

# The Baptist Examiner

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

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## THE CRUCIFIXION

By THOMAS ADAMS

(Continued from last issue)

We shall consider the uses we are to make of this by the ends for which Christ performed this.

It serves to:

Save—

Move—

Mortify—

us.

1. To save us. This was His purpose and performance; all He did, all He suffered, was to redeem us. "By his stripes we are healed." Isa. 53:5. By His sweat we refreshed; by His sorrows we rejoiced; by His death we saved. For even that day, which was to Him, the heaviest day that ever man bore, was to us "the accepted time, the day of salvation." 2 Cor. 6:2. The day was evil in respect of our sins and His sufferings; but eventually, in regard of what He paid and what He purchased, a good day, the best day, a day of joy and jubilation.

But if this salvation be wrought for us, it must be applied to us, yea, to every one of us. For that some receive more profit by His passion than others is not His

fault that did undergo it, but theirs that do not undertake it; to apply it to their own consciences. We must not only believe this text in gross; but let every one take a handful out of this sheaf, and put it into his own bosom. So turning this for us into for me. As Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20. Blessed faith, that into the plural, us, puts in the singular soul, me. Every one is a rebel, guilty and convicted by the supreme law; death waits to arrest us, and damnation to receive us. What should we do but pray, beseech, cry, weep, till we can get our pardon sealed in the blood of Jesus Christ, and every one find a sure testimony in his own soul, that Christ gave Himself for me.

2. This should move us. Was all this done for us, and shall we not be stirred? "Have ye no regard? Is it nothing to you, that I suffer such sorrow as was never suffered?" Lam. 1:12. All His agony, His cries, and tears, and groans, and pangs, were for us; shall He thus grieve for us, and

shall we not grieve for ourselves? For ourselves, I say; not so much for Him. Let His passion move us to compassion, not of His sufferings (alas! our pity can do Him no good); but of our sins which caused them. "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children," Luke 23:28. For ourselves; not for His pains that are past, but for our own that should have been, and except our faith sets Him in our stead shall be. Shall He weep to us, for us, and shall we not mourn? Shall he drink so deeply to us in this cup of sorrow, and shall we not pledge Him? Doth the wrath of God make the Son shriek out, and shall not the servants for whom He suffered tremble? Every creature seems to suffer with Christ; sun, earth, rocks, sepulchres; Only man suffers nothing, for whom Christ suffered all. Doth His passion tear the veil, rend the stones, cleave the rocks, shake the earth, open the graves; and are our hearts more hard than those insensible creatures, that they cannot be penetrated? Doth heaven and earth, sun and elements, suffer with Him, and is it nothing to us? We, wretched men that we are, that were the principals in this murder of Christ: whereas Judas, Caiaphas, Pilate, soldiers, Jews, were all but accessories and instrumental causes. We may seek to shift it from ourselves, and derive this heinous fact upon the Jews; but the executioner doth not properly kill the man. Sin, our sins, were the murderers. Of us He suffered and for us He suffered; unite these in your thoughts, and tell me if His passion hath not cause to move us.

And yet so obdurate are our hearts, that we cannot endure one hour's discourse of this great business. Christ was many hours in dying for us; we cannot sit one hour to hear of it. O that we should find fault with heat or cold in harkening to those heavenly mysteries, when He endured for us such a heat, such a sweat, such agony, that through His flesh and skin He sweat drops of blood.

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(Continued on page 8, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE PLUMBLINE"

"Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand."—Amos 7:7.

This is an interesting passage of Scripture. Amos was just an old country preacher. I am satisfied he would never have cut much of a figure in the city. He wouldn't have done very well if he had been pastor of a city church.

He began his preaching by looking way off five hundred

miles away at the city of Damascus, and he talked about those Damascenes something terribly. He had an awful lot to say about them, and all the Jews clapped their hands and said, "Amen! Go to it, Brother Amos! You are our kind of preacher. Those Damascenes — they never were any account anyway. Just give it to them, Amos!"

Then Amos lowered his sights just a little bit, and he began to talk about those just a little closer home. He talked about the

## Kansas Church Is Suffering Persecution At Law's Hands

Our friend, Brother Fred W. Phelps, pastor of the Westboro Baptist Church in Topeka, Kansas, has been having a hard time with the office of the Attorney General in Kansas.

I suppose from all information that is available that the Attorney General has ruled that the group Brother Phelps is pastor of, is too small to be considered a church, therefore, anything that they do as a church will be illegal. Of course this opinion on the part of the Attorney General has been developed as a result of the religious and political enemies of Brother Phelps. Apparently this Attorney General has become a willing and ignorant tool of these enemies, and these enemies are thus using him to harass and persecute the church. As an example, Mrs. Phelps and the children were selling candy of recent date by way of a fund raising effort to buy new pews for the church. The Attorney General had a warrant issued for her arrest, and though, Mrs. Phelps is now free on \$500.00 bond, she faces criminal charges of encouraging juvenile misconduct. The Attorney General also proceeded to have the seven children that were selling candy adjudicated to be miscreant, and thus be made wards of the court.

Of course, if there is no church in existence, then this candy sale would be fraudulent and such charges would be logical.

It appears to us that the whole issue boils down to how many members constitute a church. I have always taken for granted that the words of Jesus, "Where

two or three are gathered together in my name" (Matthew 18:20) puts an end to any such discussion. Even two or three may be considered a church and of course, Brother Phelps group is considerably larger than this.

Writing from a distance, and not knowing all the facts, it would appear that this could very easily be a blow against all small



ELD. FRED PHELPS

Independent Missionary Baptist Churches. If the Attorney General of Kansas were to succeed in his attempt to declare the Westboro Baptist Church of Topeka, non-existent because of its small membership, then this action would become a part of the laws of that state, and at any time such a case were to come up (Continued on page 7, column 1)

## The Importance And Value Of The King James Version

TIMOTHY PIETSCH  
Missionary To Japan

Do you realize that there isn't a new translation of the Bible, made in this century, in any country of the world, that is translated from the same text as was the Authorized, King James Version? Do you realize that there is only one Bible Society in the World that refuses to publish Bibles that are not translated from the same text as was the King James Version? This is the Trinitarian Bible Society, 217 Kingston Road, London SW 19, England. This is the only Bible Society in the world that has a doctrinal statement that the Lord Jesus Christ is Deity Himself. Beginning with the English Revised Version of 1881 (which the American Revised of 1901 closely followed) the Majority, Historic text of the Bible known as Textus Receptus was cast aside for a 'neutral text' based upon the theories of Westcott and Hort, who stated that they had treated the Bible as they would any other book applying to it the historic-scientific approach. This is just as dangerous as treating the Lord Jesus Christ as just a man and trying to account for him by empiricism. The Bible can no more be accounted for by the scientific approach than can the Lord Jesus Christ Himself. When you find in one of these new translations a footnote to the effect "this verse is not found in the best manuscripts" you would do well to stop and ask "who determines what is the best manuscripts?" Is it men of God who believe the Bible to be infallible, inerrant and trustworthy or men who treat the Bible as they would any other book?

"Thus the Christian who rejects the King James Version and adopts one of its modern rivals, by this very action, places himself on the high road to modernism. For along with the King James Version he has rejected

the only concept of providential preservation of Scripture which gives him any assurance that a pure N.T. text has been preserved down through the ages and is obtainable today. He has rejected the view that the special providence of God has operated in the sphere of the Greek church and expressed itself in its usage and therefore the Byzantine text, (Textus Receptus) found in the vast majority of the extant manuscripts, is a trustworthy representative of the divinely inspired original text and the best of all extant texts. And not only this but he has adopted other concepts of the providential preservation of Scripture, concepts which suggest that God does not really care whether or not a pure New Testament text is available to His people or whether or not His people have any assurance concerning the purity of the N.T. texts available to them. For according to the best of these concepts, God has done nothing more than to preserve the true N.T. text somewhere amid the extant manuscripts, leaving to scholars

Doth He weep tears of gore-blood for us, and cannot we weep tears of water for ourselves? Alas! how would we die for Him, as He died for us, when we are weary of hearing what He did for us.

3. This should mortify us. Christ delivered Himself to death for our sins, that He might deliver us from death and our sins. He came not only to destroy the devil, but to "destroy the works of the devil," I John 3:8. Neither doth He take only from sin, the power to condemn us, but also, Romans 6:6, 12, the power to rule and reign in us. So that Christ's death, as it answers the justice of God for our misdeeds, so it must kill in us the will of misdoing. Christ in all parts suffered, that we in all parts might be mortified. His sufferings were so abundant, that men cannot know their number, nor angels their nature, neither men nor angels their measure. His passion found an end, our thoughts cannot. He

Suffered:  
At all times—  
In all places—  
In all senses—  
In all members—  
In body and soul also—  
All for us.

1. At all times. In His childhood by poverty and Herod; in the strength of His days by the powers of earth, by the powers

of hell, yea even by the powers of heaven. In the day He lacks meat, in the night a pillow. Even that holy time of the great pass-over is destined for His dying. When they should kill the paschal lamb in thankfulness, they slay the lamb of God in wickedness. They admire the shadow, yet condemn the substance. All for us; that all times might yield us comfort. So the apostle sweetly, "He died for us, that whether we wake or sleep, we should live together with Him," I Thess. 5:10.

2. In all places. In the cradle by that fox; in the streets by revilers; in the mountain by those that would have thrown Him down headlong; in the temple by them that "took up stones to cast at Him," John 8:59, in the high priest's hall by buffeters, in the garden by betrayers; by the way, laden with His cross. Lastly, in Calvary, a vile and stinking place, among the bones of malefactors crucified. Still all for us, that in all places the mercy of God might protect us.

3. In all senses. For His taste, lo! it is afflicted with gall and vinegar — a bitter draught for a dying man! His touch felt more; the nails driven into His hands and feet; places most sensible of pain; being the most sinewy parts of the body. His ears are full of the blasphemous insults which the savage multitude belched out against Him. Not Him, but Barabbas, they cry to Pilate; preferring a murderer before a Saviour. Will you read the speeches objectionable to His hearing? (See Matthew 27, verses 29, 39, 42, 44, 49.) In all, consider their blasphemy, His patience. For His eyes, whither can He turn them without spectacles of sorrow? The despite of His enemies on the one side, shewing their extreme malice; the weeping and lamenting of His mother on the other side, whose tears might wound His heart. If any sense were less afflicted, it was His smelling; and yet the putrid bones of Calvary could be no pleasing savour.

You know, we all like to hear a sermon that scorches the other fellow. I am satisfied that Amos' preaching was pretty hard on these people at a distance, but the Jews liked it. It sounded good to them.

(Continued on page 2, column 1)

Thus suffered all His senses. That taste that should be delighted with the wine of the vineyard, that "goeth down sweetly" is fed with vinegar. He looks for good (Continued on page 6, column 5)



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JOHN R. GILPIN.....Editor

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## "The Plumbline"

(Continued from page one)

Then as Amos continued preaching, he dropped his sights a little closer home, and he started talking about Judah, the southern kingdom of the Jews. The Israelites of the northern kingdom applauded, and clapped their hands, and shouted "Amen!" They said, "Amos, you are our kind of preacher. You go right on preaching. Those Israelites in Judah — they are not fit to live. They are just like these people of Damascus and these other towns you have been talking about. Pour it on them!"

Then Amos looked roundabout, there in the city where he stood, and the Word of God tells us that he started talking about Israel. I suppose the people thought, "Amos, you have surely gone to meddling now. You were preaching a good sermon when you were talking about the people in Damascus. You were preaching a good sermon when you were talking about all those other nations around us. You were preaching a good sermon when you were preaching about Judah and the southern kingdom. Now you are starting to talk about us. Amos, we just don't like you at all."

Amos really "laid it on them," so to speak. Actually, he gave them a skinning with a dull knife. They were sleeping on beds of ivory. They were resting easily on their couches. They were eating lambs and pigs and calves — not waiting for the livestock to grow to maturity, but eating them when they were young and tender. They were living delicately and deliciously, and Amos talked about all the things that Israel was doing.

Then Amos said to this people, "I see a wall that was made with a plumbline, and I see the Lord on top of that wall with another plumbline to check it." As he continued his preaching, he said, "It is going to be a terrible day for this nation when God finishes checking with His plumbline."

Amaziah, the old priest of Bethel, said, "Amos, go on back home. That kind of preaching is all right back there in the sticks, but not here in the king's court. This is the king's chapel. This is the king's court. It would be all right for you to preach this kind of sermon back there in the hills where you came from, but not here in a dignified, cultured town."

Even the preacher turned against him. A man that Amos should have expected his greatest support from now turns against him and says, "Amos, leave us. Let us alone. Don't talk about God with a plumbline, measuring our city."

That leads me to ask a question: What is a plumbline? I am satisfied that the majority of folk of most any audience would never know what a plumbline is. A plumbline is an instrument used by carpenters. It is a string or cord with a weight at one end, and as the string is held, the weight, or plumb bob, swings some three or four feet beneath and shows whether or not a wall is true. It shows whether or not the wall that has been constructed is plumb — if it is straight up and down.

Amos said, "Here is a wall that has been built with a plumbline. Now God stands with His plumbline to measure the wall that has been built with a plumbline."

If I am not badly mistaken, some of these days Almighty God is going to measure everything that has ever been preached, with His plumbline; and if our preaching and teaching do not correspond to God Almighty's plumbline, then it will mean destruction for what we have preached.

Let me offer a few hints by way of some things that are supposed to have been built with a plumbline, and then let's try them with God's plumbline.

### I

#### A UNIVERSAL CHURCH.

If you would ask any preacher who preaches a universal church, "Is there any Scripture that might be cited or quoted to prove the existence of a universal church?" he would say, "Of course there is — the 5th chapter of Ephesians," and he would read it. Every universal church man in the country has cited the 5th chapter of Ephesians as proof of a universal church.

Sometime ago, I was talking to an individual who had attended services where a universal church man had preached. I said to him, "Did he prove it out of the Bible?" He said, "I was there, Brother Gilpin. I heard the sermon, and he read it right out of the Bible just like you read it. It must be so."

That universal church preacher, in preaching his universal churchism, had read from the 5th chapter of Ephesians, and to him he had plumb the matter perfectly, and it had almost convinced my friend that was telling me about it. He almost thought that the preacher's plumbline was right. When this man told me about it, he said, "Brother Gilpin, he read it right out of the Book. He proved it with the Bible."

Beloved that is exactly what Amos says that he saw God do-

ing. He saw God plumb a wall that had already been built with a plumbline.

I said to this friend of mine, "You say that he read it out of the Book. Suppose we take the Bible and examine what this preacher has preached. Suppose we read out of the Bible and see whether or not the preacher who has plumb his wall with a plumbline—whether his plumbline will stand up to the test of Almighty God." I took the Bible and of the 115 times that the word "church" is found in the Bible, I showed that approximately 100 times the word "church" means "a local congregation," and could mean nothing else. I showed him that if it means that 100 times, then in the balance, which might have some little remote question attached to them, that we certainly wouldn't have any doubt that it is a local church that He was talking about.

Beloved, I say to you, every time that a man preaches on the universal church, plumbs it up,

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and says, "This is what the Word of God teaches," and cites Ephesians 5, I say to you, just ask him to go ahead and read 115 more verses out of the Word of God and see how God's plumbline completely destroys the wall that he has built with his plumbline.

### II

#### THE DOCTRINE OF ELECTION.

The doctrine of election is so badly abused by heretics.

For example, there is a man whom we reviewed recently in THE BAPTIST EXAMINER for the last eleven weeks, who has fought against the doctrine of election, yet he finally said, "Yes, I believe in the doctrine of election. Election has to do with a nation. God elects nations, not individuals."

Beloved, that is about the most absurd, ridiculous thing in the world. He read the passage of Scripture in Romans 11, how that God had chosen Jacob and rejected Esau, and he said, "That is nations that He is talking about," and so far as he was concerned, he had built his wall on election and had plumb it with the 11th chapter of the book of Romans.

I presume he thought that he had done a pretty good job. There are eight others who have written me in the last eleven weeks, who seem to think that this heretic has done a pretty good job in regard to denying the doctrine of election, to the extent that they asked to be taken off the mailing list for THE BAPTIST EXAMINER. I presume that they think that he has done a pretty good job with his plumb bob in plumb the wall whereby he says that all that election is, is in the choosing of nations, not of individuals.

Furthermore, he went ahead to say that even that choosing on the part of nations had nothing to do with individual salvation.

I turn to Romans 11, to the very text that he quotes first of all, how that God has chosen Jacob and rejected Esau, and I don't

see any evidence of a nation there. It is talking about two individuals, one by the name of Jacob, and one by the name of Esau. I say, He is talking about individuals.

I find the Apostle Paul talking very clearly about individuals, when he says:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

When I read this, I see that He is talking about having chosen us, individuals, to be children of God, that we should be holy and without blame before Him, and that He has chosen us before the foundation of the world.

I want to tell you, beloved, if you plumb things with God's plumb bob, and you use God's plumbline, you are going to find there is an awful lot of preaching today that is supposed to have been based on the Bible, that isn't based on the Word of God at all.

I was in a preacher friend's home a few years ago. His wife never did believe in the doctrine of election. I have heard her fuss with other preachers in the home when they were there. This preacher friend would say, "You just might as well not talk to her, because she doesn't believe it. She just won't accept it." When I was in their home a few years ago, I heard her say, "All that election is, is that God saw that you were going to believe and God elected you, because you were going to believe anyway."

As this preacher friend, her husband, said, "That is the most ridiculous position that anybody could ever take." Yet that was her argument against the doctrine of election — that God saw that you were going to believe; therefore, God elected you.

There is no election to that; none whatsoever. To her, it was a wall built with a plumbline, and she was satisfied with it. She even quoted some verse of Scripture to bolster up her false and foolish argument. But, beloved, it won't stand the test put up against the plumbline of Almighty God. God says in His Book that He has chosen us in Him before the foundation of the world; and we are going to believe, not in order that we shall be elected, but we are going to believe because we were elected of God in Christ Jesus.

### III

#### IRRESISTIBLE GRACE.

I read from God's Word a most familiar passage:

"All that the Father giveth me shall come to me."—John 6:37.

Beloved, the grace of God is irresistible.

I talked to a lady who visited with us of recent date, at the door of the church before she came in. She wanted to argue with me about the things she had been reading in THE BAPTIST EXAMINER. One of them was the matter of the irresistibility of God's grace. She said, "We all have a free will." I said, "No, sister, we don't have. Your will is not free, and mine isn't free, and not a one of us have a

## Missionary In Japan — Appreciates Our Ministry

Brother Timothy Pietsch who is a Baptist missionary to Tokyo, Japan believes in mission work in the United States as well. He has recently sent us ten subscriptions for relatives and friends here in America. How good it is to hear from him and to know that we have a friend so far away who is interested in the cause of God and truth, which we represent. In sending these subscriptions he says:

"Tokyo, Japan

Beloved Brother Gilpin:

Greetings in the love of our Lord with Isaiah 14:27 (What a wonderful declaration!)

Enclosed is my check for ten dollars for ten subscriptions to The Baptist Examiner. Also our eldest son is a Baptist pastor in California and I trust that you will send it to him as well. We are praying much for The Baptist Examiner. I have appreciated the articles by Brother Wilson concerning the un-Biblical position of Dr. John R. Rice. Actually he is only an interdenominationalist who tacks on the name Baptist.

Praying for you and with love in our Lord,

Yours because His,

TIMOTHY PIETSCH

Luke 9:23

free will."

She said, "We can choose or reject." I said, "No, we cannot. John 6:37 says, 'All that the Father giveth me shall come to me,' and there is not a hint there that a single one of those whom God has chosen can fail to come to the Lord Jesus Christ."

I get perturbed sometimes about people. I get burdened about them. There is a woman whom I have known for a number of years that I think, with but very few exceptions, I have prayed for every day for over thirty years. She is more hard-hearted today than she was thirty years ago. She shows no inclination of ever being saved. I talked with her a few days ago and she shows absolutely no interest, and has no spiritual concern, yet God has impressed it upon my heart that I should continue to pray for her. I don't know whether she is one of God's elect, or not. I have never seen any evidence of the fact that she is, but I'll say one thing, if she is one of God's elect, the very day that God has set for her to be saved, she'll become a child of God. The grace of God is irresistible.

I cite her for the simple reason that she is so indifferent and so antagonistic toward spiritual things. But I say to you, if she is one of God's elect, the very day that God has set for her to be saved, she'll become a child of God. The grace of God is irresistible.

(Continued on page 3, column 5)

## FIFTY YEARS IN THE CHURCH OF ROME

FATHER CHINIQUY

## FIFTY YEARS IN THE CHURCH OF ROME

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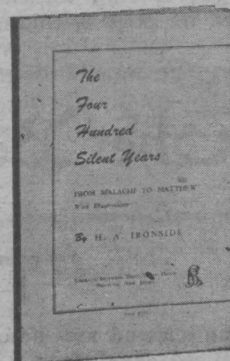
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THE BAPTIST EXAMINER

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PAGE TWO



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# THEODOSIA ERNEST

(Continued from last week)

"It is stated by the learned Magdeburg Centuriators, and by Wall, that the followers of Peter Bruis, and of Henry, were about eight hundred thousand strong when Waldo, of Lyons, appeared and joined them, a few years after their condemnation by the Roman Catholic Council. He became a great leader among them, and thence, some say, they were called Waldenses, or Lyonsists. Before the close of this century they had become a mighty host, and embraced among them persons of rank and power. In France, where they were strongest, they were called Albigenses. The ordinary means for the extirpation of the heresy not availing for their destruction, Pope Innocent the Third determined to bring to bear upon them all the military power of his dominions. He raised an army of from three to five hundred thousand men, and sent for their destruction. Two hundred thousand fell in one short campaign in the year 1209. Another army was sent the coming year: cities and towns were burned, the country desolated, and every man, woman, and child that could be found, destroyed or banished. This was repeated year by year until the death of Innocent in 1216, and the same sanguinary course was followed up by his successor until about 1229, when the heretics had been so completely crushed that scarcely any could be found to glut the Roman thirst for blood. A great multitude had, however escaped to other lands and carried the true gospel with them. They gathered in Switzerland and Germany, and among the valleys of the Pyrenees; and after all the wicked waste of life for the quarter of a century, it is conceded that there still remained at least *eight hundred thousand* of these persecuted people, concealed in various countries of Europe. (Perin.)"

"But is it certain," asked Theodosia, "that these Albigenses were Baptists?"

"It was for denying infant baptism and the sacraments of the Roman Catholic hierarchy," replied Mr. Courtney, "that they were condemned. Their own confessions of faith, the accusations of their enemies, and the concurrent testimony of historians, all unite in showing that they were Baptist Churches. See *Orchard's History of the Foreign Baptists* pp. 226-229.

"The same people in England were called Lollards, from the eminent Walter Lollardo, who left his native land to preach this gospel to the British; but the doctrines had gone there before him. Archbishop Lanfranc wrote a book against them shortly after the doctrine was condemned by the Lateran Council in 1139. About this time Lingard says a colony of people came into England belonging to the fanatics who invested the north of Italy, Gaul, and Germany, and who were called Puritans. Usher calls them Waldenses. They said they were Christians, and followed the doctrines of the apostles; they denied purgatory, prayers for the dead, and invocations to the saints. It was from these people that Wycliffe first, and Tyndale afterwards, were indoctrinated in the truth. History records the death of thousands of them up to the very time of the Reformation, as it is called, under Henry the Eighth, though by that time their name had been changed to Anabaptists.

"We might trace the same people in Bohemia, in Poland, in Moravia, and elsewhere; but it is not needful for our purpose. We have seen that, according to the testimony of Dr. Wall, there were Baptist Churches from 1139 or before, when Peter Bruis and Henry set them up. Wall says they were the *first*, but I will show you now that Wall was mistaken. These men laid no claim to the *originating* of a system. They but embraced and preached doctrines already in being, and *had long been persecuted* for the maintaining of the *very same doctrines and practices*. If we will go back to the time of Pope Stephen the Second, about 750, we will find in history numerous accounts of a people called *Paternines*, who denounced infant baptism, and maintained that a Church should consist only of Christian people, and must not persecute, and who baptized by immersion, as indeed *all parties* did at that time. (See *Robinson's History of Baptists*, pp. 428-430.) They were called Paternines from the patience with which they suffered for the cause of Christ. In 1040 they had become very numerous. Their principal city was Milan. They had no connection with the *Church of Rome*. They rejected the authority of the *Fathers*. They said the sign of the cross was *the mark of the Beast*. Their Churches were numerous all over Europe, their meetings being held during times of persecution in the residences of the brethren, and it was to these people that Peter Bruis, and Henry, and Arnold of Brescia joined themselves, and gave their eloquence to advance their cause. They, indeed, became so conspicuous among them that portions of their communities were called by their names; but though they were the means of giving them *new names*, they did not give them *new doctrines*. They left the Church of Rome, and joined these people who were *never in the Church*. A. D. 650 to 750

"But the Paternines were no *new sect*. They had simply been *new named*, for they belonged to the people who were before called *Paulicians*, or *Publicans*, and who began about the year 650, and who are well known to the history of those times. Robinson says they *rebaptized* those who came to them by *immersion*. Mosheim says they *rejected the baptism of infants*, and Dr. Allix calls them Anabaptists. Because they had no rulers and condemned the hierarchy, they were sometimes called the *Acephali*, from a Greek word signifying the *Headless*. So numerous were these people, that even after portions of them had come to be called Paternines and by other names, *one hundred thousand martyrs* of them died in nine years by the most horrid tortures, during the reign of that female devil incarnate, the Empress Theodora."

"I am glad," said Mrs. Percy, "that her name was not Theodosia."

"From Italy," continued Mr. Courtney, "the *Paulicians* sent

colonies, according to the testimony of Mosheim, and Gibbon, and others, into almost every nation of Europe, and formed a number of religious assemblies, who adhered to their doctrine, and who suffered every conceivable indignity from the Church of Rome. In Italy they were called Paternines, or Puritans; (*Paterni*, or *Cathari*, from a Greek word signifying the pure;) in France *Bulgarians*, because they came from Bulgaria, and sometimes *Publicans* and *Boni-Homines*, or the Good Men, but they were mainly known as the *Albigenes*, from *Alby*, the name of a chief town in the region where they dwelt.

"But though the Paulicians were called a new sect, and did have in one sense an independent origin, from one Constantine, who was afterwards called Sylvanus, and who was converted to Christ by reading the Gospels and the Epistles of Paul, which were brought to him out of Syria by a deacon of a Christian Church, and after his conversion became a noted preacher of the truth, until he was, at the instigation of the Greek Church, stoned to death; yet his doctrine was not new, and *before his day and after it*, there were thousands who, like him, rejected infant baptism and the authority of the hierarchy, and were in all essential particulars Baptist Churches of Christ. A. D. 300 to 650

"For if we now go back to the year 300, we will find *all* the Churches to be Baptist Churches in regard to *baptism*, except a few in Africa, though many of them had become apostate in regard to the *episcopacy*.

"The accession of Constantine to the imperial throne in 306 has commonly been regarded as a blessing to Christianity. It was in fact, so far as human wisdom can discover, its greatest curse. It degraded and polluted the Church by combining it with the state, and it made that thing which people have ever since called *the Church*, the murderer and persecutor of the followers of Christ. It was a matter of policy in Constantine to profess the Christian faith. He did it to cement his worldly power. He was no friend to Jesus. He had never learned of Him how to be meek and lowly. He knew nothing of the humble and forgiving and long-suffering spirit of the true disciples of Jesus. Like Henry the Eighth of England, his ambition was to become the *HEAD* of the Church; and as its head, so soon as his ecclesiastical power was firmly established, he adjusted his creed and issued his edicts of conformity. His clergy were notoriously corrupt, and the people who would not submit to their rule were most grievously oppressed, yet they continued to ask, *'What has the Emperor to do with our religion?'* The councils of prelates by imperial authority strove in vain to bring into subjection the *Cathari*, the Novationists, and the AERians, (not Arians,) who opposed their doctrines and rejected their authority, and continued to baptize anew all who came from their apostate communion. For they regarded the so-called Catholic Church, now claiming all the power of Christ's kingdom, but as a *worldly community*, while *Christ's Church* must, they said, consist only of the *converted*. There was not at the beginning of this period in the Eastern Churches any question concerning *baptism*, for all parties *immersed*, and we have no record of the baptism of a child until 370, when the *son of the Emperor Valens* was thought to be dying, and was baptized by command of the emperor. Nor is there any official requisition for the baptism of children until the decree of the Council of Carthage in 401. But we have nothing to do with *this establishment*, world-wide as it was, which recognized the emperor for its head. By that one act, if in no other way, it had *apostatized* from Christ. We must look for the Baptist Churches among those who would not even on pain of death yield to its usurped authority, who would not obey its decrees, and we held on to the liberty with which Christ had made them free. We have nothing to do with the so-called Arian heresy, or its Trinitarian opponents. The apostate Church of the emperor may fight its own battles — they do not concern the Churches of Christ. These *never came into the ecclesiastical establishment called the Church* by those who write Church history. *That establishment* was mostly made up of those who had apostatized before Constantine entered it and was elevated to its headship. They had already recognized the authority of bishops and councils to make laws for them. They had already become worldly and corrupt, and there were those who had long refused communion with them on this account. They said to any who came to join them, 'If you be a virtuous believer, and will concede to our confederacy against sin, you may be admitted among us by baptism, or, if any Catholic has baptized you before by rebaptism.' It was on this account that they were at a later day called *Ana-Baptists*, or rebaptizers. They soon obtained the name of *Cathari*, or Puritans, because they thus insisted on maintaining the *purity* of their communion. There is mention made of these people in France fifty years before the time of Constantine. Their Churches were scattered all over the Roman empire when Constantine came to the throne. Constantine sought to unite them with the Catholics, but they obstinately refused to pollute their communion even at the command of the emperor, who then professed to be their friend. He therefore turned against them, destroyed their books, drove them out of their Churches and, by his oppressive measures, scattered them as precious seed among those countries in the west of Europe where they afterwards produced those trees of righteousness, the Paternines, Albigenses, Waldenses, and others of the same faith and order, though called by various names. Claudius Seyssell, the *popish* archbishop, *traces the rise of the WALDENSIAN HERESY to pastor named Leo leaving Rome at this early period*, and taking up his abode in the valleys.

"The succeeding emperors continued the persecution which Constantine began. In 375, the Puritan ministers were banished by Valens; but Theodosius, a few years after, restored their liberties, and showed them so much favor, that at the close of this century they had several Churches in Constantinople itself, under (Continued on page 5, column 4 and 5)

## "The Plumbline"

(Continued from page two)

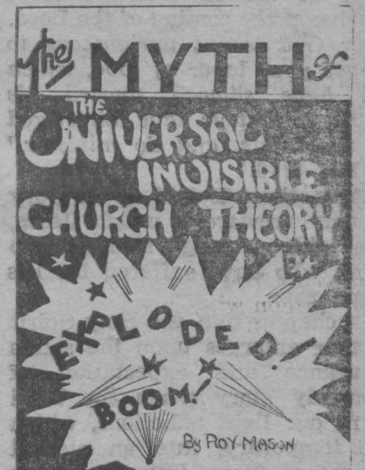
day that God has laid down for her to be saved, will be the day that she will be saved.

I look at the preacher who says, "No irresistible grace! We are free agents. We can do as we please. We can choose, or we can reject. We can accept, or we can refuse. Listen, beloved, he is building his wall all right, and he is plumbing it up pretty good as far as he is concerned, even quoting some Scripture, taking verses, of course, out of their context, but he is not building it according to God's plumbline.

I look at the Apostle Paul. I see Paul as he went toward the city of Damascus. I don't know how Paul was traveling. He may have been walking. He could have been riding on a horse. He may have been riding a camel. I just don't know. But he was going toward the city of Damascus. He was not going there for a religious pilgrimage. He was not going there expecting to be saved. He was not going there with any thought at all of spiritual things, and to become a child of God, a believer in Jesus Christ. A follower of the hated Nazarene was the farthest thing from his mind that day as he journeyed to Damascus.

All of a sudden, a light shone out of Heaven above the bright-

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ness of the noonday sun, and the man who wasn't interested in religion, who wasn't interested in Jesus Christ, fell down, and he looked up and said, "Lord, what would thou have me to do?"

I tell you, beloved, the grace of God is irresistible. When God's time comes for people to be saved, they'll be saved. It is a burden to me that I preach so many times, and see so few saved. It is a burden that people come here to the house of God and go away unsaved. But I know one thing: God's grace is irresistible, and in God's own time every one of God's own are going to be saved.

The lady who visited us of recent date insisted upon the fact that we are free moral agents, that we can do as we please. I have had two letters this week from Baptist preachers who told me the same thing. Beloved, I say to you, when that woman's wall is finished, and when those two preachers' walls are finished, and they look at them and say, "That is a pretty good job that I have done; I have built it with a plumbline," then God is going to try it with His plumbline. When God tries their walls with His plumbline, their walls are (Continued on page 6, column 3)

**THE BAPTIST EXAMINER**  
**OCTOBER 23, 1971**

**PAGE THREE**



## The Baptist Examiner FORUM

Please discuss II Cor. 5:1-4. What is house not made with hands? What will we be clothed upon with our house? Which is from heaven v. 2. When will we be clothed with this clothing?

AUSTIN  
FIELDS

PASTOR,  
ARABIA BAPTIST  
CHURCH  
610 High Street  
Coal Grove,  
Ohio



In order to discuss Chapter 5: 1-4, we must first discuss the latter portion of chapter 4 for there is a definite connection between them. In chapter four, we understand that the Spirit is encouraging the saints of God to be faithful in the service of the Lord, and He does this by using the contrast between outward man (Adamic nature) and inward man (nature of God).

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—II Cor. 4:16-17.

From verse 17, we learn that though our afflictions, persecutions and trials may seem to be very severe, yet they are to be considered but very small in the light of the rewards we shall receive at the coming of the Lord. "For God is not unrighteous to forget your labor of love, which we have showed toward his name, in that ye have ministered to the saints, and do minister."—Heb. 6:10.

Thus, there is laid up in glory crowns (rewards) which Jesus, the righteous judge, shall give to those who have suffered for His name sake.

In chapter five, the Holy Spirit further enlarges upon the saints assurance and expectation of heavenly glory when the Lord turns our light afflictions, which are temporary, into an eternal weight of glory. Thus, it is my belief that the clothing referred to in these verses refers to the rewards which shall be ours at the coming of the Lord.

In verse three, the Holy Spirit in encouraging us in our afflictions says, "If so be that being clothed we shall not be found naked." This verse is not addressed to the unregenerate, rather it is spoken to those who have the clothing of the imputed righteousness of Christ. They shall never be found naked, but there will be many of those who are robbed in salvation by grace who will be found naked at the judgment of Christ. The Holy Spirit in describing these saved ones says:

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."—I Cor. 3:13-15.

Though our afflictions are administered by and through the hands of mortal men, yet our eternal weight of glory (rewards) are in a house not made with mortal hands. In this earthly house, we suffer pain and anguish, but in the new Jerusalem, the house of the faithful, which is not made with hands, they who walked in the truth shall

not be found naked but clothed (rewards) and housed with the Son of God to reign with Him over the earth.

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying; For if we be dead with him, we shall also live with him; If we suffer, we shall also reign with him; if we deny him, he also will deny us."—II Tim. 2:10-12.

This view is further substantiated in verse 10 of this chapter which also answers the last portion of the question, "When will we be clothed with this clothing?"

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Cor. 5:8-10.

We shall receive our rewards at the judgment seat of Christ after the rapture of the saints. It is my prayer that you who are reading this answer shall not be found naked at that time. May it please God that you shall receive a full reward for you (saved) must give an account of the deeds done in the body (body of Christ — Baptist Church). If you have labored faithful in and through the church, great will be your reward, but if you have despised the teachings of the true church, ignoring her exhortations to repent and be baptized for (because of) remissions of sins, you shall be saved yet so as by fire. May I close with the words of Paul.

"Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."—II Cor. 5:11.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



Since our translation uses the word "House" in this Scripture we could be misled into thinking that this house from heaven is the place our Lord has gone to prepare for us. But that is not true. Most versions that I am familiar with speak of "this earthly house" as being a tent. One translation says in verse 2, "In this present body we do indeed groan; we yearn to have our heavenly habitation put on over this one." Still another says, "For in this one I am sighing because I long to put on, like a robe, my heavenly body."

What Paul means in these verses is that if this temporal or mortal body in which we are now living dies and goes back to dust, we have a heavenly body to look forward to. But we must remember that this body that goes back to dust after death is to be raised a heavenly body. In I Cor. 15:42-44 we learn that these bodies of ours are to be sown a natural body, but they are to be raised a spiritual body. The life of our natural body is in the blood. So, if we lose our blood, we lose our life. But the life of the spiritual body is in

the spirit. And since the spirit is indestructible our heavenly body will be immortal. In Phil. 3:21 we read, "Who (the Lord Jesus Christ) shall change our vile body, that it may be fashioned like unto His glorious body." So that which we will be clothed with will be that wonderful body like unto His glorious body.

As to the time when we will be clothed with this clothing we read in I Cor. 15:51-52, "Behold I shew you a mystery; We shall not all sleep (die), but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead (the dead in Christ; see I Thess. 4:16-17) shall be raised incorruptible, and we (the living saints) shall be changed." So, when our Lord comes for His saints at the end of this church age, we will be clothed with that wonderful glorified body which is spoken of in our translation as "our house which is from heaven." What a glorious day awaits the Lord's saints.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



I am familiar with the usual interpretations of this passage as well as with the various translations of this Scripture. It is usually taught that Paul here has in view the temporary earthly body, which he calls a "tabernacle" or temporary structure, and likewise the permanent abode which we are to receive at the resurrection. I have never been quite satisfied with this interpretation. I may be wrong, and I will certainly not fall out with any who can't agree with me. Let me analyze the passage.

1. Paul says that our present body is a mere "tent" that is headed for certain dissolution. (v. 1). But we have something more permanent in prospect — a building in the heavens, that is eternal. (Note that the eternal structure is not in the grave).

2. (v. 2). He says we groan in this often pain ridden structure we now live in, longing to be clothed with that eternal structure which is in heaven.

3. (v. 3). Paul seems to shrink from the thought of having the earthly body removed, with the soul left naked. (With no medium of expression left).

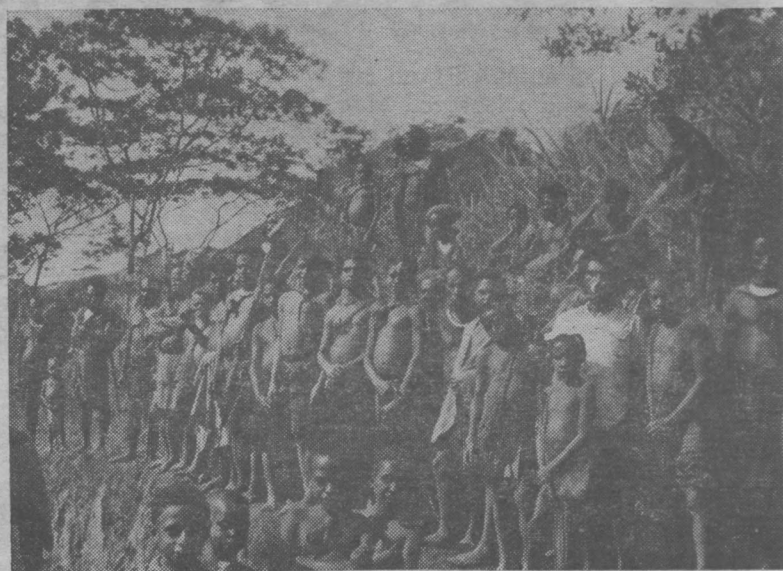
4. In v. 4, Paul makes plain that even while groaning in the old body, he is not desirous of putting it off with a view to being an unclothed spirit. He wants not only to be "unclothed" but to be "clothed upon." He wants mortality to be replaced with life, and this life involves a body.

Most interpreters assume that all of this involves the return of Christ and the resurrection of the body. But what about our state and condition after death? What about those who died thousands of years ago? Have they been in an "unclothed" condition all this time, drifting around like "spooks" with no way of expressing themselves — no medium of expression? And that is what a body is — a medium of expression. It would seem to me that this is the thing that Paul shrinks from when he says, "not that we would be unclothed, but clothed upon." Paul moved out of the old tabernacle long centuries ago. Is he at present "unclothed?" Is he just an invisible spirit, or at best a wraith, ghost like?

The Bible indicates that after death we are immediately in a happier state than any known in this life, but it is hard to understand this, if we are to be unclothed spirits, drifting about like mist.

I am inclined to think that (Continued on page 5, column 1)

## New Guinea Photo Story



This picture was made on the road as I was going to a baptismal service one day on my last patrol. Several of these fellows have professed to believe in Christ. All of them come to our services.



This picture was also made on the road the same day as the one above. All these women are of the Duna tribe but there are two different tribal clans represented in this picture. Several of these women have been baptized and all of them attend our services.



This is part of the folk that I baptized while on the 25 day patrol. All of these people were Lutherans before I started into the area preaching the gospel. God has called out many of His people from this heretical group and each time I visit this area there are several new ones that have been added.



This is a scene in the Levani Valley. The picture was made on the last patrol into the valley. In the background can be seen the mountain ridges. If you were to make a 360 degree circle without moving a foot in either direction you would see practically the same view as you see in the background of this picture. From north to south the valley can be crossed in about three hours. From east to west it takes a little over a day. The children that you see in this picture walked about three miles with me as I was leaving one place where we had held a series of services on my way to another place.



## MISSIONARY FRED T. HALLIMAN



This is the latest picture we have of Bro. Halliman. He took the picture by remote control and then developed it along with the others appearing in this issue. How we thank God for him and we surely ask you to pray much and often for him.

### The Forum

Continued from page 4

when we move out of the present "tabernacle" we move into "the house not made with hands, eternal in the heavens." The house IS in heaven isn't it? (Not in the grave). Perhaps we shall enjoy this perfect habitation through all of that time between death and resurrection. Then we read that all of the saved "shall God bring with Him" when the Rapture takes place. What will he "bring with him?" Vague, shadowless spirits? Unclothed souls? I don't think so. We have always believed that at the resurrection, the spiritual part of one — the soul and the spirit, would be merged with the glorified body. Why should there not be a merging of the "house not made with hands eternal in the heavens," with the glorified body that is raised from the ground?

The questioner asks, "WHAT will we be clothed upon with our house which is from heaven?"

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The answer would be, the spiritual part — soul and spirit — would be clothed upon. The further question is, "WHEN will we be clothed with this clothing?" If I am correct, we will be clothed upon in connection with our entrance into God's presence following death. That body shall find completion when it is merged with the "spiritual body" that is raised at the resurrection.



JAMES  
HOBBS  
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On some occasions we read of the disciples' referring to this body as a tabernacle or a temple. Peter said, "Yes, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." — II Peter 1:13, 14.

Paul is referring to the same thing in this passage. He is simply talking about the glorified body that we will have. We will be clothed with a heavenly body. While in this body we groan because of the burdens and tribulations as a result of sin. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8:22, 23). Even while we already have the sealing of the Holy Spirit and the promises of eternal satisfaction and peace we still have to suffer the agonies of the flesh.

Many times the pressures of this world, the cares of the flesh, the heartaches and problems are so great and we desire to leave this flesh. "For to me to live is Christ, and to die is gain, but if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Phil. 1:21-23). This is what Paul meant by groaning in this tabernacle.

The last two parts of the question can be answered together. (What and when).

We will be changed when the Lord comes in the rapture to take His saints to be with Him. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet (Continued on page 8, column 3)

## ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

### MASTERS AT MURMURING

"Do all things without murmurings and disputings." — Phil. 2:14.

Ladies, do you ever find yourself murmuring and arguing over "little" things? We don't really mean to, but somehow, we get caught up in it before we know what is happening. We make ourselves, and those we love, miserable. Some of us gals seem to have a critical spirit a lot of the time. Perhaps we need a reminder so we can turn from this and go on to something more profitable. Oh, may the Lord Jesus be pleased to grant us grace in this.

In our text, Paul has just finished expounding some of the glories of our Lord Jesus Christ. Then he says, "Do all things without murmurings and disputings." When we think of the glories of Christ together with murmurings, our mind just naturally goes back to the children of Israel in the wilderness. They were masters at murmuring. They no doubt had a PhD in disputing. Since their experiences are written for our learning, let us go back in time, and eavedrop a little.

The Israelites had been gone from Egypt for over a month, now. Moses is leading them deep into the wilderness. Right away the people began to murmur. (Ex. 16). They started murmuring against Moses and Aaron. What was so wrong about that? First, these were the men God had appointed over them. They were ordained of God to lead and guide these folk. They were doing it according to the Word of God. Sure, it was a difficult time. Moses demanded much of them. But he asked no more than God told him to. Then the Israelites began to complain they were hungry. How they longed for Egypt! They had a very poor memory. They forgot the unbearable life of a slave, and how they cried out to God in anguish of spirit to be delivered. Now, they said, "You are going to starve us to death. We had lots to eat back in Egypt." This was probably a lie unless people treated slaves better then, than they have at other times. Moses rebuked them and reminded them they were murmurings against the Lord, Himself.

Nevertheless, the Lord is long suffering. He promised them bread from heaven. This "bread" was a picture to the Israelites of Jesus Christ. Jesus said in John 6 "For the bread of God is He which cometh down from heaven, and giveth life unto the world — I am the bread of life — I am the living bread which came down from heaven."

The dew fell on the ground at night and in the morning there lay on the dew, manna — small, round and white. The Israelites look at it and asked, "What is it?" You can almost see their nostrils flare and their lip curl as they scornfully view the provision of God. (Isa. 53:2: "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him").

The manna was a supernatural gift (2 Cor. 9:15: "Thanks be unto God for His unspeakable gift").

The manna was for God's elect people and none other. It was not for the heathen round about. (John 10:11: "— the good shepherd giveth His life for the sheep"). The manna came right to where they were. They must gather it or trample it under foot.

The manna must be gathered every day. This shows us, sisters, that we need a fresh supply of (Continued on page 8, column 1)

### THE BAPTIST EXAMINER

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PAGE FIVE

## Theodosia Ernest

(Continued from page 3)

the very eye of his imperial majesty.

"In 412, however, their Churches were closed again, and by a decree of the Lateran council, in 413, they were banished as heretics, and the emperor doomed all who should *rebaptize* or *be rebaptized, to death*. Under this law, so like to that of the Lutheran senate, in 1522, many were slain, and others driven into the valleys of Piedmont, where they were afterwards called Waldenses. Another council, at Mela, in 416 held them *accursed*, as denying that infant baptism conferred forgiveness and salvation, and two years after, the curse was repeated by a council at Carthage. These persecutions drove them into retirement, and from the patience with which they endured it, caused them to be called Paternines, and under this name we have already traced them. The accounts given of them by Eusebius and by Socrates, the historians of the early Churches, enables us easily to identify them, even after their name was changed. A. D. 30 to 300.

"Now, to complete our chain, we have only to go back to the time when Jesus began to be about thirty years old, and bring down our history to the year 300. John at that time had prepared or was preparing a people made ready for the Lord. He rejected all who did not give evidence of true repentance, and profess their faith in him who was to come. After Jesus had been baptized by him, He by his disciples, continue to baptize. Out of these a Church was formed, as the model for others. The apostles formed many like it in various places. We have already examined them, and found that they were Baptist Churches, with every single mark included in our tablet. Such Churches as these would, of course, succeed them for a time. We have already ascertained that neither infant baptism nor the rule of prelatical bishops was recognized among them for many years; and that when they were sought to be introduced, there were some at least, whose history we have traced, who would accept of neither. All the so-called Christian Churches, for the *most part*, were separate and independent organizations for the first three hundred years; the exceptions being, as we have seen in our examination of episcopacy, in the cities where the hierarchy first began by the recognized supremacy of the pastor of the first or principle Church. Infant baptism, we have seen, was not so much as mentioned till the time of Tertullian, and then promptly rejected; nor have we any record of the baptism of any infant till after Church and State were joined. In those early days *all* baptized by *immersion*, as all historians concede; so that we have no possible room to doubt that from Christ to the separation of the Puritans or Novationists, the great multitude of the Churches were independent local societies, consisting of professed believers who had been baptized by immersion upon a profession of their faith, and of course had voluntarily united with them; and that almost all these societies rejected the authority, in matters of religion, of all lawgivers but Christ, and were in fact, just such communities as the Baptist Churches are now."

"Your succession is very ingeniously made out," said the Reverend Mr. Stiptain, "and it seems a pity to sever such a beautiful chain, and let all fall that hangs upon it; but the truth of history requires it; and much as I regret the ruin in which it must involve your whole scheme, I must call your attention to *one very important fact*, which you, undesignedly no doubt, forgot to mention."

"And what is that, pray?"

"It is, simply, that *the Waldenses were not Baptists*, but, like the Methodists and Presbyterians, baptized their infant children."

"That would not, even if it were true," said Mr. Courtney, "sever the chain of our succession; for I have shown that the *first Churches*, for two hundred and fifty years, did not baptize infants, and were in other things like Baptist Churches. Then I have shown that similar Churches, disowning the hierarchies and denying all baptisms but that administered by themselves to professed believers, called Novationists and Cathari at first, and Paternines afterwards, continued to exist down to the time of Peter, and Henry, and Arnold, and that they afterwards became so numerous under the name *Albigenses* as to require immense armies, year after year, for near a quarter of a century, to extirpate them in France alone. These Albigenses, I have shown, were Baptists; and it was by one of these that their doctrines were brought into England. The Lollards were descendants of *these people*, and the Lollards continued to be drowned and burnt in England for denying infant baptism and the hierarchy, up to the time of the Reformation, and were in all respects similar to these ancient Baptist Churches. If those upon the continent ever apostatized, and fell into the baptism of infants, it was *not till after they had sent believers' baptism into England*, and any defection afterwards would not affect our cause."

"Let it be true that *some* of the people called Waldenses by others, or even by themselves, did baptize infants; it is enough for us that there were others of them who, as Dr. Wall says of the Petrobrussians, whom he counts as a sect of the Waldenses, 'did reckon infant baptism as one of the corruptions of the Church of Rome, and accordingly renounced it, and preached only adult baptism.' (Hist. Inf. Bap., part ii., chap. 7, § 5, 6, 7.) Mosheim says of Peter Bruis, that 'it is certain that one of his tenets was, that no person whatever were to be baptized before they were come to the full use of reason.'"

"Brandt, in his History of the Reformation, says that 'some of the Waldenses rejected infant baptism' and this is certain from the testimony of those who *killed them because they did deny infant baptism*. Now if there were *some* of them who were Baptists, and Lollardo was of these, as he must have been, since those whom he instructed in England were afterwards killed for entertaining Baptist sentiments, it does not matter if many others of them were degenerate."

(Continued on page 6, column 1 and 2)



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## Theodosia Ernest

(Continued from page five)

"But besides this, we have traced the Baptists of England only through this one channel: we could trace them with equal ease through the Mennonites, and these we can trace back to the times of the apostles by a channel which has no suspicion of infant baptism. Then we have not yet examined the history of the original baptism which is said to have been brought into England by Paul himself, and which certainly was introduced at a very early day, and before the corruptions which made the Eastern Churches apostate.

"But merely for your satisfaction, I will show you that you have been imposed upon when you were taught to believe that the main body of the so-called Waldensian Christians baptized their infants, or were in any thing other than true Baptist Churches according to our tablet."

"I do not know," replied the Presiding Elder, "how that can be, when we have their own express declaration in their official Confession of Faith."

"In a body of people so numerous as the Waldenses," said Mr. Courtney, "comprising not only many separate communities, but extending over different countries, and speaking various different languages, we may well suppose some diversity of faith and practice; and if some one of these communities should for themselves have stated that they believed and practiced infant baptism, it would not follow that all the Waldenses did so. But I doubt if you can show any such concession."

"Most certainly I can, sir. It is in the confession entitled 'A Confession of Faith of the Waldensian Brethren,' and is addressed to King Uladislus, in Hungary, presented in 1508; and which has been so often quoted and referred to, that I wonder how a gentleman of your intelligence upon these subjects could be ignorant of it."

"I am not ignorant of the existence of the document you refer to; but I do not believe that it was ever made by Waldenses. It was made, probably, by some of the followers of Hues, commonly called Calixtines."

"But why do you not believe they were Waldenses?"

"Simply because, in the first place, the document itself declares that they were not. It begins by informing the king that 'they were not Waldenses, though by their enemies they were called Waldenses, and persecuted as such.' Now, the real Waldenses were not very likely to be ashamed of their name, nor to deny it, even to shun persecution and death. In the second place, there is a real Waldensian confession of a later date, which is in direct opposition to this. In this which you refer to, and which is called theirs, they are made to say that 'chil-

(Continued on page 8, column 4 and 5)

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## "The Plumbline"

(Continued from page three)

going to come tumbling down. I stood yesterday morning and watched as they were swinging that big heavy ball against the old Ventura Hotel building. I saw them as they swung it at the back of it and caved it in, and then they started at the top at the eleventh story. I thought about the times when they used to have garden parties there. I would drive by and look up and see all the lights on top of the roof where they were having their roof parties. I thought about the times when we used to rent the building to have our church services in the various rooms in the hotel. As I looked at it, I thought, "The walls will come tumbling down." As that big heavy ball would crash against that wall, hundreds of bricks sometimes would fall from a single impact of that ball, and the walls came tumbling down.

Beloved, when God applies His plumbline to the false walls that are built in this world, they are going to come tumbling down. I say to you, there is just one thing that we ought to be careful of, and that is, that whatever we build, we build it so that it can be plumbled with God's plumbline.

### IV

#### THE DOCTRINE OF SECURITY.

I think about the preacher who wrote me recently about the doctrine of security. When I called him to talk with him, he said, "Yes, I believe in security. We are secure as long as we walk with the Lord." I read him this passage of Scripture, which is one of my favorites:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28,29.

When I read it to him, he said, "Brother Gilpin, that means that they are not able to pluck you out of God's hand, provided that you are living like you ought to live," I said, "But it doesn't say that. It is not there." I hung up the telephone with the realization that that fellow built his wall according to his plumbline. Oh what a day it is going to be when Almighty God puts His plumbline of the Word of God against it!

I tell you, beloved, we ought to be mighty careful and mighty sure that what we say, and what we do, and what we build will stand the test when God puts His plumbline up against it.

### CONCLUSION

Let me say a word to that individual who is unsaved. Maybe as an unsaved person you would say, "My righteousness is all right."

Several years ago, I visited a man who was dying. His daughter said to me, "He is a good man. He has always paid his debts." I said to her, "Sister, any gentleman would do that." She said, "He has never been in jail." I said, "So much the better that he hasn't. I'm glad he hasn't. But has he ever been saved?" She

said, "Oh, he is a righteous man." but be sure that your life comes in harmony with the plumbline of Almighty God.

May God bless you!



## "The Crucifixion"

(Continued from page one)

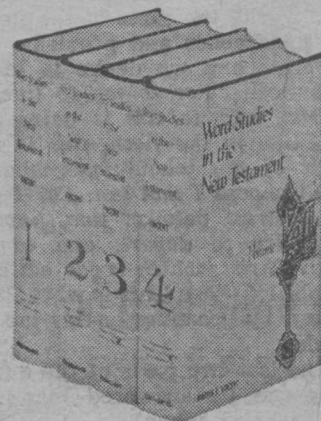
grapes, behold "sour grapes" (Isaiah 5:4); He expects wine, He receives vinegar. That smell that should be refreshed with the odoriferous scent of the "beds of spices," the piety of His saints, is filled with the stench of iniquities. Those hands that sway the sceptre of the heavens, are fain to carry the reed of reproach, and endure the nails of death. Those eyes that were as a "flame of fire" (Rev. 1:14), in respect of which the very sun was darkness, must behold the afflicting objects of shame and tyranny. Those ears, which to delight the high choristers of heaven sing their sweetest notes, must be wearied with the taunts and scoffs of blasphemy.

And all this for us; not only to satisfy those sins which our senses have committed, but to mortify those senses, and preserve them from those sins. That our eyes may be no more full of adulteries, nor throw covetous looks on the goods of our brethren. That our ears may no more give so wide admission and welcome entrance to lewd reports, the incantations of Satan. That sin in all our senses might be done to death; the poison exhausted, the sense purified.

4. In all members. Look on that blessed body, conceived by the Holy Ghost, and born of a pure virgin; it is all over scourged, martyred, tortured, mangled. What places can you find free? To begin at His head; that head which the angels reverence, is crowned with thorns. That face, which is "fairer than the sons of men," Psalm 45:2, must be odiously spit on by the filthy Jews. His hands that made the heavens are extended and fastened to a cross. The feet which tread upon the necks of His and our enemies, feel the like smart. And the mouth must be buffeted which "spake as never man spake," John 7:46.

Still all this for us. His head bled for the wicked imaginations of our heads. His face was be-

(Continued on page 7, column 4)



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PAGE SIX



## Eld. Wm. C. Burket Missionary To Navajo Indians



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## Fred Phelps

(Continued from Page One)

In any of the 50 states, then the action in Kansas would be cited against any small church. I say then beloved friends, this is a very serious matter. The results of this case in Kansas might well put out of existence hundreds of small bodies all over America.

I have contacted our Congressman in this area and he has taken the matter up with the United States Attorney General asking for an investigation of the acts of the Attorney General of the state of Kansas. I have talked with our Congressman personally, and he very definitely is in favor of the small church.

I would like to call upon all of our readers to write their Congressman in Washington, and their United States Senator in Washington, asking that they likewise demand that the United States Attorney General make a complete investigation of the acts of the Attorney General of Kansas. I would urge everyone of our preacher brethren especially to write a letter particularly as it may be that you are helping your own self in so doing. If enough pressure can be brought to bear upon the United States Attorney General, then this in it-

self will bring legal action from the federal government upon the Attorney General of Kansas.

The following is a letter that the Westboro Baptist Church of Topeka has sent to the Attorney General of Kansas which tells completely the story of their difficulties to date. Let me ask that you read it carefully, write your Congressman and Senator, and then pray much for Brother Phelps and the church of which he is pastor.

Topeka, Kansas  
September 2, 1971

The Honorable Vern Miller  
Kansas Attorney General  
Statehouse  
Topeka, Kansas

Dear Sir:

We of the Westboro Baptist Church, Inc., 3701 West 12th, Topeka, Kansas have taken note of your malevolent conduct toward and to our church for some time now and intend this to be a formal protest and complaint against you and your office from and by our membership.

We have reliable information that you did during the week of August 22, 1971, send a letter to all law enforcement agencies in Kansas, followed up by personal phone calls from your office, advising said agencies that our church was non-existent and fictitious. This you did despite the fact that you knew or should have known that Westboro Baptist Church was organized May 1956 and has been in continuous active existence in this same location since that time. That Westboro Baptist Church, Inc., owns real property in Shawnee County, Kansas and is duly organized and existing under and by virtue of the laws of the State of Kansas as a non-profit religious corporation. That Westboro Baptist Church in addition to regular weekly public worship services sponsors three or four Bible Conferences each year with numerous visitors and speakers from other states and other parts of Kansas and that said conferences are much publicized locally in the Topeka daily newspapers. It is significant that you did fail to advise the Topeka Police Department and the Shawnee County Sheriff Department that the Westboro Baptist Church, familiar to them all these years, is non-existent and fictitious.

When two local gunmen, employees of a well known local bail bondsman, recently came in the night hours and shot up our church property, you caused investigation of the matter by local authorities to be halted when said bail bondsman was about to be implicated and charged with the crime. Your office has given aid and comfort to these nightriders. And the file on said bail bondsman containing evidence showing his illegal activities and involving therein certain local governmental figures and members of a certain local law firm which forms the nucleus of a certain locally discredited political machine, that

the said file mysteriously disappeared from your office.

Your office has entered into a conspiracy with certain Topeka City Commissioners and certain private citizens including members of the said local law firm to "run Phelps (Fred W. Phelps, our Pastor) out of town" and to compel the Westboro Baptist Church, an independent Baptist church, "to join some large centralized religious organization like the Presbyterians or the Methodists so that they may be controlled," all in violation of the constitutional rights of each of the members of Westboro Baptist Church as guaranteed to them in the First and Fourteenth Amendments to the federal constitution and in further violation of the Acts of Congress commonly known as the Civil Rights Acts.

On your orders the wife and six small children of the said pastor of the Westboro Baptist Church were wrongfully arrested, detained and harassed by the Manhattan (Kansas) Police Department on August 30, 1971. Lt. Alvin Johnson advised that the Attorney General of Kansas told him over the telephone that the reason for the said pickup order was that the Westboro Baptist Church was non-existent and fictitious.

On or about August 19, 1971, your assistants Lance Burr and Emery Goad, acting on your orders and in your office, did verbally abuse and threaten with physical assault and violence the two teen-age sons of our said pastor. The lads were in your office to answer a frivolous complaint by one Mr. Wood that the boys had charged him too much for some yard work they did this summer while earning their tuition for the coming college year. Your said assistants thereupon threatened to file a lawsuit against the lads if they told others of the treatment they received while in your office, threatening also to join their father and the Westboro Baptist Church as party defendants in said lawsuit.

Your office has wrongfully, willfully, arbitrarily and capriciously withheld approval for renewal of a private investigator's license for more than two months now of one who has been a duly licensed private investigator in Kansas for the past two years and whose record is spotless. This you are doing in unlawful abuse of discretion solely because the said licensee-renewal applicant attends the worship services of the Westboro Baptist Church with his family, that he is friendly to the Westboro Baptist Church and her pastor, and that he has considerable knowledge of the criminal activities of the said bail bondsman, the said law firm, and the said public officials — all of whom you are protecting from investigation and prosecution in unlawful violation of your oath of office.

Your office is directly responsible, moreover, for having our church property wrongfully placed on the tax rolls of Shawnee County, contrary to law, after all these years of exemption and thereby putting us to the needless expense of litigating the matter to effect removal from said tax rolls. And you are responsible for thrusting us into groundless other expensive litigation in recent months.

We know that organized crime exists in the Topeka area involving the said local bail bondsman and his henchmen, and certain lawyers and public officials; as aforesaid; and we also know that you are protecting this criminal element from investigation and prosecution. And we are not going to remain silent about this matter of lawlessness and crime in high places in Topeka because the Church of the Lord Jesus Christ is the natural enemy of evil, and we are not willing to live with our families in such an environment without struggling to improve it.

We recognize from your pattern of conduct as set out above

that you have determined to destroy the Westboro Baptist Church. We for our part have determined to resist you, calling upon our Lord for Divine guidance and assistance. We are accordingly forwarding a copy of this statement to the Justice Department of the United States government in Washington and requesting by those presents that your office and these matters raised herein be investigated by those with human governmental powers superior to yours.

We are also forwarding copy hereof to THE BAPTIST EXAMINER, Ashland, Kentucky, a Baptist newspaper weekly of national circulation, in order that our independent Baptist brethren throughout America may be advised of your evil machinations and rally to our aid with such combined influences as they may have in Washington.

Respectfully submitted,  
WESTBORO BAPTIST  
CHURCH, by the  
Trustees:

Frank R. Davis,  
Charles W. Hocken-  
barger,  
Carl T. McDonald.

## "The Crucifixion"

(Continued from page 6)

smeared with spittle, because we had spit impudent blasphemies against heaven. His lips were afflicted, that our lips might henceforth yield savoury speeches. His feet did bleed, that our feet might not be swift to shed blood. All His members suffered for the sins of all our members, and that our members might be no more servants to sin, but "servants to righteousness unto holiness," Rom. 6:19. He would be polluted with their spittle, that He might wash us; He would be blindfolded, that He might take the veil of ignorance from our eyes. He suffered the head to be wounded, that He might renew health to all the body. Six times we read that Christ shed His blood: 1. When

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He was circumcised; at eight days old His blood was spilt. 2. In His agony in the garden, where He sweat drops of blood. 3. In His scourging, when the merciless tormentors fetched blood from His holy sides. 4. When He was crowned with thorns; those sharp prickles raked and harrowed His blessed head, and drew forth blood. 5. In His crucifying, when His hands and feet were pierced, blood gushed out. 6. Lastly, after His death, "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water," John 19:34. All His members bled, to shew that He bled for all His members. Not one drop of this blood was shed for Himself, all for us; for His enemies, persecutors, crucifiers, and ourselves. But what shall become

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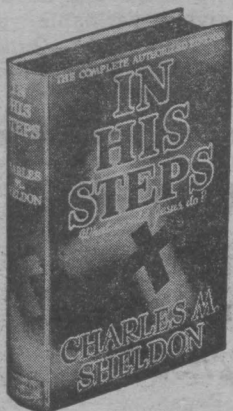
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Territory, Papua, New Guinea

of us, if all this cannot mortify us? "How shall we live with Christ, if with Christ we be not dead?" Rom. 6:8. Dead in deed unto sin, but living unto righteousness. As Elisha revived the Shunamite's child: "He lay upon it; put His mouth upon the child's mouth, and His eyes upon His eyes, and His hands upon His hands, and stretched Himself upon the child, and the flesh of the child waxed warm," 2 Kings 4:34. So the Lord Jesus to recover us that were dead in our sins and trespasses, spreads and applies His whole passion to us; lays His mouth of blessing upon our mouth of blasphemy; His eyes of holiness upon our eyes of lust; His hands of mercy upon our hands of cruelty; and stretcheth His gracious self upon our wretched selves, till we begin to wax warm, to get life, and the Holy Spirit returns into us.

5. In His soul. All this was but the outside of His passion; "Now is my soul troubled, and what shall I say? Father save me from this hour; but for this cause came I unto this hour," John 12:27. The pain of the body is but the body of pain; the very soul of sorrow is the sorrow of the soul. All the outward afflictions were but gentle prickings in regard of that His soul suffered. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Prov. 18:14. He had a

(Continued on page 8, column 3)



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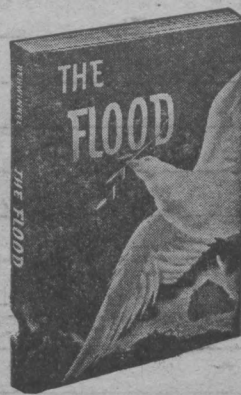
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## Adam's Rib

(Continued from page 4)

Jesus every day. Reading the Scripture yesterday is fine, but we need it today, also. Yesterday's physical food will not suffice us today. Neither will our spiritual food. We need our "Daily bread."

The manna was to be gathered by each individual. "This is the thing which the Lord hath commanded, Gather it every man according to his eating." (Ex. 16: 16). We cannot get by on the crumbs of someone else's spiritual food. We will have a bad case of malnutrition. The Israelites gathered according to each individual's appetite. Some gathered more — some less. We can be spiritually fat or spiritually

skinny according to our gathering. Let's not go on a diet where the Word is concerned.

The manna was white. This speaks of the purity of Jesus Christ. He was without sin. He did no sin. He was "holy, harmless, undefiled, separate from sinners."

Although the manna didn't look like much, it was sweet when you tasted it. It tasted like fresh oil and wafers made with honey. In the Song of Solomon it says His fruit was sweet to my taste. He is as sweet flowers — sweet smelling myrrh — most sweet. Psalm 104:34: "My meditation of Him shall be sweet: I will be glad in the Lord."

The Israelites took the manna and ground it and beat it and baked it. Truly this speaks of

the sufferings of our Lord. Isa. 53 says that He was bruised, afflicted, and oppressed for our iniquities. We see Him suffering the fire of the Father's wrath there on the cross for our sins.

Wouldn't you think the Israelites would be content to have quail every night and feast on Jesus every morning? Not so. In Num. 11, they are murmuring again. They were remembering the fish, cucumbers, melons, leeks, onions and garlic of the world. Ugh! what a menu. Notice how smelly all these items are. (Num. 21:5: "Our soul LOATHETH this light bread"). The Bible says it was the mixed multitude that fell a lusting. Let us read this for our learning. Fellowship with the world is enmity with God. What fellowship hath light with darkness? Where do our affections lie? Are our desires with the Lord's people and His church or do we prefer Egypt with her fish and garlic and bondage?

**We Despise Christ To The Same Degree We Love The World**

Let us not be discouraged and murmur and dispute. Let us lift our hearts and praise the Lord in all His perfections. He promises us in Rev. 2:17, "To him that overcometh will I give to eat of the hidden manna." Truly, there will be a day, soon, when we shall see Him as He is. We shall feast on Him in person.

"Even so, come Lord Jesus."

## The Forum

(Continued from page 5)

the Lord in the air; and so shall we ever be with the Lord." (I Thess. 4:16, 17). "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15:51, 52). This change is from a mortal, corruptible body to an immortal, incorruptible body.

The house not made with hands is simply the salvation we have that guarantees the new body. Our salvation is a gift of God and no man can build it.

## The Crucifixion

(Continued from page seven)

heart within that suffered unseen, unknown anguish. This pain drew those strong cries, those bitter tears, Heb. 5:7. He had often sent forth the cries of compassion; of passion and complaint not till now. He had wept the tears of pity, the tears of love, but never before the tears of anguish. When the Son of God thus cries, thus weeps, here is more than the body distressed; the soul is agonized.

Still all this for us. His soul was in our souls' stead; what would they have felt, if they had been in the stead of His? All for us; to satisfaction, to emendation. For thy drunkenness and pouring down strong drinks, He drunk vinegar. For thy intemperate gluttony he fasted. For thy sloth, he did exercise Himself to continual pains. Thou sleepest secure, thy Saviour is then waking, watching, praying. Thy arms are accustomed to lustful embracings; He for this embraceth the rough cross. Thou deckest thyself with proud attire, He is humble and lowly for it. Thou ridest in pomp, He journeys on foot. Thou wallowest on thy down beds, thy Saviour hath not a pillow. Thou surfeitest, and He sweats it out, a bloody sweat. Thou fillest and swellest thyself with a pleurisy of wickedness. Behold incision is made in the Head for thee; thy Saviour bleeds to death. Now judge whether this point (for us) hath not derived a near application of this text to our own consciences. Since then

## Theodosia Ernest

(Continued from page six)

dren, by an apostolic canon, as Dionysius writes, ought to be baptized; but in the later, and real one, they say, 'By this ordinance we are received into the holy congregation of God's people, previously professing our faith and change of life;' and not a word is there about the infants (Jones's Ch. Hist., vol. ii., pp. 59, 60. Orchard's Hist. F. B., p. 278.) But even allowing it to have been made by true Waldenses, it is evident they must have changed their sentiments and practice; as nothing can be more certain than that at one time they were destroyed as pestilent Anabaptists."

"But did they not really unite with Luther and Calvin, and become incorporated into their Churches?"

"It is certain," replied the schoolmaster, "that many of them did. They were not all prepared to suffer death for their religion, either at the hands of Luther or the pope; and large bodies of them came over to Luther, and more still to Calvin; yet so many remained faithful, that Mosheim says 'prodigious numbers of them were devoted to death in its most dreadful forms.' In almost all the countries of Europe an unspeakable number of Baptists preferred death in its worst forms to a retraction of their sentiments.' They suffered death,' says the same author, 'not on account of their being considered rebellious subjects, but merely because they were judged to be incurable heretics; for, in this century, (the sixteenth), the error of limiting the administration of baptism to adult persons only, and the practice of rebaptizing such as had received the sacrament in infancy, were looked upon as the most flagitious and intolerable of heresies. Those who had no other marks of peculiarity than their administering baptism to the adult, and their excluding the unrighteous from the external communion of the Church, ought to have met with milder treatment.'

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

Christ did all this for thee and me; pray then with Augustine; Lord, give me a heart to desire thee, desiring to seek thee, seeking to find thee, finding to love thee, loving, no more to offend thee.

There are two main parts of this Crucifix yet to handle, I must only name them, being sorry that it is still my hap to trouble you with prolixity of speech.

### THE MANNER:

An offering and sacrifice. His whole life was an offering, His death a sacrifice. He gave himself often for us an eucharistical oblation, once an expiatory sacrifice. In the former He did for us all that we should do; in the latter He suffered for us all that we should suffer. "Who His own self bare our sins in His own body on the tree." I Peter 2:24. Some of the Hebrews have affirmed that in the fire which consumed the legal sacrifices, there always appeared the face of a lion, which mystery they thus resolve, that the Lion of Judah should one day give Himself for us, a perfect expiatory sacrifice. Thus, "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9:26.

### THE EFFECT:

Of a sweet smelling savour. Here is the fruit and efficacy of all. Never was the Lord pleased with sinful man till now. Were He never so angry, here is a pacification, a sweet savour. If the whole world were quintessenced into one perfume, it could not yield so fragrant a smell. We are all of ourselves dead and stinking carcasses. The pure nostrils of the Most Holy cannot endure us; behold the perfume that sweetens us, the redeeming blood of the Lord Jesus. This so fills Him with a delightful scent, that

he will not smell our noisome wickedness.

Let me leave you with this comfort in your bosoms. How unsavoury soever our own sins have made us, yet if our hand of faith lay hold on this Saviour's censer, God will scent none of our corruptions; but we shall smell sweetly in His nostrils. We should die, and thou payest it, we have offended, and thou art punished. A mercy without example, a favour without merit, a love without measure.

## King James Version

(Continued from page one)  
the task of finding it, if they can."  
—Dr. Edward F. Hills—The King James Version Defended pp 140-141.

"Thus the Majority text (Textus Receptus), upon which the King James Version is based, has in reality the strongest claim possible to be regarded as an authentic representation of the original text. This claim is quite independent of any shifting consensus of scholarly judgment about its readings and is based on the objective reality of its dominance in the transmissional history of the N.T. text. This dominance has not — and we venture to suggest — cannot be otherwise explained. It is hoped therefore, that the general Christian reader will exercise the utmost reserve in accepting corrections to his Authorized Version (King James) which are not supported by a large majority of manuscripts. He should go on using his King James Version with confidence. N.T. textual criticism, at least has advanced no objectively verifiable reason why he should not."—Zane C. Hodges, Oct.-Dec. 1968 Bibliotheca sacra pp 34-35.

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