

The Baptist Examiner

A BAPTIST

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 40, No. 36

ASHLAND, KENTUCKY, OCTOBER 16, 1971

WHOLE NUMBER 1709

THE CRUCIFIXION

By THOMAS ADAMS

(Continued from last issue)

Whom gave He then? Himself, who was both God and man; that so participating of both natures, our mortality and God's immortality, He might be a perfect mediator. He came between mortal men and immortal God, mortal with men, and just with God. As man He suffered, as God He satisfied; as God and man He saved.

He gave himself,

HIMSELF

Wholly,
Only.

1. All Himself, His whole person, soul and body. Godhead and manhood. Though the Deity could not suffer, yet in regard of the personal union of these two natures, in one Christ, His very passion is attributed in some sort to the Godhead. So Acts 20:28, it is called the "blood of God." And I Cor. 2:8, "The Lord of glory" is said to "be crucified." The school's distinction here makes all plain. He gave all Christ, though not all of

Christ; as God alone, He would not, as man alone, He could not make this satisfaction for us. The Deity is impossible; yet was it impossible, without this Deity, for his great work of our salvation to be wrought. If any ask, how the manhood could suffer without violence to the Godhead, being united in one person, let him understand it by a familiar comparison. The sunbeams shine on a tree, the axe cuts down this tree, yet can it not hurt the beams of the sun. So the Godhead still remains unharmed, though the axe of death did for a while fell down the manhood. His body suffered both sorrow and the sword; His soul sorrow, not the sword; His deity neither sorrow nor the sword. The Godhead was in the person pained, yet not in the pain.

2. Himself only, and that without a Partner, Comforter. 1. Without a partner that might share either His glory or our thanks, of both which He is justly jealous. The sufferings of our Saviour need no help. Upon good cause, therefore, we abhor

that doctrine of the papists, that our offences are expiated by the passions of the saints. No, not the blessed Virgin hath performed any part of our justification, paid any farthing of our debts. But thus sings the choir of Rome (Holy Virgin, Dorothea, enrich us with thy virtue, create in us new hearts!) Wherein there is pretty rhyme, pretty reason, but great blasphemy; as if the Virgin Dorothea were able to create a new heart within us. No, "but the blood of Jesus Christ cleanse us from all sin," I John 1:7. His blood, and His only. O blessed Saviour, every drop of thy blood is able to redeem a believing world. What then, need we the help of men? How is Christ a perfect Saviour if any act of our redemption be left to the performance of saint or angel? No, our souls must die, if the blood of Jesus cannot save them. And whatsoever witty error may dis-

WE GOOFED BADLY!

See Page 2, Column 5

A MESSAGE ON THE BIBLE AND . . .

THE ORDINANCES

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

ELD. ROY MITCHELL
Corbin, Kentucky

There are only two ordinances. A lot of people say there's three, or maybe seven, but the Bible only teaches two—baptism and the Lord's Supper.

Baptist baptism is a prerequisite to the Lord's Supper. If you haven't been Scripturally baptized, you can't Scripturally observe the Lord's Supper. All down through the ages, we have been criticized as Baptists for believing in the so-called "close communion." But after all, if you haven't had Baptist baptism, you can't observe the Lord's table.

It is the Lord's table, not my table. I have the privilege of inviting anybody I please to come to my table at my home, but I can only invite those to the Lord's table who are saved. In Ephesians 4:5, we read:

"One Lord, one faith, one baptism."

How many baptisms? One. Not three, but one.

We read in Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

BAPTISM

Notice five things about Scriptural baptism.

First of all, there must be a proper subject. A proper subject for baptism is a saved person—one that has been regenerated by the power of the Holy Spirit of God—one that has been born from above.

Beloved, we don't reach Calvary by way of Jordan. We reach Jordan by way of Calvary. We are not saved in the water. I think of that old hymn:

"What can wash away my sins? Nothing but the blood of Jesus; What can make me whole again? Nothing but the blood of Jesus."

We read in Acts 4:12: "Neither is there salvation in any other."

The Apostle Paul says in I Corinthians 3:11:

"For other foundation can no man lay than that is laid, which is Jesus Christ."

Salvation is of the Lord, not in the water. If you haven't had this kind of baptism, you haven't had any at all. If you weren't saved before you went into the water, you just didn't have any baptism.

I remember when I was a boy, all of us boys in the neighborhood would swim in the little creek behind our house. Many, many times we baptized each other; that is, we went through the motions. Probably you have experienced the same thing.

I say reverently: every person that wasn't saved when he went into the baptismal waters, didn't have any more baptism than those boys did that baptized me, and the baptism that I received at their hands. You must be born again to be a fit subject for baptism.

Secondly and thirdly (these two go together), there must be (Continued on page 7, column 1)

pute for the merits of saints, the distressed conscience cries, Christ, and none but Christ. They may sit at tables and discourse, enter the schools and argue, get up into the pulpits and preach that the works of good men is the church's treasure, given by indulgence, and that they will do the soul good. But lie we upon our deathbeds, panting for breath, driven to the push, tossed with tumultuous waves of afflictions, anguished with sorrow of spirit, then we sing another song—Christ, and Christ alone—Jesus, and only Jesus; mercy, mercy, pardon, comfort, for our Saviour's sake! "Neither is there (Continued on page 7, column 4)

OUR RADIO MINISTRY

WTCR — 1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday — 8:30-9:00 A.M.

THIS IS A WORK OF FAITH
AND A LABOR OF LOVE

MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE PROMISES OF GOD"

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." — II Cor. 1:20.

Truly, this is a remarkable verse, but it is one that is most rarely ever used.

You'll notice that the burden of the text is the promises of God. It is talking about God's promises.

A lot of brethren are confused about the promises of God, from the standpoint of the number of them. In the early part of my

ministry, I heard an older preacher say that there were better than thirty thousand promises in the Bible, and I believed it. I took for granted that what he said was so. Later on, I made the same statement numerous times, that there are better than thirty thousand promises in the Bible.

One day I sat down to count them — not the promises, but the verses in the Bible, and there are only about thirty thousand verses in the Word of God. So I said, "It is ridiculously impos-

sible to say that there are thirty thousand promises in the Bible when there are only about thirty thousand verses in the Bible."

Certainly you could not say that every verse in the Bible is a promise. I never did estimate the number of promises; I never did have time to do so. If you were to draw the line as to the promises of God's Word, I would imagine that you would doubtless find that there are between three and five thousand promises (Continued on page 2, column 1)

BILL FARMER

Lincoln Park, Michigan

(Last in Series)

Many people aimlessly compare one church with another. In doing so, they grow more and more confused. Here are some general statements concerning false denominations which apply to most false religions.

I

They are based on something besides, or in addition to, the Bible. Baptists are based on the Bible alone. Others teach "tradition," creeds, or the false and many times foolish attitudes of some man.

II

They all find their beginning this side of Jesus Christ. No denomination, except Baptists and Catholics claim to go back to the time of Christ. A simple examination of the New Testament will reveal many Anti-Catholic teachings. Also, there are no robes, nuns, catechisms, rosaries, confessions, masses, altar, statues or candles in the New Testament at all. Thus, proving Baptists to be the only successor of New Testament Christianity.

III

They all add water, or works, to the Scriptural way of salvation, and in doing so scoff at the Bible itself. Just because they are sincere, this does not make them right. Hell is full of sincere people! Sincerely wrong! Yes, all Unbaptists would do well to ponder the words of Paul in Eph. 2:

A TRULY GREAT QUESTION . . .

Does Prayer Change Things?

By JOE WILSON
Winston-Salem, N. C.

which robs Him of His glory and deprives Him of His rights.

It has been said by a modern religionist that, "God has ordained that human destinies may be changed by the will of man . . . that the purposes of God can be changed by prayer." Now this is nothing short of blasphemy. Modern religion has placed our Saviour at the disposal of man, and makes God to be a Santa Claus that gives us whatever we want, regardless of His will and purpose. The teaching that "pray-



JOE WILSON

er changes things" is highly dishonoring to God, and an insult to His Sovereign Majesty.

"But He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth." Job 23:13.

"But our God is in the heavens; He hath done whatsoever He pleased." Psa. 115:3.

"Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places." Psa. 135:6.

"The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: . . . For the Lord of hosts hath purposed, and who shall disannul it. And His hand is stretched (Continued on page 4, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00

CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

"Promises Of God"

(Continued from page one)
in the Bible. At least, there's not nearly as many as the average preacher is prone to say that there are.

But regardless of the number, they are precious and irrespective of whether there are three thousand or five thousand, or however many there are, the promises of God presents a marvelous study anytime that you look at them.

I

THE DIGNITY OF THE PROMISES.

My text says, "The promises of God." It doesn't say, "The promises of man."

Man makes promises sometimes, with no intention whatsoever of keeping them. Man makes promises sometimes, with the intention of keeping them, but he doesn't have the ability to do so. He has the intention of keeping them, and he tries to the best of his ability to do so, but something may arise whereby he is unable to live up to the promises that he has made.

Beloved, none of those factors enter in to the promises of God. This text talks about, not the promises of man, but the promises of God. I say to you, there is a dignity about the promises, the like of which there is no dignity about anything else. These are God's promises to us.

They are true. Why shouldn't they be? God made them. Every promise you have in the Bible is a true promise. A true God made that promise.

Every promise that you have in the Bible is an immutable promise. It does not change.

I have made promises and I have had to go to people and tell them that I couldn't keep that promise. Conditions had arisen or something had happened to the extent that I couldn't keep the promise that I had made.

Beloved, that is not so with the promises of God. I insist that they are not only true, but that they are immutable. God never has to say, "I am sorry, but I can't keep my promise to you."

These promises of God's are powerful. There is a power punch packed in every promise.

Don't tell me there isn't a dignity about them. Since they are true, since they are immutable, since they have power, certainly we can say that these promises of God carry a dignity unequalled anywhere else in the world.

Also, these promises of God are eternal. They have lasted throughout ages gone by; they are lasting today; they will last throughout the ages to come. They are eternal.

Oh, what a contrast to the promises of man! If we were to say that the promises of a bootlegger were thus and so, there wouldn't be any dignity about that. If we were to say that the promises that a gambler had made were thus and so, there wouldn't be any dignity about that. There wouldn't be very much dignity about it if you were to say that the promises that a preacher had made were thus and so.

But, beloved, the promises that we are considering today are not the promises of any earthly being, whether he be a bootlegger, or whether he be a preacher. The fact of the matter is, these are the promises that were made to us by Almighty God. These promises are true, they are immutable, they are powerful, they are eternal. I tell you, these promises contain a dignity. They carry a dignity when you consider them.

II

THERE IS A WIDE RANGE TO THESE PROMISES.

It says in my text, "All the promises." What a wide range this covers when it speaks about the promises of God!

That means that some of those promises are conditional, and some are absolute. Some of them are based upon you meeting certain conditions, and some of them are absolutely unconditional.

There are promises for the body. There are promises for our physical health. There are promises relative to our mental health. There are promises so far as our spiritual health is concerned.

So, beloved, looking at these promises of God, we see that there are all kinds of promises given in the Word of God. There is a tremendous range, I say, to these promises.

Suppose I show you from God's Word the wide expansive range of a few of these promises of God.

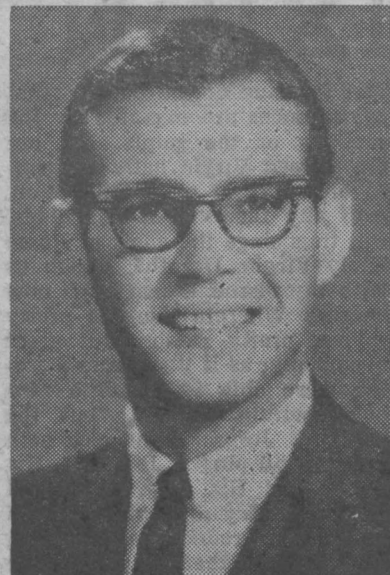
Some of these promises are given to a penitent. If I speak to someone who is penitent over his sins — if I speak to someone who is concerned over his salvation, may I remind you that we have an abundance of promises for you. Listen:

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

This is a promise to the peni-

Calvary Baptists Announce Annual Thanks'ing Service

Calvary Baptist Church is pleased to announce her annual Thanksgiving service for Thursday morning, November 25, at 8:30 a.m. This is following our usual custom for our Thanksgiving services, and we are looking forward with a great deal of expectation for the services this year.



JON RULE

Brother Jon Rule of Alderson, West Virginia is to be with us for the entire week, preaching each night. In addition, each evening a local pastor will likewise be speaking.

Thanksgiving is always a time of rejoicing with us and we are deeply grateful for another Thanksgiving season.

We invite all of our friends within going distance to be with us and we would even be most happy to have those from a great distance to be with us as our guests.

tent. Are you one of the penitent ones? If so, then here is God's promise to you. Listen:

"He that believeth on me hath everlasting life."—John 6:47.

I tell you, beloved, there is a remarkable range to these promises — promises not only to the penitent, but also to the believer.

Then there are promises to the serving one — the one who is trying to serve the Lord. We read:

"Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9,10.

Talk about a promise, this is one! This is a promise to the praying one. He is nigh to you. He is near you. He is not a God afar off. But if you are a praying one, the Lord is nigh unto them that call upon Him.

Then there is a promise to the obeying one. Listen:

"If ye be willing and obedient, ye shall eat the good of the land."—Isa. 1:19.

This is a promise to the obeying one. If you are obedient, what will you do? You shall eat the good of the land.

There is another promise to the obeying one. When God was speaking to the children of Israel as they were getting ready to receive the law, He said:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."—Ex. 19:5.

You may say, "Brother Gilpin, it is wonderful that God has given these promises in such a wide range — promises to the penitent, to the believing, to the serving, to the praying, to the obeying. But how about the fellow that suffers? Is there any

promise to the suffering one?

Beloved, I have been amazed as I turn through the Word of God at the promises that God has given relative to those individuals who suffer for His Name's sake. Listen:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Blessed are ye, when man shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Mt. 5:10-12.

If that isn't sufficient, notice this:

"If so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

Do you want to be glorified with the Lord one day? Is it your desire that one day the Lord shall glorify His Son and you, side by side? Beloved, if we suffer with Him, then we may be glorified together. You can't suffer for Jesus in this world without being glorified with Jesus in the world to come.

I say that these promises have an exceeding wide range. I have heard it said of singers that they had a tremendous range of voice, that they could go from the lowest notes to the highest notes, and hold these notes indefinitely. There is a wide range as to God's promises. There are promises that are relative to physical health, mental health, spiritual health, material health; promises that are conditional and unconditional. What a range there is! Promises to the penitent. Promises to the believing. Promises to the serving. Promises to the praying. Promises to the obeying. Promises to the suffering. If time would permit I might mention dozens of other classes. Oh, what a wide range there is to these promises — promises of God!

III

THE STABILITY OF THESE PROMISES.

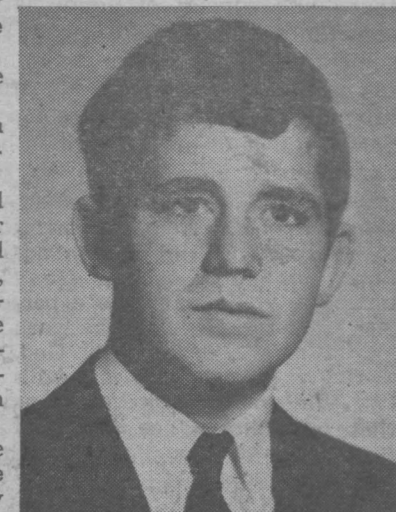
My text says, "For all the promises of God in him are yea, and in him Amen."

What does this mean? The Greek word, "yea," and the Hebrew word, "Amen," are used for one purpose: to mark certainty.

"Yea" — that is a Greek word in the New Testament that means certainty; "Amen" is a Hebrew word in the Old Testament which means certainty.

WE REALLY GOOFED!

Brother Joe Wilson of Winston-Salem, North Carolina has a son by the same name. We had an article in the paper last week, which was a sermon preached by the son. It appeared in last week's issue of TBE, but was credited wrongly to his father, due to the similarity of names.



LITTLE JOE WILSON

We regret this, particularly because it was the first message by the son. I don't suppose there is any need in offering an explanation except to say that it was definitely a mix-up of the worst type. Actually I had laid out the paper for this week to carry an article by Joe Wilson, Sr. and also this article by his son, and as I say it is most deeply regretted that the error occurred.

Our apologies are all we can offer, but they are genuine and most profuse.

What does this text say? It says that there is a stability about the promises of God. They are either "yea" or "Amen." Whether they be in the Old or New Testament, they are certain. Whether they be for the Jew or the Gentile, whether they had to do with the man who lived two thousand years before Christ, or the man who lives two thousand years this side of Christ, the fact is, they are "yea" and "Amen." They are stable. There is a stability, a certainty, about the promises. (Continued on page 3, column 5)

NOW — IN PRINT AGAIN!

The Biblical and Historical Faith of Baptists on God's Sovereignty



CONTENTS

The Bible Doctrine of Election—J. P. Boyce
Remarks on Predestination and Election—B. H. Carroll
Statement on Election—John Bunyan
Comment on Election—John A. Broadus
Election—J. M. Pendleton
Election Consistent—Andrew Fuller
If Some Are Elect, Why Preach?—C. H. Spurgeon
Chosen, Redeemed and Called—John Gill
Foreordination and Foreknowledge—A. H. Strong

Divine Foreknowledge—Arthur W. Pink
The Limited Atonement—C. H. Spurgeon
On the Limited Atonement—J. R. Graves
Particular Redemption—J. R. Graves
God's Sovereignty Exhibited—Alexander Carson
God's Distinguishing Grace—Abraham Booth
Notes on Election—Boyce Taylor
Testimonies of Baptists of the Past—Baptist Confessions on the Doctrines of Grace—

The writers are recognized by all Baptists as outstanding men of God. They influenced their own day and they have influenced succeeding generations.

There are photos of most of the men quoted, the dates of their lives and brief information about them.

Get a copy of this booklet for yourself and your friends.

50c — Single Copy

3 copies — \$1.00

50 copies — \$15.00

Calvary Baptist Church

P. O. Box 910

Ashland, Kentucky 41101

GREEK-ENGLISH INTERLINEAR NEW TESTAMENT

Approximately 750 pages

Cloth Bound

\$10.00



Most useful for everyone who studies the Bible. Can't be described — As Paul said of Jesus (1 Cor. 9:15), it is unspeakable. Must be examined to be appreciated.

ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

OCTOBER 16, 1971

PAGE TWO

THEODOSIA ERNEST

(Continued from last week)

"What then, let me ask, is the Association, and what relation does it sustain to the Churches and their members?"

"Some Baptist associations and conventions," replied Mr. Courtney, "are organized for one purpose, and some for another. They are simply voluntary organizations outside the Churches, formed, like a Bible society, or a missionary society for the accomplishment of some specific object, in which the Churches may or may not take a part, as they see fit. Sometimes this object is to sustain a system of missionary operations so extensive that some concert of action is required to secure its success; sometimes it is to build up and sustain an institution of learning; sometimes to provide young ministers with the means of acquiring a better theological education; sometimes it is for the arrangement and support of some plan for the distribution of the Scriptures or of other religious books; sometimes merely for mutual counsel, and to learn, by messengers or letters, what progress each Church is making, what is the number and condition of her membership, and what she is doing to promote the cause of Christ; and sometimes it combines several or all of these objects. But whatever objects it may have, it never can have the right to interfere with the domestic economy or discipline of the Churches, whether of those who send messengers to it or of others."

"But let me ask you," said the Presiding Elder, "whether these associations are not often called on to decide cases of difficulty in the discipline of the Churches, which are sent up to them for adjustment?"

"No, sir; the Churches often send up some notice of cases of difficulty and ask for advice, and sometimes they send questions of difficulty and ask for information concerning matters either of faith or practice; and the advice is given and the information granted; but neither the one nor the other is binding as a law to the Churches. Each Church may receive or reject the advice, as it sees best."

"But may not the association punish the Church by exclusion, if it should fail to heed the advice so kindly given?"

"That would depend upon the relation of the matter to the constitution of that particular association. You will observe that each association is a *voluntary* organization. It makes no part of the Churches, and has no control over the Churches, except in regard to such matters as are provided for in the constitution adopted by itself, and voluntarily agreed to by the parties coming in. And no Church has the right to give up to the association any of those prerogatives with which Christ has invested her. She dare not give up to the association, or to the minister, or to anybody else, the *power of discipline*, which is by the authority of Christ vested in the *ekklesia* alone. The constitution of the association determines the conditions of membership in its own body: they are as various, almost, as the associations themselves. In some, for instance, no Church can be represented that does not send a certain sum of money; and if she fails to make the contribution, she cannot be a member of the association, but she is no less a Church, and a Baptist Church, than she would have been if she had sent it. In most of the associations, it is made a condition of membership that the Church must be an *orderly Baptist Church*, and must hold certain doctrines which are common to the denomination. This is essential for the harmonious mutual cooperation of them all in the educational or missionary enterprises for the conducting of which the association was formed. And when they have such a constitutional basis, and any Church has ceased to be an *orderly Baptist Church*, or to hold the doctrines specified, they may refuse to recognize her any longer as a member. But this is no *ecclesiastical*, no *Church* action. It is not an excommunication on the assumed authority of Christ, and exercised by the association as *his Church*, or as a *part* or a *branch* of *his Church*; it is the mere dissolution of a voluntary compact, when one of the parties has violated the terms of the compact. *The authority of the association can never go behind its own constitution.*

"It may be possible that associations sometimes forget this, and act as though they were not merely advisory, but legislative or judicial bodies; but if they ever do, they violate all regular Baptist usage, and thoughtful and intelligent Baptists will at once disown them."

"The truth is, the associations and conventions are the mere creatures of the Churches, formed for the more effectual execution of the plans which the Churches entertain for the furtherance of the great objects of Christian benevolence; objects so vast that individual Churches cannot alone accomplish them. What *one* cannot do, some twenty, or fifty, or a hundred can, and they agree to work together; and that they may work harmoniously together, each sends a delegate or more, as may be agreed upon, to carry funds, assist by his counsel, and bring back word to the Church as to how the work goes on. The association is not, therefore, like the Conference or the Presbytery, the *lord* and *master* of the Church, but is its *creature* and its *servant*, and so responsible to it for its proceedings, that if it does not conduct in all things in such a way as to give satisfaction, it *withdraws* from it and gives it no more countenance or support. But whatever the association may be, or whatever power it may have, it is sufficient for our present argument to know that every Baptist Church is so far independent of it, that it is entirely free to unite with it or to stand apart from it. It is no more bound to belong to an association or convention, than it is to represent itself in the Grand Division of the Sons of Temperance, or to belong to the American Bible Society, or the American Sunday School Union."

"Then I can understand," resumed the Doctor, "that it has also the fourth mark upon our tablet. *It has Christ alone for its King and Lawgiver, and recognizes no authority but His above its own.* If the associations and conventions cannot make laws for

it, or exercise discipline for it or in it, I suppose no others will attempt to do so, unless it be their pastors; and I observed yesterday that the pastor took no other share in the exercise of discipline, than simply as the president of the assembly, to put the question and gather the voice of the members. And, moreover, as the pastor is not sent to them by bishops, conferences, or presbyters, but chosen by the Church, and holds his office at their pleasure, **he must of necessity be the servant and not the master of the Church.** He may rule, but his government must be founded in love, and his control such as the faithful performance of his duties as a good minister of Jesus could not fail to give him in any assembly of earnest-hearted, Christ-trusting, and Christ-loving people."

"And so, also, I can testify that *its members come voluntarily and ask for membership*, and are not brought by their parents and compelled to be initiated, even though they cry out against it as loudly as a little babe can cry."

"Nor do I see any reason to doubt that *it holds to the fundamental doctrines of the gospel as its articles of faith.* And I have never heard of any Baptist Churches being engaged in persecution, though all the histories of them that I have read are almost continuous records of the distress which they have endured from other so-called Christian Churches."

"I yield them, therefore, the possession of our *fifth* and *sixth*, and also our *eighth* mark; but now when I come to ask about the *seventh* and the *ninth*, I must wait for further information."

"And if you wait," said the Reverend Mr. Stiptain, "until you have traced its continued existence down from the time of Christ, or ascertained its regular succession in a line of Churches that never in any age became even temporarily *apostate*, you will wait till you have joined the Church above. I have not studied particularly the history of the Baptist Church; but I will venture to promise that if you will make out this regular succession for them, I will at least never laugh at them again as the modern progeny of the Munster men in Europe, and Roger Williams in America."

"It was our understanding, I believe, when we entered these historical marks upon our tablet," replied the Doctor, "that each of the bodies claiming to be Churches should be considered as having descended regularly from the apostates, unless the contrary should appear from their own records. We have seen for each of the others a historical origin in comparatively modern times. We know when the Lutheran, the English and American Episcopalian, the Presbyterian, and the Methodist Churches were first organized. We can trace them back to a certain point, and beyond that they had no separate existence. They were all merged in Rome, and only existed as component parts of the great Roman Catholic antichristian Hierarchy. We have traced this mother of them all back still farther, and found a time long after Christ or the apostles when there was not only no Roman Catholic Church, but *no such organization* as that afterwards became."

"Now, if we can do the same by the Baptist Church—if we can go back and find a time since Christ when it had no existence—we must concede that it has not this test. But unless this can be done, we must take it for granted, as we were ready to do in regard to the other claimants, that it has existed from the days of Christ and the apostles. We need not put it upon the Baptists to show the record of every age, and trace upon it the history of their Church."

"In the sense in which you employ the term," said Mr. Courtney, "there is not and never has been such a thing as *'the Baptist Church.'* There cannot be. Each Baptist Church stands alone and independent of all other Baptist Churches. As the Church at Jerusalem, and the Church at Antioch, and the Churches of Judea, and Galilee, and Samaria, were not combined together in any great *confederation* called the Church, but *each* one was *the Church*, in and of itself, and neither more nor less *the Church* for the existence of the others, so every particular Baptist Church that is organized upon the same model, having the same sort of members, the same organization, the same ordinances, and the same doctrines, is itself the Church. It is not a *confederation* of Baptist Churches nor a continued *succession* of Baptist Churches that is the Baptist Church; but every local, independent body of baptized believers, holding the doctrines of the gospel, and having the ordinances of the gospel, that now exists, or has at any time or in any place existed, is and was *the Baptist Church* in the only sense that there can be any such thing as the Baptist Church, or that there was any such thing as *the Baptist Church*, or that there was any such thing as *the Church in the days of the apostles.* And now with this understanding of the term, I am ready to take either plan to show our continuity from the time of Christ. I will prove, by the most unexceptional historical authority, by the concessions of our bitterest opponents and persecutors, that our Churches *have existed* in every age. Or I will undertake, as a shorter method of reaching the same conclusion, to show that there is no other history of their first beginning but that which we have in the New Testament itself. And if I can do either one or the other, it will be more than enough. Now, to settle the question at once, I will take it upon me to trace the Baptist Churches on the chart of history, either backwards or forwards. We may begin here today and trace them back to John in Jordan; or I will begin in Jordan and trace them downward till today. I anticipated this difficulty. I knew that a true Church could be known without this test, and would not have introduced it but at the suggestion of the Episcopal bishop; but since we have it, I will not shrink from its most rigid application. Try us as you will, and you will not find us wanting in any Scriptural feature. **I have here a brief sketch of dates and authorities, which I have arranged merely to assist my memory, and by its aid I will give you such testimony**

(Continued on page 5, column 4 and 5)

"Promises Of God"

(Continued from page two)

I don't know anything that ought to thrill your soul more than to know that God's promises are certain. They are either "yea" or "Amen"—certain—stable, whether from the Old or the New Testament, or for a Greek or Jew. Regardless of where they come from, there is a stability and a certainty about the promises of God.

Beloved, it thrills my soul when I remember this fact: I am glad that I don't go to God today and plead a promise and the Lord says, "Wait a minute. That promise doesn't apply."

I am glad I don't go to God to plead some promise and the Lord says, "Wait a minute I changed my mind."

I am glad when I go to God and plead some promise that God doesn't say, "That is out of date."

Beloved, mark it down, the promises of God are "yea" and "Amen." They are stable. They are sure. They are certain.

IV

THE RESULT OF THE PROMISES.

My text says, "Unto the glory of God by us."

I have always said that anything that you and I do ought to be done for God's glory. We read:

"Whether therefore ye eat, or drink, or whatsoever ye do, do **ALL TO THE GLORY OF GOD.**"—I Cor. 10:31.

Beloved, these promises are to the glory of God. Every promise that there is in this Bible is for us, that it might be for the glory of God by us.

Suppose we take an example. There is a promise to the man who tithes. The Word of God says:

"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. 3:10.

Beloved, do you believe this? If you believe it, do you practice it? If you practice it, does God keep His part of the bargain? He said, "I'll open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I don't think that always it is a material blessing. Usually, I think it is. There are spiritual blessings that mean more to me than material blessings. But there is one thing certain, God keeps His promises.

And God is glorified by us. Suppose I bring my tithe unto the Lord? Suppose God blesses through the tithe, and God blesses me? Beloved, that is to the glory of God by us.

You can take any promise in the Bible and look at it from that standpoint, and when God keeps His promise, you can say this: we glorify His condescending love first of all in making the promise, and we certainly glorify His power as to the keeping of the promise.

Every time that God gives us a promise, we glorify Him. It is for the glory of God by us, in that God made the promise, and God keeps the promise.

Oh, how precious it is to read my text, which says:

"For all the promises of God in him are yea, and him Amen, unto the glory of God by us."—II Cor. 1:20.

May the Lord God add His blessings upon this message. May (Continued on page 3, column 1)

THE CHRISTMAS PARADE

What meaneth all this fuss and worry?
Whence go these crowds to run and scurry?
Why all the lights — the Christmas trees?
And the silly "fat man," tell me, please?

No, He's not here — you'll find Him where
Some humble soul now kneels in prayer;
There you'll find Christ — not Christmas.

I'm sick of all this empty celebration,
Of feasting, drinking, recreation;
I'll go instead to Jesus.

And there I'll kneel with those who know
The meaning of that Risen One,
And find the Christ — not Christmas.

JULIUS C. TAYLOR
Taylors, S. C.

Prayer . . . Things?

(Continued from page one)
out, and who shall turn it back?
Isa. 14:24, 27.

"He doeth according to his will
in the army of heaven, and among
the inhabitants of the earth, and
none can stay His hand, or say
unto Him, What doest thou?"
Dan. 4:35.

"Him who worketh all things
after the counsel of His own will."
Eph. 1:11.

I.

The doctrine of predestination,
as taught in the above Scriptures,
along with a host of other verses,
proves that prayer does not
change things. The Bible is clear
that God has a will and purpose
concerning all things, and that His
providence and power will bring
all things to pass according to
that will and purpose. The man
who cannot see this in the Bible
just cannot see at all. God has His
will in all things, and works all
things after the counsel of His
will. This is beyond dispute, if
we bow to the authority of the
Bible.

It is most certainly true that, if
God has predestinated whatso-
ever comes to pass, — and He
has — then, prayer cannot change
things. Things come to pass, not
according to our poor, weak, ill-
formed prayers, but according to
God's eternal predestination. God
cannot have a purpose, and then
have that purpose subject to the
changing effects of men's prayers.

I, for one, am glad that this is
so. I feel like Solomon, when
God asked him what his request
was, and Solomon replied that
he was a little child who did not
know how to go out and come
in. Now, beloved, it is better that
the affairs of time be under the
control of, and harmony with the
eternal will of God, or that they
be controlled by the prayers of
creatures who must confess again
and again that they know not
what to pray for? The man who
teaches that "prayer changes
things" must have a mighty high
opinion of the wisdom of man,
and a mighty low opinion of God
Almighty. How can we believe
— why would we desire — that
the events of the universe should
be controlled by the will of man
in his praying when man is the
foolish and depraved creature
that he is?

No man can believe in the glor-
ious, Biblical doctrine of Abso-
lute Predestination, and believe
that prayer changes things. The
two are incompatible. They do
not go together. If one is true,
the other is false. Since predestina-

tion is true, it follows, as night
follows day, that prayer does not
change things.

II.

The doctrine of Foreknowledge
proves that prayer does not
change things. Actually, the
Biblical usage of this word, and
the usual doctrine meant thereby
are two different things. The
Bible uses the word "foreknow"
to speak of God's attitude toward,
rather than His knowledge of.
Romans 8:29 tells us not, of
"what God foreknew," but of
"whom He foreknew." Here, the
verse tells of those whom God
knew in the relationship of love,
and that He knew them as His
loved ones from all eternity. Then
the verse tells us of His purpose
for his fore-loved ones, and then
of His bringing that purpose to
pass. So, the Biblical usage of the
word, foreknow, takes the word
"know" in the sense of intimate
love and adds the word "fore"
to it.

"Known unto God are all His
works from the beginning of the
world." Acts 15:18.

Here is the Biblical doctrine
that shall ever come to pass. The
truth of this matter is that God
foreknows what will come to pass
because He has predestinated
what is to come to pass, and He
is able to bring it to pass. But
even where men deny predestina-
tion, they nearly always admit
foreknowledge. I would point out
that foreknowledge shows the cer-
tainty of future events as well as
predestination. Surely, we will all
agree that God foreknows every-
thing that is going to come to
pass.

Now to the point at hand. God
foreknows what will be. What
God foreknows will be, must
surely come to pass. Prayer can-
not change the thing that God
already foreknows will be. Does
God have to wait to see what
man's prayer will be before He
foreknows what is going to be?
Do you not see that, even on the
basis of foreknowledge, prayer
could not change things? Beloved,
a man cannot believe in much
of a god at all without believing
that God foreknows what will be,
and a man cannot believe that,
and believe that prayer changes
things.

Now, notice the absurdity of
saying that prayer changes
things. God is not at man's beck
and call to do whatever man asks
of Him. This theory that prayer
changes things is highly dishon-
oring to God. Look at it a minute.
Here is a farmer who prays for
rain for the garden. Here is a
painter who prays that it won't
rain until he gets the house paint-

ed. Poor God is really in a spot,
isn't He? Which prayer shall He
answer? What shall He do? How
will the "prayer changes things"
crowd deal with this? Two ball
teams are on the sidelines. They
huddle for prayer before going on
the field. Both teams pray for
victory. How is God going to solve
this dilemma? Two armies are
engaged in battle. Friends of both
sides pray for victory. What will
God do about this problem? Can
you not see that the teaching
that prayer changes things, leads
to the utmost absurdity? Man
does not know what is best.
Would it not be an awful and
terrifying thing to put this world
under the absolute control of
man's prayers?

Please note this statement:
Prayer is not getting God to
change His will, but our getting
into harmony with, and asking
according to His will. This one
statement properly understood
and believed would go far toward
settling this question about pray-
er. When the Arminian, with his
"prayer changes things" doctrine,
prays and does not get what he
prayed for, he falls back on the
statement, "it was not God's will."
How many times have we heard
the Arminian explain the failure
of his prayer in this way? Well,
why not start out with prayer in
submission to the will of God,
instead of using this as a crutch
to fall back upon when the
Arminian philosophy fails?

"And this is the confidence
that we have in him, that, if we
ask any thing according to His
will, he heareth us; And if we
know that he hear us, whatever
we ask, we know that we have
the petitions that we desired of
him." I John 5:14, 15.

Here we have the Biblical ap-
proach to prayer. God has an
eternal purpose concerning all
things that will ever come to
pass. This is called "His will."
If we ask anything that is in
harmony with that will and pur-
pose, God will hear us, and we
will have the thing for which
we ask. If we ask for that which
is contrary to "His will," God
will not change that eternal pur-
pose, and we will not get that for
which we ask. Now this is very
plain and simple: and it is very
authoritative.

"Likewise, the Spirit also help-
eth our infirmities; for we know
not what we should pray for as
we ought; but the Spirit itself
maketh intercession for us with
groanings which cannot be utter-
ed. And he that searcheth the
hearts knoweth what is the mind
of the Spirit, because he maketh
intercession for the saints accord-
ing to the will of God." Rom.
8:26, 27.

Here is a truly great passage on
our subject. "We know not what
we should pray for." Surely then,
we would not want the events of
life controlled by a being with
such infirmities. Why would peo-
ple want things to be changed
by the prayers of one who does
not know what he should pray
for, instead of being controlled
by the All-wise God? We learn
here that the Holy Spirit makes
intercession for (or in and
through) the saints that God
searches the heart of the praying
one; that God the Father ap-
proves (knows) what the mind of
the Spirit, is in this prayer; that
the Spirit is in this prayer; that
according to the eternal will of God.
Of course, the Holy Spirit knows
what that eternal will is because
He was there when it was de-
termined. So the Holy Spirit has
no difficulty interceding accord-
ing to the Will of God. The
Holy Spirit knows what to pray
for, even though we do not. And
the prayer that is of the Holy
Spirit is always an answered
prayer. Now if you will study
I John 5:14, 15, and Rom. 8:26,
27 together, you will learn many
precious truth in regards to pray-
er. When we are definitely led of
the Holy Spirit in our prayer
life, we will pray according to

New Guinea Photo Story

NOTE — Due to my many commitments since my fam-
ily has been home I have found it impossible to keep up with
everything as it should be. I more or less just have to give
some attention to everything and let the rest go or else give
full attention to a few things and let others go all together.
Therefore, due to this heavy schedule the picture department
of my reports in TBE has gone wanting for several months.
I could send my work out to commercial photographers but
after comparing their work with what I am able to do here
at home I have refused to let them have any more film.

I made several pictures while on the 25 day patrol in
June-July and beginning with these I will send a few along
as time permits for me to make the prints.

THREE LITTLE PIGS WENT TO MARKET



While out on these patrols I do all that I can to feed
the hungry souls of these people with spiritual food and, in
turn the folk do a marvelous job in keeping me fed physi-
cally. Back home, especially in the South where I was reared,
it seemed that chicken was the main "preacher dish." I su-
pose there has been more roosters enter the ministry, by far,
than there has men. Here in New Guinea the trend seems to
lean more heavily toward hogs. In these three pictures you
see three hogs that while they never reached the "semi-tary"
they entered the ministry on the same day these pictures were
made. As hogs go, in New Guinea, these are of an exceptional
size.

Laying all humorous comments aside, these three hogs
represent a real sacrifice for these native folk. To them they
represent their wealth. What gold is to the white man, hogs
are to the New Guinea natives. Therefore, when they kill hogs
when the preacher comes they are giving the very best they
have by way of earthly possessions. I was the honored guest
at no less than 10 different hog feasts while on this patrol.

God's will, and we will have the that he would die. God sent the
things that we pray for. So the prophet to Hezekiah to stir him
proper attitude for the Child of God is — not to be trying to
change the eternal purposes of God — not to be trying to run
the universe — out to walk, live,
and pray in the Holy Spirit.

"And I will add to thy days
fifteen years." II Kings 20:6.

In II Kings 20:1-6 we have the
story of Hezekiah's sickness,
prayer, and recovery. This is
often used to prove that prayer
changes things. Did God fore-
know when Hezekiah would die?

Certainly He did. Then Hezekiah's
prayer did not change the time

God had before de-
termined the number of days that
Hezekiah would live. Job 14:5
tells us that man's days are de-
termined, his months are num-
bered, and God has set bounds to
every human life beyond which
it cannot pass. God u ed Heze-
kiah's prayer in accomplishing
God's purpose as to the length of
his life. Notice that God did not
add fifteen years to the days that
Hezekiah had already lived.

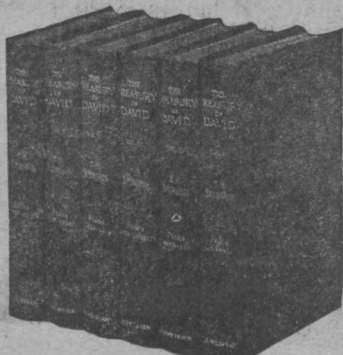
The case of the Ninevites is of-
ten used to prove that prayer
did not change the time

Treasury of David

A Commentary on the Psalms
By C. H. SPURGEON
3 Volumes — \$29.75
(Formerly 6 volumes)

Spurgeon regarded this work as
his greatest written effort. It is
a verse-by-verse commentary on
the Psalms, with a great host of
quotations from other writers
added. On the Psalms there is
nothing better than this set.

Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky



THE BAPTIST EXAMINER

OCTOBER 16, 1971

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"FAITHFUL IN PRAYER"

"And there was one Anna, a prophetess, the daughter of Phineas, of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Luke 2:36-38.

If you have not met Anna, I would like to introduce you. Anna, the prophetess, will bless your heart when you get to know her better. She was a devout Jewess, of the tribe of Asher. She may have been the wife of a priest and after her husband's death, continued living in the temple. One of the courts of the temple was called the Court of the Women. Anna, no doubt, prophesied and witnessed in that place. Anna, like a lot of us gals, is a little hesitant about telling her exact age. We know she is at least 84 years old. Some folk say that she was married for seven years, widowed for 84 years. If she was at least 15 when she married that would make her well over 100 years old. Be that as it may, we can learn much from the little we know about her. She was faithful to the house of God. Sometimes we hear elderly folk say, "I've served my time in the church, now let the young folk take over." This was not Anna's attitude. Anna served God with fasting and prayers night and day. Anna was a real prayer warrior.

Prayer seems to be so difficult for many of us. How easily we are defeated. How neglectful we are to pray. Yet this is one of the most practical and beneficial ways we women can serve in the church. How often we have been praying, and right in the middle of our prayers, a wicked thought will pass through our mind. Or the times when we have been praying and our mind wanders to something completely unrelated to our prayer. And then there are the times we have fallen asleep right in the middle of talking to the Almighty God. We wouldn't treat a mere acquaintance like that. Oh, the wickedness of this flesh. Spurgeon knew something of this dilemma for he often said, "I weep for my tears and pray for my prayers." But Anna knew how to pray. She prayed night and day.

Luke 11:1: "... His disciples said unto Him, Lord, teach us to pray..." Not HOW to pray but TO pray. They had witnessed a Saviour Who prayed much. They wanted to share in this blessing also. Sometimes we rush right into prayer without any thought to Whom we are speaking. When we remember the elaborate preparations the high priest had to make before he could enter the Holy of Holies, it should cause us to pause and contemplate the holiness of our God. We are bidden to come boldly to the throne of grace. But this does not mean flippantly or carelessly. Eccl. 5:2 "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

Anna was faithful in prayer. What an example for us. She not only was faithful in prayer, but

THE BAPTIST EXAMINER

OCTOBER 16, 1971

PAGE FIVE

(Continued on page 6, column 3)



In this picture is a group of 13 people that have been saved and are about to be baptized. The fellow standing alone at the far left of the group is the missionary-pastor in this area. He has been one of the most effective missionaries in our work here. For about two years his ministry was entirely by tape recorder messages that I had prepared here on the Mission Station. This group is one of his mission groups. He is pastor of one of the new churches that was organized on this patrol, has another mission point where some 60 or more attend two or three other places where he preaches as the Lord leads.



In this picture an old woman is about to be baptized. One of our richest blessings in this ministry has been to see so many elderly, eleventh hour, people receive Christ and baptized into His church. There was some hesitation by the first church that was organized here in taking in old people as the younger ones felt that they might not fully understand what they were actually being baptized for. However, there is never any hesitation now for these older people have proven to be the ones that are really the superstructure upon which the Lord's churches are being continually built upon here in New Guinea.



In this picture you see a man that has just emerged from the watery grave where he was buried in baptism. Many of these pools furnish an ideal place for baptism as they are fed from clear mountain streams. This one lay at the foot of a large mountain and was almost crystal clear.

Prayer . . . Things?

(Continued from page 4)

changes things. If God had determined to destroy them in forty days, there would have been no purpose in sending them a message through Jonah. God determined before the world to spare Nineveh at this time. God sent them a warning and used that warning to stir them to an outward repentance, and then spared them through that repentance that He had worked with His word. God did not change His mind. It is highly dishonoring to God to even suggest that He could ever change His mind about anything. If God could change, it would be for better or for worse. If for worse, He could no longer be God. If for better, He was not God before the change. Let the Arminian choose which horn of this dilemma he pre-

fers. Either one is highly dishonoring, and a gross insult to the God of the Bible.

I Sam. 15:29 informs us that: "The Strength of Israel will not lie nor repent; for He is not a man, that He should repent."

We had better stand by this and other Scriptures that declare the immutability of God, and not try to make Him a changeable being, moved this way and that by the prayers of His creatures.

Now, when we declare that the God of the Bible is unchangeable and that prayer does not, and cannot change anything, we are immediately confronted by our adversaries with the question, "Why should we pray at all?" Now this is a good question and it deserves fair and honest treatment. I might just say here, that the Arminian, with his big man and little god who cannot do anything except man let him, will

(Continued on page 6, column 3)



This is one of the missionaries that is laboring in a field about two days walk from the Mission Station. He does mission work under the authority of the church here on the Mission Station. He has served his Lord in two different fields, one of which now has three organized churches plus several mission points. Shortly after we came to the Southern Highlands this man's wife died after giving birth to a child and the child died also. They were both buried in the same grave. If your memory can go back to the time when I was showing the slides back there in 1967 and if you can recall the scene of the native funeral, this is the husband and father.

Since that time the Lord called him to preach and since being in his present field of labor he has married again and this is his son he holds in this picture. The little boy is about two years old.

Theodosia Ernest

(Continued from page 3)

as cannot fail to satisfy any reasonable man that Churches have all the time existed, having every essential characteristic of the little assembly with which we met on yesterday. I do not say they were called Baptists, or even Anabaptists, which is an older name, as applied to the Churches; but names are nothing. It is the thing, and not the name, that we are looking for; and the thing is an official assembly of Christian people, having each of the marks which we have recognized as the characteristics of the Churches of Christ in the apostles' days. Their names have usually been given by their enemies, and do not designate their character. Their names have been changed for them in almost every century, but their peculiar character has been the same, and by this, not the name, we must discover and point them out upon the page of history.

"I think," said the Doctor, "I would a little prefer to begin at the present, and trace them backwards. Thus we did with the other claimants, and found them all to end in Rome, at the time of Luther's Reformation."

"Very good: this is a little past the middle of the nineteenth century. I suppose no one will question the existence of the Baptist Churches now, and since the year eighteen hundred. Both in this country and in Europe, there are hundreds, nay, thousands of Churches, and hundreds of thousands of members."

"Nor will it be doubted that they existed in the eighteenth century. A letter, dated Philadelphia, August 12th, 1714, written by a Baptist minister, Mr. Able Morgan, to a friend in England, will show their existence in this country at that time: 'We are now,' he says, 'nine Churches,' alluding to those in the vicinity of Philadelphia. 'In these Churches there are alone five hundred members, but greatly scattered,' etc. (Crosby, vol. 1, p. 122.) And we will presently see that there were many of them long before this in the New England States. I suppose it will hardly be necessary to do more than to say that hundreds of our Churches existed from A. D. 1700 to 1800, in the British Empire, and on the Continent. Their history in that country is too recent and too well known to admit of cavil or denial. But when we enter the next age in our travels up this stream of time, there may possibly be need of reference to authorities. It was during this century that the first Baptists came to America. They were members of a Church of English Baptists in Holland, A. D. 1600 to 1700, having by persecution been driven out of England, and who came over here in 1620. Cotton Mather, the historian of the early colonists, says of them, 'Having done with the Quakers, let it not be misinterpreted if into the same chapter we put the inconveniences which the New England Churches have suffered from the Anabaptists, albeit they have infinitely more of Christianity among them than the Quakers . . . Infant baptism hath been scrupled by multitudes in our days, who have been in other points most worthy Christians, and as holy, watchful, fruitful, and heavenly people as, perhaps, any in the world. Some few of these people have been among the planters in New England from the beginning, and have been welcome to the communion, which they have enjoyed, reserving their particular opinion to themselves.'

(Continued on page 6, column 1 and 2)

JOHN GILL'S COMMENTARY

SIX VOLUMES — APPROXIMATELY 1000 PAGES PER VOLUME. MOST COMPREHENSIVE

COMMENTARY WRITTEN COVERING THE DOCTRINES OF GRACE.

ORDER FROM CALVARY BAPTIST CHURCH BOOKSTORE

"CAUSE OF GOD AND TRUTH" — By Gill
\$4.50

"BODY OF DIVINITY" — By Gill
\$8.00

\$65.00

POSTPAID

Theodosia Ernest

(Continued from page five)

"But at length it came to pass that while some of our Churches used, it may be, a little too much *cogency* toward the brethren which would weakly turn their backs when infants were brought forth to be baptized in the congregation, there were some of these brethren, in a day of temptation, broke forth into schismatical practices that were justly offensive to all the Churches in this wilderness."

"Our Anabaptists, when somewhat of exasperation was begun, formed a Church at Boston, on May 28th, 1665, besides one which they had before at Swansey. Now they declared our infant baptism to be a mere nullity, and they arrogate unto themselves the title of *Baptists*, as if none were baptized but themselves."

"In another place, Mr. Mather says that more than a score of ministers had come to the country who were so obnoxious to the body of the colonists that they could not be tolerated, but that some of them were deserving of a place in his book for their piety. 'Of these there were some godly *Anabaptists*,' whom he mentions by name. (Crosby, vol. 1, pp. 112-116.)

"The existence of our Churches in England, during this century, is attested by several books which were published by their ministers. One in 1615, to prove that every man has a right to judge for himself in matters of religion, and show the invalidity of the commonly received baptism; and for their opinions on several points of doctrine they refer to their Confession of Faith, published in 1611. They published another book defending Baptist sentiments, in 1618, and many from that time on. But they have not only given this testimony concerning themselves, but we can trace them in the laws enacted for their destruction, in their petitions and complaints, in the records of the courts and the prisons in which they were condemned and confined; and one of them, at least, was burned at the stake. It was about the middle of this century, moreover, that Cromwell made religion free, and thousands of Baptists came forth into the light, who before had been obliged to hide from the sword of persecution. 'Persons of this persuasion,' says Russell, 'filled the army with preaching, and praying, and valiant men.' When Cromwell afterward, under the influence of Presbyterians, determined to repress the Baptists, they sent him a memorial or remonstrance, in which they ask 'if Baptists have not filled his towns, cities, provinces, islands, castles, navies, tents, armies, and court.' But under Charles the Second, they were again subject to persecution, but still continued to protest against the Hierarchy, and the other corruptions of Christianity."

"Now let us go back another century. We have found Bap-
(Continued on page 8, column 4 and 5)

Send TBE FREE! TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word—which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who—as a result of help received from the paper—are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____

Address _____

Your Own Name _____

Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

CLIP AND MAIL TO:

THE BAPTIST EXAMINER, P.O. BOX 910, ASHLAND, KY.

Why . . . A Baptist

(Continued from page one)

church. This false doctrine has no Scriptural backing, at all. The word "ecclesia" which is translated "church," is more literally "a called-out assembly," and can only refer to a visible-local assembly. However, only Baptists hold this view. False denominations must uphold the false-view of the church and thus assure themselves of their place in the bride. Also, it is convenient to help them dictate to their local organizations.

All false groups have unscriptural forms of church government. Of all the denominations one can look at, only Baptists can boast of a democratic form of government. The local congregation elects its own pastor, and handles its own affairs with no outside interference.

VIII

All other denominations are not Baptists. If this writer felt that any other denomination were closer to the Bible, he would immediately become a part of that group. Baptists alone hold the correct view of salvation, the correct view of baptism, the correct view of the church, the correct form of church government and the Lord's Supper. Thus, those who are not Baptists are to be pitied because they must search high and low to find some crumb of truth to back up their lies.

Prayer . . . Things?

(Continued from page five)

have a harder time answering the above question than will believers in the absolute predestination of a sovereign God.

We should pray because God commands it. Luke 18:1 tells us that "men ought always to pray," and I Thess. 5:17 tells us to, "pray without ceasing." Now we ought to obey God's commands whether we can see any personal benefit to be derived therefrom or not. Oh, beloved, it behooves everyone to obey God. It is not ours to question why, it is but ours to do even if we die doing it. How often have I told one of the children, when they asked why they had to do something, "Because I said so." If God has commanded us to pray (and He has), then we should pray even if we never derived any benefit whatsoever from it. Here is the very root and heart of much trouble in the world, especially the religious world today. Man is interested only in his selfish desires and in what benefit accrues to himself, and not at all interested in the glory that is due to God.

Next, we should pray because there is personal benefit to be derived from prayer apart from anything we receive in specific answer to prayer. What! Can I come into the presence of my Heavenly Father, and spend time in communion with Him, and not be immeasurably blessed thereby? Beloved, is not this the chief of all the benefits of prayer? To have sweet and blessed fellowship with the Lord. Are not answers to prayers just added benefits to this one chief benefit of true prayer? Is prayer no more

than a child's letter to Satan Claus? (Excuse the misspelling). Those hours which our Lord spent in prayer, think you that they were spent entirely in 'gimme, gimme, gimme'? Were they not mainly hours of blessed communion from whence our Lord drew strength for His daily task? Yes, beloved, our lives will be enriched, blessed, and strengthened by prayer, apart from any answers to prayer that we receive. Of course, if we are a praying people, we will often receive answers to our prayers. When we are enabled to ask for anything in the Spirit of God, our prayers will always be answered because they will be according to the will of God. But apart from this important part of prayer, we will still receive many blessings by and in the act of communion with God.

We should pray because prayer is one of the appointed means of bringing about the purposes of God. God predestinates all things that shall ever be. He predestinates the means as well as the ends. One of the means is that of the prayers of His children. In I Kings 18:1, God told Elijah that he was going to send rain upon the earth. Yet in verses 42 through 45 of the same chapter, we find Elijah praying earnestly and repeatedly that it might rain. God heard and answered this prayer, because it was according to the will of God. Now God's telling Elijah that it was going to rain, did not cause Elijah to say there was no use to pray. But this promise of God was used to stir up Elijah to pray, and continue praying even when he saw no evidence of rain. Here, the matter of prayer is clearly set forth if we will but study it.

In Daniel 9, we see Daniel studying the book of Jeremiah. From that book he learns that God is going to restore the Israelites to their own land after seventy years of captivity, which he knows are about over. Does Daniel use this to excuse his neglect of prayer? Does Daniel say that because it is predestinated, and revealed that this is sure to be, that he need not pray? Of course not. Daniel uses the promise of God to encourage him in his prayer life. He pleads the promise of God. He knows that he shall have his request because he knows that it is according to the will of God.

In Jer. 29:10-14, God tells Israel of His plans to visit them and perform His good Word toward

them after the captivity, and that He will cause them to return to their land. Then God says, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you." In Ezek. 36:26-38, God tells Israel what He is going to do for them, and that He will surely do it for His glory. Then He says a most instructive word relative to our subject. "I will yet for this be inquired of by the house of Israel, to do it for them." Beloved the doctrine of predestination—the doctrine that proves that prayer does not change things—is a mighty incentive to a life of prayer. If God does not control things, why waste our time in prayer? But since He controls all things, we have incentive and encouragement in our prayers.

We must never so exalt man, and so insult God, as to think our prayers could change His eternal purposes. We must not use this as an excuse to quit praying. We must pray because God commands it, because we will be greatly blessed thereby, and because it is an appointed means in the bringing to pass of God's purposes. We should seek to so live, walk, and pray in the Spirit as that our praying will be according to the will of God.

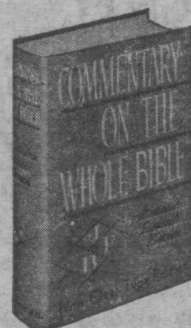
Paul is a great example of what prayer ought to be in II Cor. 12:7-10. He prays that a thorn in the flesh might be removed. Though it is not mentioned here, we are sure that he prays in subjection to the will of God. It was not God's will to remove the thorn, but to give Paul sufficient grace to bear it. Paul rejoices in this as an answer to his prayer. Our Lord in Gethsemane prays that the cup might be removed from Him, but He prays in subjection to the will of God and was heard and strengthened by an angel of God.

John 11:3 is a good example of what our prayer ought often to be. Lazarus was sick. His sisters did not know if it were God's will to heal Lazarus or not. They did not try to change things by their prayers. They simply sent word to Jesus telling Him that Lazarus, who was loved by Jesus, was sick. They left the matter in the hands of the Lord. This is what we must learn to do in our prayers. Leave things in the hands of the Lord. After all where could we better leave them? Oh! What a glorious answer the sisters received. But often, God's saints have gone to the Lord about sick loved ones, (Continued on page 7, column 1)

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$11.95



Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

OCTOBER 16, 1971

PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
P.O. Box 9
Shiprock, New Mexico 87420

Prayer . . . Things?

(Continued from page 6)
and they have died and not been raised. Beloved, we must learn to rest in the sovereignty of God. We must learn this in respect to our prayer life. Then we will know more joy, and more deep settled peace, and our prayer life will be more what it ought to be — a blessing, unspeakable, to us, and giving glory to God. May God bless you in the study of this important subject.



Ordinances

(Continued from Page One)
proper authority and a proper administrator.

The proper authority for baptism is a local Baptist Church. All the authority is in a local Baptist Church. Beloved, that is the only kind I read of in the Bible. The universal, invisible church doesn't exist, except in the mind of a heretic.

A proper administrator is an ordained minister of that church. A lot of people believe that anyone can do that, but I don't think so. Anyway, all the authority lies in the local New Testament church, and without Baptist baptism you have none at all.

Fourthly, the proper mode — immersion.

We read about Jesus and His baptism in Matthew 3:16:

"And Jesus, when he was baptized, went up straightway out of the water."

We read about Philip and the eunuch. Both went into the water.

We read about John baptizing near Salem, "because there was much water there."

There was no sprinkling in the Bible; no pouring in the Bible; only immersion. So if you have not been immersed in the proper mode, you haven't been baptized at all.

Then notice: A proper design. Baptism wasn't designed to save. But, oh, what a beautiful symbol it is! I rejoice every time I go into the baptismal water, when I know that I have a person that has been born again, for I know that it is a symbol of the death, burial and resurrection of the Lord Jesus Christ. How beautiful the ordinance is when we take that person down in the waters and then bring him up! What a story it tells to those watching that this person is ready to walk in newness of life!

THE LORD'S SUPPER

We read in I Corinthians 11:23-26:

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me."

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do you, as oft as ye drink it, in remembrance of me."

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

In order to observe the Lord's Supper in a Scriptural manner, it must be done through the local church. This ordinance was placed in the church; therefore it is closed and restricted. It can only be observed in that church.

Many times members of our church are in the hospital that I must go see. Almost every Sunday evening when I go, I see two men there with their little satchels. I know both of them well. They belong to a church that observes the Lord's Supper every Sunday. There is nothing wrong with that, but they observe the Lord's Supper every Sunday, and to their members in the hospital. They take it right to their rooms and observe it, where it should be observed in the church only.

The Lord's Supper is a memorial supper. Jesus said, "This do in remembrance of me."

Every time that I observe the Lord's Supper, without a single time, my eyes and my mind and my thoughts all go back to the Garden of Gethsemane, when His sweat became as great drops of blood. My mind goes to Pilate's court, and my mind goes back to the cross. Beloved, my mind is on Jesus, and Jesus alone.

Beloved, I think of His sufferings on the cross, and they were far more than physical. Actually, Jesus on the cross suffered all the woe, all the agony,

all the misery that you and I would have suffered in an eternal lake of fire. God heaped on Him all that punishment, for God "had made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

When I take that bread, I remember His broken body. When I take the wine, I remember that His blood was shed for me. I remember that without the shedding of blood, there is no remission for sin, and I remember that He said, "When I see the blood, I'll pass over you."

Oh, beloved, how we ought to remember Him! We don't remember each other. It is not a communion with each other, but all of our thinking, all of our being, everything worthy about us ought to be set on Jesus that day. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Every time you observe the Lord's Supper, you are reminding the people that Jesus is coming again. Beloved, keep your mind on Jesus at this Supper.

Notice the elements of the Lord's Supper — unleavened bread and wine, not grape juice.

I was raised in a church that used grape juice. I am sure that

Calvary Baptist Church's ANNUAL BIBLE CONFERENCE Only 10 Months Away

the pastors were sincere and honest, but I know that the Bible teaches that the church must use bread and wine. I believe with all my heart that you can't observe the Lord's Supper without these two.

I am pastor of the church that I grew up in. I have never belonged to any other church. They were trained to use grape juice and I was anxious to get their reactions the first time that we passed the wine. I had resolved in my heart that never again would grape juice be used in a church that I pastored.

So we passed it. I never got a single comment to this day. Nobody asked me, "Pastor, where is the grape juice?" Nobody, to this day, has asked any questions about it. Of course I had been preaching wine a long time, and had been giving them booklets about the use of wine instead of grape juice.

I saw in a pamphlet I get, and later in *The Baptist Examiner* that one large Protestant denomination has authorized the use of hamburgers and coke in the Lord's Supper, and I thought Brother Gilpin's comment was wonderful. He said, "I am in favor of them doing that. They can't Scripturally observe the Lord's Supper anyway, so they might as well get a little nourishment while they are at it."

Beloved, the only place that the Lord's Supper can be observed is in a local Baptist Church, and every Baptist in good standing with his church

ought to be present when the Lord's Supper is being observed.

CONCLUSION

In closing, let me summarize a little.

This Book, called the Bible, is God's eternal word, and will never, never pass away.

Then why do anything different from what the Bible has said to do? God's Word teaches us that these two ordinances belong in the local Baptist Church, and can only be observed by that church.

I was raised to believe this, which is also wrong, that other members of Baptist churches could be invited in. No, not at all, because your church does not have any authority over my members, and my church would not have any authority over your members. So you see everything is to be done through the local church. If we find the truth there, we won't have any trouble with either of these two ordinances.



"The Crucifixion"

(Continued from page one)

salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts 9:12.

2. Without a Comforter. He was so far from having a sharer in His passion, that He had none in compassion, that (at least) might anyways ease His sorrows. It is but a poor comfort of calamity, pity; yet even that was wanting. "Is it nothing to you, all ye that pass by?" Lam. 1:12. Is it so sore a sorrow to Christ, and is it nothing to you? A matter not worth your regard, your pity? Man naturally desires and expects, if he cannot be delivered, ease; yet to be pitied. "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me." Job 19:21. Christ might make the request of Job, but in vain; there was none to comfort him, none to pity him. It is yet a little mixture of refreshing if others be touched with a sense of our misery; that in their hearts they wish us well, and would give us ease if they could; but the Christ hath in his sorest pangs not so much as a comforter. The martyrs have fought valiantly under the banner of Christ, because he was with them to comfort them. But when Himself suffers, no relief is permitted. The most grievous torments find some mitigation in the supply of friends and comforters. Christ after His monomachy or single combat with the devil in the desert, had angels to attend Him. In His agony in the garden, an angel was sent to comfort him. But when He came to the main act of our redemption, not an angel must be seen. None of those glorious spirits may look through the windows of heaven, to give Him any ease. And if they would have relieved Him, they could not. Who can lift up where

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mendil Territory, Papua, New Guinea

the Lord will cast down? What surgeon can heal the bones which the Lord hath broken? But His mother, and other friends, stand by, seeing, sighing, weeping. Alas! What do those tears but increase His sorrow? Might He not justly say with Paul, "What mean ye to weep, and to break mine heart?" Act 21:13. Of whom then shall He expect comfort? Of His apostles? Alas! they betake them to their heels. Fear of their own danger drowns their compassion of His misery. He might say with Job. "Miserable comforters are ye all." Of whom, then? The Jews are His enemies, and vie in unmercifulness with devils. There is no other refuge but His Father. No, even His Father is angry; and He who once said "This is my beloved Son, in whom I am well pleased," Math. 3:17. is now incensed. He hides His face from Him, but lays His hand heavy upon Him, and buffets Him with anguish. Thus: He gave Himself, and only Himself, for our redemption.

To WHOM?

To God; and that is the fourth circumstance. To whom should he offer this sacrifice of expiation but to him that was offended? And that is God. "Against thee, thee only, have I sinned, and done this evil in thy sight," (Continued on page 8, column 1)

WHY WE BELIEVE IN CREATION NOT EVOLUTION



by
FRED JOHN MELDAU

Cloth-bound
343 pages

\$4.25

This book is now in its 3rd edition and is an irrefutable expose of the vagaries of the evolutionists.

The wonder of God's marvelous grace is exalted in this excellent book.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

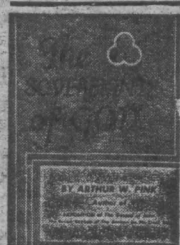
P.O. BOX 910, ASHLAND, KENTUCKY 41101

THE SOVEREIGNTY OF GOD

By
ARTHUR W. PINK
320 Pages

Cloth \$4.95

Paper Back \$1.00



If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

OCTOBER 16, 1971

PAGE SEVEN

"Promises Of God"

(Continued from page three)
God bless you as you go hence, and may you go out saying, "Thank you, Lord, for your marvelous promises: God give me grace to live tomorrow in the light of every promise that you have given us within your Word."

"The Crucifixion"

(Continued from page seven)
Psalm 51:4. "Father, I have sinned against heaven, and in thy sight," Luke 15:21. All sins are committed against Him: his justice is displeased, and must be satisfied. To God; for God is angry: with

what, and whom? With sin and us, and us for sin. In His just anger He must smite; but whom? In Christ was no sin. Now shall God do like Annas or Ananias? "If I have spoken evil," saith Christ, "bear witness of the evil; but if well, why smitest thou me," John 18:23. So Paul to Ananias, "God shall smite thee, thou whitened wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Acts 23:3. So Abraham pleads to God, "Shall not the Judge of all the earth do right?" Gen. 18:25. Especially right to his Son, and to that Son which glorified Him on earth, and Whom He hath now glorified in heaven? We must fetch the answer from Daniel's prophecy, "The Messiah shall be cut off, but not

for himself," Dan. 9:26. Not for himself? For whom, then? For solution hereof we must step to the fifth point, and we shall find.

FOR WHOM?

For us. He took upon Him our person, He became surety for us; and, lo! Now the course of justice may proceed against Him! He that will become a surety, and take on Him the debt, must be content to pay it. Hence that innocent lamb must be made a sacrifice, "and he that knew no sin in himself, must be made sin for us, that we might be made the righteousness of God in him," 2 Cor. 5:21. Seven times in three verses doth the prophet Isaiah inculcate this: we, ours, us; Isa. 53:4,5,6. We were all sick, grievously sick; every sin was a mortal disease. "He healeth our infirmities," saith the prophet; He was our physician, a great physician. The whole world was sick to death, and therefore needed a powerful physician. So was He and took a strange course for our cure; which was not by giving us physic, but by taking our physic for us. Other patients drink the prescribed potion; but our Physician drank the potion himself, and so recovered us.

FOR US.

He suffered for me, that had no cause to suffer for Himself. O Lord Jesus, thou sufferest not

We Covet Your Prayers!

thine own, but my wounds. So monstrous were our sins, that the hand of the everlasting justice was ready to strike us with a fatal and final blow. Christ in his own person steps between the stroke and us, and bore that a while that would have sunk us for ever. We abused the immortality we had, to our death; Christ used the mortality He had, to our life. He loved us; and such us, that were His utter enemies. Here then was love without limitation, beyond imitation. Unspeakable mercy, says Bernard, that the King of eternal glory should yield Himself to be crucified; for so poor a wretch, yea, a worm; and that not a loving worm, not a living worm; for we both hated Him and His, and were dead in sins and trespasses.

Yea, for all us, indefinitely; none excepted that will apprehend it faithfully. The mixture of Moses' perfume is thus sweetly allegorized. God commands Him to put in so much frankincense as galbanum, and so much galbanum as frankincense, Exod. 30:34. Christ's sacrifice was so sweetly tempered; as much blood was shed for the peasant in the field as for the prince in the court. The offer of salvation is general: "Whosoever among you feareth God, and worketh righteousness, to him is the word of this salvation sent." As there is no exemption of the least from mercy. He that will not believe and amend shall be condemned, be he never so rich; he that doth, be he never so poor, shall be saved.

This one point of the crucifixion, for us, requires more punctual meditation. Whatsoever we leave unsaid, we must not huddle up this. For indeed this brings the text home to us, even into our consciences, and speaks effectually to us all; to me that speak, and to you that hear, with that prophet's application. Thou art the man. We are they for whose cause our blessed Saviour was crucified. For us He endured those grievous pangs; for us, that we might never taste them.

A NOTICE CONCERNING NEW GUINEA MISSIONS

To my knowledge there has never been anything appearing in THE BAPTIST EXAMINER concerning Elder R. L. Berkey of California joining me in this work sometime early next year. However, I believe by other mediums of communication it is generally understood that Brother Berkey will be joining me some time after the first of the year.

Due to developments beyond my control, I have written to Brother Berkey asking him to seek out another field in which to carry out his mission work.

Very sincerely,

FRED T. HALLIMAN

Theodosia Ernest

(Continued from page six)

tists in great numbers from 1600 to 1700. How is it from 1500 to 1600?

"The Baptists in the early part of this century were for the most part called Lollards in England, and Anabaptists and Menonites upon the Continent. But they were Baptists, in fact, though known by other names. They were in England many of them foreigners who had been led to expect from the rapture between King Henry the Eighth and the Pope, that they might there be free to enjoy their religion; a mistake of which King Henry hastened to cure them, as soon as he became the Head of the Church.

"Styrpe, the historian of those times, says, 'The Baptists pestered the Church, and would openly dispute their principles in public places. In 1539, a general pardon was granted to all religious offenders, but the Baptists were specially exempted. So numerous were they, and so rigorously persecuted, that the records show that over seventy thousand of them were, in King Henry's time, punished by fines, by imprisonment, by banishment, or by burning.'

"On the Continent, their existence is shown by the persecutions which they suffered from the Lutherans, as we have already seen.

"Then let us go back another hundred years. How was it from 1400 to 1500? We have now you see, gone back of the times of the Reformation, which occupied the early part of the century we have just past. We are now where we can find no Church of England, no Lutheran, no Presbyterian Churches. The Protestants had at this time not yet protested, and were quietly resting in the polluted arms of their mother of Rome.

"Now if we still find the Baptists outside of Rome, refusing to recognize her as a Christian Church, denouncing her as the very Antichrist foretold in the Word, and by her denounced and persecuted, we will have proved, at least, this much, that the Baptist Churches are older than Potestantism in any of its sects or creeds, and that they did not, as charged by Dr. Fealty, and reiterated by almost every Pedobaptist writer since his days, begin with the madmen of Munster.

"Why do you not go back at once to Peter Bruis and his co-laborer Henry?" asked the Rev. Mr. Stiptain. "Dr. Wall, you know, admits that they were Baptists, and expressly says, 'they were the first preachers that ever set up a Church or society holding that infant baptism was a nullity, and rebaptizing such as had been baptized in infancy.'

"I thank you for your suggestion, sir, though this will take us back at one step for over two hundred and fifty years. But in all those two hundred and fifty years the followers of Peter and Henry can be traced as Baptists, and their societies as Baptist Churches. It was some years before 1150 that they appeared. We learn their doctrines from their enemies. One who wrote against them, the Catholic Abbot of Clugny, says that they taught that infants are not baptized or saved by the faith of another, but ought to be baptized and saved by their own faith; or that baptism without their own faith does not save, and that those that are baptized in infancy, when grown up should be baptized again, nor are they then rebaptized, but rather rightly baptized." (Magdeburg Centuriators, Cent. 12., c. 5, p. 332. Ivimey, vol. 1, p. 22). The Lateran Council, under Pope Innocent the Second, in 1139, according to Dr. Wall did condemn Peter Bruis and his follower Arnola of Bresica, for rejecting infant baptism. The followers of these men were called Petrobrussians, Henricans, and Arnoldists, and portion of them, at a later day, Lollards, from one Lollardo, who brought their doctrine into England. They and those who held the same doctrines, namely, the Paternines and Puditans, or Cathari, from the Province of Bulgaria, spread over the south of Europe, and notwithstanding all the terrific persecutions to which they were subjected, maintained their separate societies even in parts of Italy. They owned the Scriptures for their only rule of faith and practice, administered baptism only to professed believers, and that by one immersion. See Orchard's History of Foreign Baptists, p. 160.

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

Therefore say we with that father, let him be fixed, wholly for us fastened to the cross.

(To Be Continued Next Week)

Adam's Rib

(Continued from page 5)

we see her witnessing, too. And isn't that the way it usually is? Those who pray much, witness

much. Seems as though we get so busy we think we don't have time to pray. This is just the time we need it most. Someone said, "I have so much to do today that I will have to spend at least 3 hours in prayer." Oh, Lord, teach us to pray!

Anna was faithful in prayer. And remember, this servant of the Lord was at least 84 years old. Can we do less?

SHARE YOUR DISCOVERY

Now that you have discovered the joy and blessing that comes from reading The Baptist Examiner, it may be that you would want to pass this paper on to some of your friends.

This we urge you to do. If The Baptist Examiner has been a blessing to you in unfolding the doctrines of grace, church truth and other great doctrines of God's Word, then we would certainly urge you to share your discovery with your friends.

Send us ten subscriptions at One Dollar each, and we will acquaint them with The Baptist Examiner and at the same time we will renew your subscription free. (If you prefer, we will send your subscription as a gift to someone of your friends).

We beg you to do this. It has probably been one of the most important decisions you have ever made and it could be such in the lives of your friends.

DO IT TODAY!

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$10.00

1. Name _____	Address _____	Zip _____
2. Name _____	Address _____	Zip _____
3. Name _____	Address _____	Zip _____
4. Name _____	Address _____	Zip _____
5. Name _____	Address _____	Zip _____
6. Name _____	Address _____	Zip _____
7. Name _____	Address _____	Zip _____
8. Name _____	Address _____	Zip _____
9. Name _____	Address _____	Zip _____
10. Name _____	Address _____	Zip _____
Enclosed \$ _____ for _____ Subs		
Your Name _____		
Address _____		
Zip _____		

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
OCTOBER 16, 1971
PAGE EIGHT