Lord. The next morning, the Word of God tells us, there were 185,000 of the army that were dead on the outside. Tents were still standing, but the men are dead and the horses are dead. Everything is dead except the camp is there with all the food ready for Israel. God heard Isaiah when he prayed. I believe God answers prayer.

VII

DID IT PAY?

We Americans are so industrialized and so commercialized that we don't like to do anything without asking the question, does it pay? Did it pay in this case? (Continued on page 6, column 5)

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PAGE FIVE

Theodosia Ernest

(Continued from page 3)

this was their unpardonable crime. They would not obey the Pope; they would not heed the decrees of councils; they had the Word of God; that they could not disobey; its authority was supreme, and its instructions were complete. What need had they of popes and councils to teach them the law of Christ? And what right had popes and councils to change or abrogate the laws of Christ? They were Christ's freemen, and would not, nay they could not, bow their necks to the yoke of Roman Catholic bondage, or bow their knee to Roman Catholic authority. And Roman Catholic authority, after 'the Church' had secured the alliance and control of the civil power to enforce her decrees, was not lightly to be cast off. Not the blood of individual offenders alone could satiate her vengeance; though countless thousands perished thus alone in the dungeons of the Inquisition, and in the flames of the 'auto da fe,' but whole provinces were laid waste by fire and sword, and all the population, men and women, innocent maidens and little, helpless infants, consigned to indiscriminate and murderous death—death made most terrible by all the atrocities which the most diabolical cruelty and most satanic ingenuity could possibly devise, to add to its horrors. The Church of Rome can count her victims, not by hundreds of thousands, but by millions; and these not Jews, rejecting Christ; not Pagans, down to dumb idols; but believers in Jesus—baptized believers, meeting, like the early Christians, in their local churches, and organized upon the Scripture model whose only crime was that they chose to obey Christ rather than the Pope. They would not acknowledge that Rome had any right to rule where Christ alone was King. They would not acknowledge the baptism of Rome, and would not baptize their children till they gave evidence of penitence and faith.

"If it will not give you too much trouble," said Theodosia, "I would like to hear some of the particulars of the Catholic persecutions. I know they are many; and some of them have been very destructive and cruel; but I have in my mind rather a general conception of nameless horrors, than any of the details of cruelty and death which you have referred to in such general terms."

"I fear," said Doctor Thinkwell, "that if we enter upon the particular acts of persecuting cruelty on the part of this Church, it will consume too much of our time. I have given some little attention to this matter, and can assure you that the history of her persecutions is, in a great degree, the history of the hierarchy. She has been not an occasional but a continuous persecutor. Still, if Mr. Courtney can select a few of the most striking or most instructive examples, it will, perhaps, not be amiss."

"An examination of these facts," said Mr. Courtney, "so far from causing a needless waste of time, or directing our attention from the main object which we have in hand, will be almost essential to our perfect understanding, not only of the position of this claimant, but of several of the others. And though we cannot enter into all the horrible details of the persecutions which God's people have sustained from this ecclesiastical hierarchy and her descendants, we cannot do less than briefly to trace her history in connection with this point."

"Please give it to us, then, as briefly as you can," said the Doctor.

"No, no, Mr. Courtney!" exclaimed Theodosia. "Please tell us all you know about it. Dr. Thinkwell has been over all this ground, and does not remember that to the rest of us it will be entirely new, and will have all the interest of romance."

"The history of persecution is a strange history, in any light in which we are able to view it; and the strangest chapter in that history is that which relates to the persecution of Christians by those who professed to be themselves the friends and followers of Jesus. It was not wonderful that Pagans should kill Christians, and seek to arrest the progress of a religion which so bitterly denounced their opinions and their practices, and was so utterly and irreconcilably opposed to all that they held sacred. Christianity, wherever it was received, abrogated and destroyed the power of the Pagan priests. The reverence with which they had been greeted was changed to pity or contempt. The costly offerings no longer came to enrich their shrines; no victims bled before their altars. The pomp and grandeur of their imposing ceremonies was gone. Their temples were crumbling to ruin, and all the splendor and pageantry of their once attractive ritual no longer attracted countless thousands to gaze, and wonder, and adore. These priests were the educated, the intelligent, the governing minds of vast and powerful nations. They would not see their power sliding from out their grasp, and make no effort to retain it. Instinctively they clung to it with the tenacity of the death-struggle. The intensest efforts of the mightiest minds of all the Pagan world were exerted in defense of the ancient religion. Nor does it seem too much to believe that they were aided in their counsels by suggestions from that Prince of darkness whose willing servants they had been so long. As Rome was now the mistress of the world, it was in Rome that the great battle must be fought. When Paul began to preach there, in his own hired house, bound by a chain to the soldier who had his liberty in charge, Christianity was too small a thing to excite more than contemptuous disregard on the part of those in power. But when converts had multiplied, and some of them were found even in the household of the emperor, the priests became alarmed. They did not choose to reason, but determined to destroy. The government belonged to them, and all the ingenuity of statutes, all the powers of arms, and all the authority of the empire, were employed at once to crush the new religion to the earth, and grind out every vestige

(Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

if it from the minds of men. If it had been like other religions such would have been the speedy and certain result. But the name of Christ was stronger than the terrible name of Rome. Ten fearful persecutions, in which all the vast power and resources of the mightiest empire of the earth were brought to bear with most malignant and terrific energy upon the rising sect, had passed, and yet it was not extinguished. The cruel Nero, the proud and perfidious Domitian, the superstitious Diocletian, in vain assailed it. The bodies of Christians were slaughtered in the streets; thrown alive into the arena of the amphitheatre, to be devoured by wild beasts; burned as torches to illuminate the public gardens; and subjected to tortures too horrible to mention. But Christianity still survived. Celsus, Porphyry; and Hierocles, attacked it by argument, by abuse, by satire, and denunciation; but it was still triumphant. The Apologies of the Fathers were more than a match for the learning and wit of their opponents. Even Julian the Apostate, when he brought all the learning and all the skill of his philosophy, combined with all the power of the empire, to bear upon the religion which he had once embraced, and then disowned, was compelled to own in death that the Galilean had conquered—Christianity was triumphant. The temples of the idols became the churches of the worshippers of Jesus. The altars no longer smoked with the blood of sacrifices offered to Jove. And yet the priests were there, clothed, like their pagan predecessors, in their sacred robes, and much of what was called the worship of Jehovah was wonderfully like what had once been called the worship of Jupiter. The Christian name was there, but the purity and the power of the religion of Christ had been lost; and those who were now called Christians, so soon as they were invested with the power, showed that they were quite as ready to torture and torment, to persecute and destroy, those who ventured to call in question their authority, as the ancient Pagans had ever been.

"Please tell us, Mr. Courtney how this change was brought about. How was it that the disciples of Him who was another name for love and who bade His followers to do good to them who hated them, and pray for these who persecuted them—how was it that they ceased to obey their Lord, and became themselves the murderers of their brethren?"

"When the religion of Christ," replied Mr. Courtney, "became the popular religion; when those who professed it were courted and flattered, rather than imprisoned and killed; when

(Continued on page eight, columns four and five)

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Blessings . . . Grace

(Continued from page one)

God wanted me.

Thirdly, I would suggest that the doctrine of election has a vital bearing upon the question of Christian fellowship. In this realm, this doctrine implies that a Christian's closest human relationships should be with fellow Christians. If Christ's words about hating mother and father mean anything, surely they have respect to this area of Christian behaviour. How often do Christians cultivate relationships with unsaved friends or relatives at the expense of fellowship with other Christians. This, of course, will mean sacrifice and raise problems, but this is required of Christians and demanded by the doctrine of election. How much stronger would local churches be if they regarded themselves not so much as a group of people who believe in Christ, but as a group of people whom God has called out of the world and joined together. This surely is the

Himself for me" (Gal. 2:20). The doctrine of Particular Redemption led me to see that my salvation is rooted in the love of Christ for me personally. I am free from condemnation because Christ bore away my guilt. This blessed knowledge could not be received apart from the doctrine of Particular Redemption for if Christ gave Himself for every single person including those who perish, then clearly salvation does not issue from the atoning work of Christ, which, in fact, ceases to be actual atonement.

It is my testimony that an understanding of this doctrine has brought a dimension into my spiritual experience that a belief in a non-particular redemption would not permit. The love of Christ becomes real and meaningful because it is personal and effectual.

IRRESISTIBLE GRACE

As might be expected, I was taught as a young Christian, that the ultimate cause in salvation was man's "free-will." God, I was assured, would never force anyone to be saved. If the sinner would not yield, God was helpless to do anything. It is not difficult to understand how often evangelism led to despair, and testimony produced pride — "I accepted Christ." "I let the Lord Jesus in," etc. I wish to testify to the blessings which knowledge of the truth has brought.

First in the realm of evangelism, how encouraging to witness with the knowledge that the hardest of hearts is not too hard for the Spirit of God to change. For there is nothing too hard for the Lord. How it should be a spur to us to know that the salvation of sinners is not dependent upon the way we put our arguments or the tone of our voice, but on the power of God.

Secondly, how destructive of our pride to know that unless God had first begun a good work in us (Phil. 1:6), we would never have been saved, for truly He is able to subdue all things unto Himself (Phil. 3:21) and as Christ said, "All that the Father giveth me shall come to me (John 6:37). Many Christians, in considering their spiritual experience, only go back to their response to the Gospel. The doctrine of irresistible grace opens up a realm of truth denied by this. The sinner

(Continued on page 7, column 3)

"Hannah"

(Continued from page five)

Here is Hannah's first son. She vowed that she would dedicate him unto the Lord and she did what she said she would. Did it pay? Listen:

"And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters." —I Sam. 2:21.

Hannah got pretty high interest for Samuel. She got the joy of seeing Samuel as the prophet of God, and in return God gave her 500 per cent interest on her investment. She dedicated one to God and got five back.

Beloved, I say to you, you and I need to remember that it pays to serve the Lord. As the old song says:

"It pays to serve Jesus, it pays every day,
It pays to serve Jesus each step of the way."

God said:

"Them that honour me I will honour." —I Sam. 2:30.

I insist, beloved, it pays to serve the Lord.

It pays to tithe. We have a definite promise from God. Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." —Mal. 3:8-10.

I say, beloved, it pays to do the things that please the Lord.

CONCLUSION

May God help you this morning to take these few words from this experience of Hannah and help you as a child of God to apply them to your own life, that you might realize that it does pay to serve the Lord. If there is one that is outside of the Lord Jesus Christ, my prayer to God for you today is that the Lord might save you, that you might become a child of God as a result of this service this morning.

May God bless you!

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basis of Christian unity. This surely underlies Paul's affirmation that he endured all things for the elect's sake (I Tim. 2:10).

LIMITED ATONEMENT

For a considerable time, I found myself numbered with the multitude of sincere Christians who fail to see that the Atoning Work of Christ must be subject to some kind of limitation. As Spurgeon pointed out, it must either be limited in extent or it must be limited in power. For this reason, the term as it stands, is a little misleading and Particular Redemption is to be preferred, more so as this emphasizes the point which has made the doctrine such a blessing to me.

It is generally assumed by many evangelicals that to believe that Christ died for every single person is the only possible interpretation of the love of God and the only basis upon which the unsaved can be approached with any assurance. It has been my experience that this is not the case.

To believe in the universal intention of the work of Christ, in a real way, reduces that intimate personal nature of the love of Christ, "who loved me and gave



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Results Of Sin

(Continued from page one)

II.

MAN LOST HIS SANITY (Verses 8-15)

Man has been called a "free-moral agent." Because of sin, man is an unfree-immoral slave. Man was deranged in every way because of sin. This derangement includes all of man's mental faculties. Sin makes man a maniac. He is deranged because he "hid" from God. They could not come to God any longer and fellowship with God so they went back to Satan and fellowshiped with him. Verse 14 indicates Satan's presence with them. Sin always causes man to choose Satan's company over God's.

Man's sin has put chains on his choices, his deranged mind is strapped to a wall of endless night. Man's sin was and still is a woeful act of aggression against God's very nature. Man's reverent love for God was changed to fearful dread. Yes, all men at birth are born without sanity. Man with his eyes opened walked from life to death, from good to bad, from love to hate, from innocence to guilt, from noonday to midnight, from prosperity to pov-

Forget past mistakes, but don't forget them until you have used them to correct your errors.

erty, from distinction to desolation. How can the evolutionist's premise ever be true? How can such terrible acts of sin be an "upward stumble in man's progress?" Indeed, man is lacking in sanity because of sin. Notice verse ten, all the personal pronouns used by Adam "I heard thy voice . . . I was afraid . . . I was naked . . . I hid myself." These are not words of wisdom but of ignorance. Notice Adam's placing the blame on Eve and Eve, in turn, the serpent. Insanity never accepts blame for what it does.

III.

SORROW FROM SIN (Verses 16-21)

Sorrow also came with sin. Sorrow first of all came to woman (vs. 16) in bearing children. Eve had to watch all her sons grow up in the same sin which she initiated. Also, woman has sorrow in submitting to her husband. How shameful are the "silly women" of this age who try and leave their God-given positions to join "Women's Lib."

Sorrow came to man in verse seventeen in that the cursed ground must be his source of food. God did not curse man by making him work; work is honorable but He punished man by making him work on cursed ground. Oh, what sorrow is brought by sin! Sorrow came when man hopelessly made his feeble fig leaf aprons. Blood had to be shed to cover man's nakedness (vs. 21). What sorrow man had to endure all because of sin.

IV.

SEPARATION BECAUSE OF SIN (Verses 22-24)

Sin separated man from the tree of life (vs. 22). Man could no longer live forever because death comes with sin. Man is separated from the tree of life, which is a figure of the abundance of eternal life in Christ. This separation removes all hope of life.

Sin also separated man from the Garden of Eden (vs. 23). Eden in the Hebrew means "pleasantness," thus indicating its beauty and holiness beyond imagination. This place of God's glory could not be spotted by the blackness of sin. Sin brought the dark shadow of God's wrath down on this beautiful paradise. Man was given charge of this lovely "garden." Here God was placed first in all things. Man had to be separated from this place because it figured God's holiness.

Most important, sin separated man from God himself. All other results of sin can be taken but his separation could not be measured by any comparison. Modern technology places men on the moon but not one inch closer to God. Yes, Science can send man to the moon, but not a soul to Heaven.

Lost friends, your condition is one without hope. Rom. 6:26 makes it plain that life comes through Jesus Christ. He is your

only hope. He is the answer to sin's shame, sin's insanity, sin's sorrow and sin's separation.

Blessings . . . Grace

(Continued from page 6)
comes to Christ yes, but why? Here lies the blessedness of this doctrine, "In the beginning God . . ."

FINAL PERSEVERANCE

In my early Christian life, I was taught the "Eternal Security" of believers, usually expressed as "once saved, always saved." Not all Christians believe this and in this form it is rather misleading as it emphasizes preservation without reference to perseverance. Because of this, my early experience was nurtured in a situation in which much false assurance was given, a position which, alas, abounds still.

It is, of course, a great comfort and blessing to know that the work that God has begun He will perform until the day of Christ Jesus (Phil. 1:6) and those who deny this, deny themselves much. On the other hand it has been my experience that many who do believe in "Eternal Security" have little or no grounds to its comforts as they

er all facets of the Christian experience. Above all, however, I believe that these doctrines are the basis for all true praise and worship of God. This is the effect that these doctrines *always* produce when they are *truly* believed. So often, however, I have known these precious truths to be received with a formal nodding of the head and a general comment of approval because the right things had been said. This must be a hateful thing in God's sight. These truths were meant for the heart not just the mind. It is in a man believing in his heart that saving and living faith consists (Rom. 10:9). Today we hear much spoken against emotionalism, very often rightly so, but is it not equally serious when these great and precious truths from the Word of God leave us unmoved?

May God grant that by His Holy Spirit we receive not only a clear sight of these glorious truths, but also, that through a knowledge of the truth we shall be set free to serve Him to the praise of His Glory.

Fifth Commandment

(Continued from page one)
render them honour, obedience, and gratitude . . . But as this precept is exceedingly repugnant to the depravity of human nature, whose ardent desire of exaltation will scarcely admit of subjection, it has therefore proposed as an example that kind of superiority which is naturally most amiable and least invidious, because that might the more easily mollify and incline our minds to a habit of submission" (Calvin).

Lest any of our readers—in this socialistic and communistic age, when insubordination and lawlessness is the evil spirit of our day—demur against this wider interpretation of the commandment, let it be pointed out. First that since "honour" belongs primarily and principally to God, that secondarily and derivatively it pertains also unto those whom He hath dignified and made nobles in His kingdom, by raising them above others and bestowing titles and dominion upon them, so that they are to be revered by us as our fathers and mothers. In Scripture the word "honour" has an extensive application, as may be seen from I Tim. 5:17; I Pet. 2:17, etc. Second, observe that the title "father" is given to kings (I Sam. 24:11; Isa. 49:23), masters (II Kings 5:13), ministers of the Gospel (II Kings 2:12; Gal. 4:19).

"Wherefore it ought not to be doubted that God here lays down a universal rule for our conduct: namely, that to every one whom we know to be placed in authority over us by His appointment, we should render reverence, obedience, gratitude, and all the

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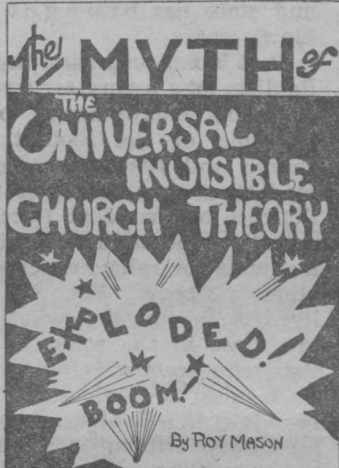
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other services in our power. No does it make any difference whether they are worthy of this honour, or not. For whatever be their characters, yet it is not without the appointment of the Divine providence that they have attained that station, on account of which the supreme Legislator has commanded them to be honoured. He has particularly enjoined reverence to our parents, who have brought us into this life" (Calvin). It scarcely needs to be said that the duty enforced here is reciprocal nature: those of inferiors implying a corresponding obligation on superiors; but limited space obliges us to consider here only the duties resting on subjects to their rulers.

First, children to their parents. They are to love and reverence them, fearful of offending out of the respect they bear them. A genuine filial veneration is to actuate children so that they abstain from whatever would grieve or offend their parents. They are to be subject unto them; mark the blessed example which Christ has left (Luke 2:51). "Children obey your parents in all things, for this is well pleasing unto the Lord" (Col. 3:20); after David was anointed for the throne, he

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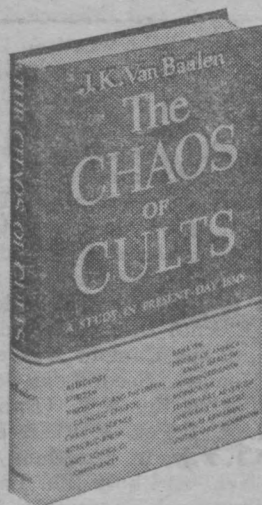
show no signs of the perseverance which this doctrine demands. It is to the outworking of this doctrine that I wish to make mention here.

Simply stated, the doctrine maintains that those whom God unites to His Son, He keeps by the power of His Spirit in the way of obedience. It is upon this last point that the repeated charges to "examine yourselves" and "prove yourselves" are to be found in the Scripture. It is my testimony that realization of this has been the means of a greatly enriched spiritual experience resulting, as it must do, in a closer communion with the Godhead. I suggest that many church and individual problems would be solved or avoided if this doctrine and its implications were to be more frequently and purposefully taken up.

CONCLUSION

I have tried, in this article, to do two things. Firstly, to give testimony to the blessings that have accompanied the revelation of these doctrines to myself personally. To give some indication of how one's spiritual apprehension without these truths is, of necessity, limited and misleading. Perhaps one of the most important consequences has been the revelation of the beautiful unity and harmony of the Word of God of which, these doctrines provide an essential basis for a true interpretation.

Secondly, I have tried to show that these doctrines have vital practical implications which cov-



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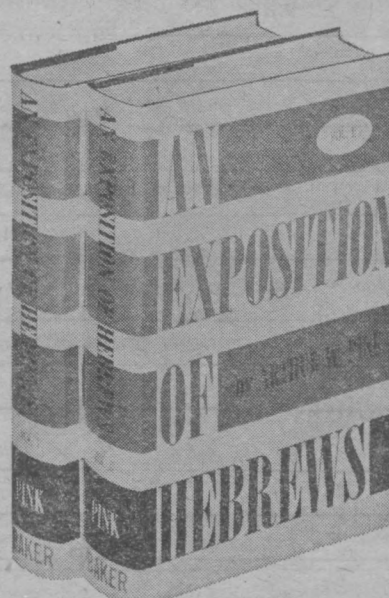
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PAGE SEVEN

THIS TEXAN IS THANKFUL

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Church And State

(Continued from page one)
Thomas Helwys, a Baptist preacher, defied the threats of King James I and settled a church in London at the very center of royal tyranny in 1611. In the dedication of his book *The Mystery of Iniquity* to the king, Helwys spoke the beliefs of millions of Baptists today when he said that the king is man and not God, and while the king may require obedience in civil matters, yet in spiritual things the king has no jurisdiction.

Christianity and the state were separated during the early centuries. One of the tragedies of history came when the state ceased persecuting Christianity and began to manipulate it. This process begun under the Emperor Constantine (A.D. 323-37). This union has been a constant thorn in the flesh for true Baptists; every sort of evil thing has come out of it. It is unquestionably responsible for the rise, power, and wealth of the Roman Catholic Church.

Whenever in the medieval centuries the political and military of the secular arm was withdrawn from the Roman Church, the papal office was degraded and the vaunted authority of the Roman bishop vanished. With the resurrection of political support in the eleventh century, the pope regained his place of power and influence. This alliance of church and state has brought many bloody wars.

So it is not surprising that true Baptists take a very serious view of every encroachment of the principle of the separation of church and state—whether the sending of an ambassador to the Vatican, as President Nixon has recently done, or the use of public funds for religious schools or other purposes. Yet, we have lived to see the day when there are those in the ranks of Baptists who are parleying for public monies for their schools and hospitals. If a Baptist school cannot survive without federal funds, the sooner it dies the better. The Lord's churches should never resort to the civil power to carry on their work. The state has no right to impose a tax for the support of any form of religion, and no church has the right to receive any thing from the state, except protection and full freedom in the pursuit of its spiritual ends.

Baptists helped build the wall of separation between church and state in their struggle that brought the incorporation of the Bill of Rights into the American Constitution. Constant vigilance must be exercised to see that this wall is never breached. God forbid that anyone that calls himself a Baptist should ever be responsible in joining our enemies to destroy this cherished doctrine of separation of church and state.

God . . . Appointment

(Continued from page one)
vised him that this would be absolutely impossible, that he, as a Sea Captain with years of experience, could state that most definitely. Mr. Muller repeated that the Lord had made the appointment and would surely see that it was kept. This insistency seemed foolish, and the Captain remarked rather sarcastically that in that case the Lord would have to get him there, but it would not be upon his vessel.

Mr. Muller then said to the Captain, who was an earnest Christian that he would like to have him go along into the Cabin and have a word of prayer over the problem, and this was assented to. After praying, Mr. Muller told the Captain that he would not ask him to pray, as he had no faith for the prayer solution. Going out upon the

Theodosia Ernest

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nobles and emperors had espoused the cause of Christ, bad men united with that party for the sake of power and influence. When infant baptism (or, rather, the baptism of minors, for the baptism of babes was not introduced till a later day;) had been adopted, and the only prerequisite for Church-membership was the ability to repeat, like a parrot, the words of a creed, and answer some questions of a catechism; when sincere repentance and a living faith in Christ had been dispensed with as terms of admission to the Churches, they soon came to be composed of unconverted men, who had no spiritual understanding of the gospel, and to whom religion was but an empty form, valuable only so far as it could be used for purposes of worldly aggrandizement. These Churches were no longer the assemblies of the disciples of Jesus. They had already ceased to be true Churches of Christ; they were mere companies of worldly men, who had no love for Jesus or His cause, and cared far less for the prosperity of His Kingdom than for their own promotion. The first step towards that fearful change by which Christ's Church was driven out of sight, and an establishment having the same name, though consisting of a different sort of people, and organized under a very different constitution, and filled with rancorous hatred towards it, was the loss of the independence of the local societies. Christ, as we have seen, made each Church independent. It had none above it but Himself alone. He was its Lord and Master; but it called no one master on the earth. (To be continued next week, D. V.)

deck, Mr. Muller glanced toward the skies and then asked the Captain to do so, saying, "Well, Captain, what do you see." The reply came, "Why, blue sky!" The appointment was kept, and the Captain always loved to tell this story about his friend.

—The King's Herald.

Fifth Commandment

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fulfilled his father's appointment by tending his sheep (I Sam. 16: 19). They are to hearken to their instructions and imitate their godly practices (Prov. 6:20). Their language must ever be respectful and their gestures be-token submission: though Joseph was so highly exalted in Egypt, he "bowed himself with his face to the ground" before his father (Gen. 48:12); and note how King Solomon honoured his mother (I Kings 2:19). As far as they are able and their parents have need, they are to provide for them in old age (I Tim. 5:16).

Our duties to rulers and magistrates whom God hath set over us. These are God's deputies and vicegerents, being invested with authority from Him: "by Me kings reign" (Prov. 8:15). God hath ordained magistracy for the general good of mankind, for were it not for this men would be savage beasts preying upon one another. Did not the fear of magistrates restrain those who have cast off the fear of God, were they not afraid of temporal punishments, we should be as safe among lions and tigers as among men. They are to be honoured in our thoughts, regarding them as the official images of God upon earth (Eccl. 10:20). They are to be revered in our speeches, supporting their office and authority: of the wicked it is written "they are not afraid to speak evil of dignities (II Pet. 2:20). We are to obey them: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well" (I Pet. 2:13, 14). We are to render "tribute to whom tribute is due, custom to whom custom, fear to whom fear (Rom. 13:7). We are to pray for them (I Tim. 2:1, 2).

The duties of servants unto their master. They are to obey them: "Servants obey in all things your master according to the flesh: not with eyeservice as menpleasers, but in singleness of heart fearing God" (Col. 3: 22). They are to be diligent in duty, seeking to promote their master's interest: "showing all good fidelity" (Titus 2:10 and see Eph. 6:5-7). They are to patiently suffer their rebukes and corrections: "not answering again (Titus 2:9). So strictly

has God enjoined them to a quiet submission unto their masters that, even when a servant has given no just cause for rebuke, yet he is to silently suffer the groundless anger of his master: "Servants be subject to your masters with all fear: not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully (I Pet. 2:18-20). O how far have we wandered from the Divine standard!

Finally, we should mention pastors and their flocks, ministers and their people, for between them also is such a relation of superiors and inferiors as brings them under the direction of this fifth commandment. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). Christ has so vested His servants with authority that He declares "He that heareth you, heareth Me; and he that despiseth you despiseth Me" (Luke 10:16). So again, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine" (I Tim. 5:17): this "double honour" is that of reverence and maintenance—"Let him that is taught in the Word communicate unto him that teacheth in all

EVER THOUGHT OF
PRAYER CONDITIONING
YOUR CHURCH
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good things" (Gal. 6:6 and cf. I Cor. 9:11). How solemn is the warning of, "But they mocked the messengers of God and despised His words and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (II Chron. 36:16). 16).

To this precept is added the promise as a motive and encouragement to obedience: "That thy days may be long upon the land which the Lord thy God giveth thee." First, as an O.T. promise this to be regarded typically of the Eternal Life promised by the Gospel—as Canaan was a figure of Heaven. Second, as it is repeated in the N.T. (Eph. 6:2, 3 and cf. I Pet. 3:10) it is often God's way to lengthen out an obedient and holy life. Third, but all promises of earthly blessing must necessarily imply this condition: they shall be literally fulfilled unto us if this would promise our eternal happiness—otherwise they would be threatenings and not promises. In His mercy God often abridges this promise and takes His beloved unto Himself.